

Towers



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A Q & A with Justin Taylor on his blog, forthcoming books by Crossway Publishers and the evangelical world.

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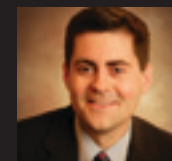
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'I didn't anticipate more than just a handful of friends reading it,'

— Justin Taylor on his blog, 'Between Two Worlds.'

A Q & A with Justin Taylor on his blog, forthcoming books by Crossway Publishers and the evangelical world

By JEFF ROBINSON

Justin Taylor has served as editorial director at Crossway Publishers in Wheaton, Ill., since 2006 and previously worked for Desiring God Ministries in Minneapolis, Minn. Earlier this year, he became an elder at Grace Community Bible Church in Roselle, Ill. He began the ultra-popular blog "Between Two Worlds" in 2004, a daily blog that points evangelicals to a myriad of biblically-sound resources.

Q *My first stop of the day on the web is usually your blog. Did you anticipate it taking off in popularity like it did?*

A When I started it, I remember thinking, 'Everyone already has a blog, I am getting in it too late.' But the Lord seems to be using it in whatever ways He seems fit and if it equips people and encourages people, then I am happy. You always simply hope you have more than your brother and your mom reading your blog, so I didn't anticipate more than just a handful of friends reading it. You hope that it will have some degree of influence and if it does that's great.

Q *How many daily readers do you have?*

A I don't check it very often and I just moved over to the Gospel Coalition, but I'd say I have about 8,000 readers per day or something on that scale.

Q *What does a typical day look like in assembling the blog?*

A Sometimes if I have some free time and I get inspired, I might have a whole slew of posts and I might just schedule them over a week. Even as we are talking right now, there may be something going up on my blog that I found three or four days ago and just scheduled it because I am traveling

right now. But I don't ever get up in the morning and try to plan the blog. I don't ever have this feeling that I've got to get something up there. A lot of times it just overlaps with the stuff I am already reading or I am already doing. I just do it when stuff comes to me and it's not usually planned out in advance.

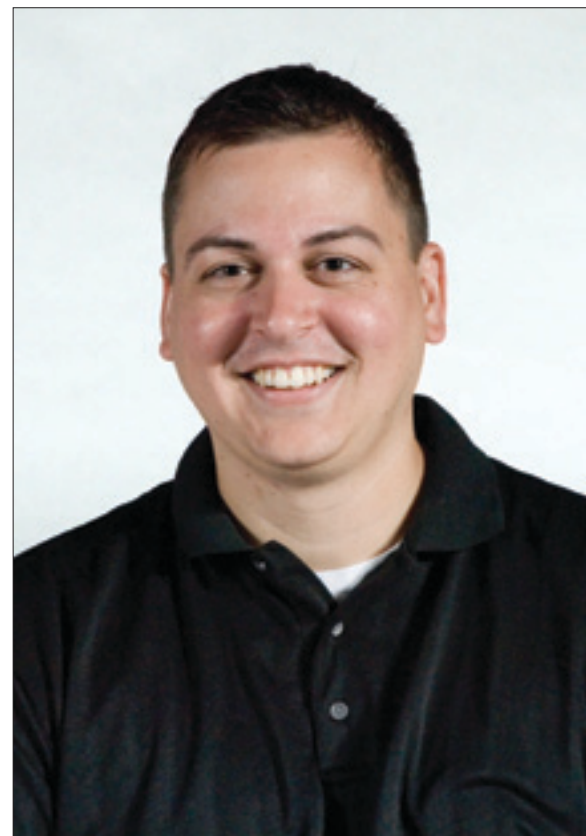
The biggest advantage about what I do is that I'm not a content producer, but am a content pointer. I think that was one of the happy little discoveries I made a few years ago is the Lord is not calling me primarily to be a pastor, he is not primarily calling me to be a professor producing fresh content for people all the time, but the Lord has gifted me to recognize good content in things done by others.

My goal is to get truth in front of people's eyes every day. It's like slides: I know that people are going to be on the web every day and if we can just get Gospel truth in front of their eyes over and over every day ... I think that is just a small part of where God has me in the kingdom.

Q *One of the great resources that you have been in charge of at Crossway is the "ESV Study Bible." How has that been received?*

A We have been very humbled by the encouragement that we have gotten from people — whether it's missionaries or students overseas who can't really afford any other resources and somebody gave them an "ESV Study Bible." We got a letter from a prisoner a couple of weeks ago, who said it's really the only resource that he has or parents using it for themselves to learn biblical theology so that they can then pass it on to their kids. We're just genuinely thrilled and humbled with what the Lord seems to be doing with it.

It was one year ago that it was published and I think there are 400,000 copies in print now. We pray that the Lord would use it not as a substitute for reading the Bible, but as a tool, a pathway, to help people understand the Bible in greater depth. I have said numerous times



that, of all the numerous features in the study Bible — and that is so many different things — the most important feature is that little grey horizontal line in the middle of the page that helps people to recognize that what is above the line is inspired and what's below the line is the best efforts of teachers to expound God's Word.

Q *What's in the pipeline at Crossway that might interest our readers?*

A This winter we'll release two books by John Piper on the book of Ruth — one an exposition, "A Sweet and Bitter Providence: Sex, Race, and the Sovereignty of God" and the other an illustrated set of poems, "Ruth: Under the Wings of God."

Mark Driscoll and Gerry Breshears will team up again in their 500+ page systematic theology: "Doctrine: What Christians Should Believe." Tim Chester has an excellent book coming out with us in the U.S., "You Can Change: God's Transforming Power for Our

See Justin Taylor Q&A, page 6.

TOWERS

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ISSUE INSIGHT

The Holy Spirit's illumination of God's Word

Scripture teaches that we can only correctly understand the truths of Scripture's teaching when the Holy Spirit illumines God's truth and enables us to see it for what it is: glorious and wondrous spiritual truth.

To see this, let's start at the most basic level and acknowledge that people who do not truly know Christ are simply unable to understand rightly some of Scripture's teaching. These are people whose minds and hearts are dominated by sin (Rom 8:6-8) and who do not have the Holy Spirit to illumine the Scriptures; as a result, they simply cannot understand correctly the spiritual truths Scripture teaches. Paul expresses this point in 1 Corinthians 2:14, "The natural person [i.e., the unsaved person devoid of the Spirit] does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned."

If one analyzes this verse, one can see that unbelievers face two problems simultaneously in their attempt to understand Scripture. First, unbelievers are *morally repulsed* by the spiritual truths of Scripture. As Paul puts it here, the things of the Spirit are "folly" to them. Jesus' description of how unbelievers respond to the light illustrates this point. In a vivid passage, Jesus says that light has come into the world, but "people loved the darkness rather than the light because their deeds were evil. For everyone who does wicked things hates the light and does not come to the light, lest his deeds should be exposed" (John 3:19-20, emphasis mine). So, here it is clear that the "foolishness" of the Gospel causes unsaved people to view spiritual truths as ridiculous or even outright repulsive. Until the Spirit changes their hearts, they will not be able to accept these truths of Scripture.

But, second, unbelievers also are *spiritually blind* to the truth of Scripture. Or, as Paul has put it in 1 Corinthians 2:14, unbelievers "are not able to understand" spiritual truths because they lack the Spirit who is necessary to make these truths correctly understood. In another passage, Paul comments regarding all unsaved

people that "in their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ" (2 Cor 4:4). Here, the



Bruce Ware
Professor of
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Southern Seminary

stress is not that unbelievers see the truth and find it repulsive, but rather they simply cannot see it; they are spiritually blind.

Do you see a tension here in this pair of problems? On the one hand, if unbelievers are *morally repulsed* by spiritual truth (1 Cor 2:14a; John 3:19-20), they *must know* something of that truth to elicit this hatred of the light, as Jesus describes it. After all, you cannot hate something you don't know at all, can you? No, rather, you hate something when you know what it is and find it repulsive. Yet, on the other hand, if unbelievers are *spiritually blind*, this seems to suggest that they *cannot know* the truth that is before their very eyes, because after all, they've been blinded to it (1 Cor 2:14b; 2 Cor 4:4).

The way to reconcile this tension, it seems to me, is by affirming that while unbelievers can understand *something* about spiritual truth (and so, as such, they are *repulsed* by it), they cannot know it for what it *really is*, or understand it *correctly*, or see this truth *as truth* (and so, as such, they are *spiritually blind*). 2 Corinthians 4:4 helps us with this problem. Recall that here Paul said that unbelievers cannot see the *glory* of Christ, not that they cannot see Christ at all. Many during Jesus' day understood his teaching and saw his miracles and yet

rejected him with hatred and scorn. They saw something of the truth of Christ and hated it, but they didn't see the *glory* of Christ. So, unbelievers can see something about the truth and be repulsed by it, while they also, in this very same moment, are unable to see the "glory" or "beauty" of the truth. Until, in belief, the Spirit indwells them and illumines the truth to their hearts, they will hate the light and not see in that light the beauty that can only be seen through the illumination of the Spirit.

What this shows us, then, is how deeply dependent we are on the Holy Spirit to soften our hard and rebellious hearts, and open our scaled, blind eyes, so we can see the truth for what it is and revel in its beauty and loveliness. And the fact that we become believers by the Spirit's gracious work in our hearts does not mean that we immediately shed all of our previous sinful inclinations and dispositions.

So, just as believers can be indwelt with the Spirit and yet continue to struggle to keep our word, tell the truth and so on, we also can be affected by sin so that some of God's truth may still be objectionable to us. We must submit to the Spirit and be willing for him to instruct our minds and refashion our hearts so that we will see the truth of God's word *as the glorious truth that it is*, despite the fact that previously we might have objected to it and found it foolish.

Yes, *believers* need the Spirit's ongoing work of illumination in our hearts, helping us to see God's truth

as beautiful and glorious. I recall a conversation I had some years back with a committed Christian who had just recently become convinced that the Bible taught male headship. I had been involved in a conference, and I had presented biblical teaching showing that God intended, in the created order of men and women, for men to be the heads, or leaders, both in the church and in the home. This person confided in me and said that while this complementarian position used to be very offensive to him, he now accepted it as what the Bible in fact taught. Even so, he continued, he wasn't sure that he liked it! In response, I suggested, "Well, then, it looks to me that you are half way there! God wants us not only to understand the truth of his Word; beyond that, he longs for us to see his truthful Word as glorious, beautiful, wise and best.

"So, pray for the Spirit to overcome your discomfort with his truth and transform this into joyous embrace. Ask God to enable you see the *glory* and *beauty* of God's truth, for only then will you be seeing it for what it really is."

So, while believers have the Spirit working in us, we need the Spirit to continue helping us overcome our sinful resistance to God's Word. Sometimes, what we view as hard to understand in the Bible is simply a spiritual truth that we, as of yet, cannot see correctly, and we need the Spirit's ongoing work to open us to its inherent truthfulness, beauty and wisdom.

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ISSUE INSIGHT

Feminism unfulfilled — why are so many women unhappy?

“The woman’s movement wasn’t about happiness.” That judgment, attributed to feminist Susan Faludi, seems to be the blunt assessment shared by many other women. As numerous recent studies now indicate, a remarkably large percentage of women describe themselves as increasingly unhappy.

This issue came to light last month in an essay by Maureen Dowd of *The New York Times*. Dowd cited the fact that a number of major studies indicate that “women are getting gloomier and men are getting happier.” She asked: “Did the feminist revolution end up benefiting men more than women?”

A very similar set of questions arises from *TIME* magazine’s current cover story and special report, “The State of the American Woman.” As the cover of the magazine explains, “A new poll shows why they are more powerful—but less happy.”

Reporter Nancy Gibbs traces the vast changes brought about by the feminist revolution. “It’s funny how things change slowly, until the day we realize they’ve changed completely,” she observes. As she documents, these changes are easily visible in contemporary America:

“In 1972 only 7% of students playing high school sports were girls; now the number is six times as high. The female dropout rate has fallen in half. College campuses used to be almost 60-40 male; now the ratio has reversed, and close to half of law and medical degrees go to women, up from fewer than 10% in 1970. Half the Ivy League presidents are women, and

two of the three network anchors soon will be; three of the four most recent Secretaries of State have been women.”



R. Albert Mohler Jr.
President
Souther Seminary

Along the way, Gibbs also traces more fundamental changes. With remarkable understatement she simply notes “the detachment of marriage and motherhood” among other transformations. “Women no longer view matrimony as a necessary station on the road to financial security or parenthood,” she explains.

Nevertheless, “Among the most confounding changes of all is the evidence, tracked by numerous surveys, that as women have gained more freedom, more education and more economic power, they have become less happy.”

Gibbs cites a growing body of research that documents this trend toward unhappiness. The big question raised by these studies is: Has feminism produced unhappiness among women? That question is inescapable when seen in light of the historical context. The great transformation of society by feminism took shape only after the 1970s. As a political and social movement, feminism has been

stunningly successful. In the span of a single generation, the society has been overwhelmingly transformed. But, over the same period, women report themselves less happy, especially as compared to men.

As Gail Collins notes in her new book, “When Everything Changed: The Amazing Journey of American Women from 1960 to the Present,” the pace of this transformation has been absolutely stunning. “The cherished convictions about women and what they could do were smashed in the lifetime of many of the women living today,” she observes. “It happened so fast that the revolution seemed to be over before either side could really find its way to the barricades.”

Nevertheless, Collins, also a columnist for *The New York Times*, concluded:

“The feminist movement of the late 20th century created a new United States in which women ran for president, fought for their country, argued before the Supreme Court, performed heart surgery, directed movies, and flew into space. But it did not resolve the tensions of trying to raise children and hold down a job at the same time.”

These tensions have erupted as flash points in our national conversation over recent years. Some feminists have accused women who decide to stay home with their children as “letting down the team.” Collins cites Marilyn McGrath Lewis, director of undergraduate admissions at Harvard University as saying, “It really does raise this question for all of us

and for the country: when we work so hard to open academics and other opportunities for women, what kind of return do we expect to get for that?”

The essays by Dowd and Gibbs both raise the fundamental question of feminism: Has the movement led to greater unhappiness among women? Dowd and Gibbs remain committed feminists. Nevertheless, as Dowd notes, feminism has served to increase the burdens upon women, even as it promised to open doors.

Sadly, most feminists seem incapable, given their ideological commitments, of asking the hardest questions.

“Progress is seldom simple,” Gibbs explains, “it comes with costs and casualties, even challenges about whether a change represents an advance or a retreat.”

In reality, feminism was never only about opening doors for women. In order to make the case for the vast social transformation that feminism has produced, the feminist movement aspired to nothing short of a total social, moral and cultural revolution. Along the way, feminism redefined womanhood, marriage, motherhood and the roles for both men and women.

Nevertheless, it appears that most women are uncomfortable with this total package. Instead of producing a vast expansion of happiness among women, the feminist movement must now answer for the fact that women, by their own evaluation, appear to be less happy than before the revolution.

ISSUE INSIGHT

Midwifery and the sovereignty of God

My wife Alicia is about 20 weeks pregnant with our first child, Josiah White. Recently, we had a visit with the midwife who, Lord willing, is going to deliver our baby. We mentioned that I am currently in school and she asked where I attend. When I told her that I am a full time student at The Southern Baptist Theological Seminary her eyes lit up and she said she delivers babies of Southern students all the time. I said, “Well, I hope they are some of your best patients.” She said they were.

She went on to say that one thing she appreciates about Southern students is that they are rarely disappointed with the birthing process. She mentioned that some couples get so intent on delivering a certain way – for instance without the use of medication – that they are very disappointed in her and themselves when

it doesn’t go the way they had planned. Some think that she led them poorly; others think their bodies failed them, but Southern students accept their lot as from the hand of a good and kind God.



Blake White
Master of Divinity Student
Southern Seminary

I found this to be very appropriate and encouraging. Southern is known for a robust belief in the absolute sovereignty of God over all things. We also believe in the fallenness of

this created order. All that is involved in the birthing process is cursed. It’s messy. There will be disappointments. But our view of the world gives us realistic expectations. Epidurals may be needed; blood will be present; cries will be loud; babies will have abnormalities; some babies will even die. When these things happen, we are deeply hurt, but not devastated.

This world order is broken, but Jesus will make it all right. If Josiah is born with Down syndrome, I know that God will use him to conform my wife and I more fully to the image of Christ. We are praying daily that Alicia will carry Josiah to full term, but the Lord may take him. If that should happen, we will not blame our midwife. We will not blame God. We will weep long and hard. Then we will bless the God who gives and takes away, knowing that

death is dead because of the death of Christ. Whatever our lot, He has taught us to say, “It is well with our soul.”

It is good that Southern is known for a deep belief in God’s sovereignty. It is even better when our attitude about disappointment reflects this truth. All too often this is not true in my daily life. I can go from exulting in the doctrine of God’s meticulous providence, to muttering under my breath because I have a flat tire.

O, how we of all people ought to have a favorable interpretation of God’s dealings with us. He is for us in Jesus. He is ordering world history, and our own individual histories, to be summed up in Christ. May we view all of the details of our lives, both good and bad, in light of that end.

Justin Taylor Q&A

Continued from Page 3.

Sinful Behavior and Negative Emotions.” Then in the spring we’ll publish Paul Tripp’s long-awaited, “What Did You Expect? Redeeming the Realities of Marriage,” which I’m personally benefiting from already. Tullian Tchividjian’s “Surprised by Grace” will look at the Gospel in the story of Jonah, and Dave Harvey’s “Rescuing Ambition” will seek to recover a much-neglected virtue, especially when we wrestle with how to be both humble and ambitious.

9Marks Ministries has a number of new books with us: Jonathan Leeman’s “The Church and the Surprising Offense of God’s Love” (on church membership and discipline), Greg Gilbert’s wonderful “What Is the Gospel?” (*Gilbert is a master of divinity graduate from Southern Seminary*). There is also Mark Dever’s “quick overview of the whole Bible,” “What Does God Want of Us Anyway?” Michael Lawrence’s “Biblical Theology in the Life of the Church,” and Mike McKinley’s hilarious and helpful, “Church Planting Is for Wimps.” And I can’t forget to mention Southern professor Tom Schreiner’s concise treatment on perservance: “Run to Win the Prize.”

Q *What are you reading right now to yourself and your family?*

A I am reading through Tripp’s book that will come out next year on marriage called “What Did You Expect?” and I am letting the chapters of that book convict me and instruct me. Working for a publisher, a lot of my reading is books that currently don’t exist, but will down the road.

I am reading “The Jesus Storybook Bible” by Sally Lloyd-Jones to my children. We try to get into that as much as we can. I remember when that book came out, Keller recommended that book, not just for parents, not just for kids, but also for pastors, because it shows you the way in which, as the subtitle suggests, the stories of the Bible all whisper the name of Jesus. To see the joyful effect that book has had on our kids has been great.

Q *Are you encouraged by what you see as far as young people tracking with sound doctrine? Where do you see potential blind spots in what some call the “young, restless and Reformed” movement?*



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A I think it is a tremendously encouraging time in evangelicalism. Any time you have a season of encouragement, there are also warning signs of danger ahead that we can see God at work and start to take credit for it and good doctrine can itself become idolatrous. We can approach others who don’t understand God’s truth, not with a humble and broken spirit, but with a condemning, judgmental spirit. So, I think that is always the danger.

Yet, we don’t want to be such pessimists that we minimize the legitimate work that God is doing and we need to be praising Him for that. I think the thing that most encourages me these days is the renewed emphasis upon the centrality of the Gospel — that the Gospel, to use Tim Keller’s phrase, is not just the ABCs of

the Christian life, but is the A to Z of the Christian life. That the Gospel is not just the entry point of how you become a Christian or just the exit point to where we are going someday, but in the here and now, the Gospel should be affecting the way I relate to my wife, the way I relate to my kids, the way I think about my job, the way I think about my culture and the way I think about my church.

People like Keller, C.J. Mahaney, Paul Tripp, David Powlison and Albert Mohler are helping us to see how the Gospel should impact every single facet of our lives. There is a new flavor upon the lips of younger evangelicals and it is not just about affirming the five points of Calvinism, but it is about ultimately glorying in the Gospel of Jesus Christ. I don’t think there could be anything more encouraging than that.

‘This is a test:’ Nov. 10 at SBTS

By EMILY GRIFFIN

The Southern Baptist Theological Seminary is comprised of more than professors and students, classrooms and seminars. Behind the scenes is a team of 25 that ensures the safety of students, staff and faculty. Working out of the lower level of the Duke K. McCall Sesquicentennial Pavilion, under the direction of Bob Perkins, is the Southern Seminary department of campus safety and security.

Campus security works closely with the Louisville Metro Police Department and with local, state and federal law enforcement agencies to ensure the most effective emergency procedures are followed on Southern’s campus.

This semester campus security has partnered with the Louisville Metro Emergency Management Agency (EMA) with the installation of an emergency notification siren on Southern’s campus. Located on top of the Honeycutt Student Center, the 1,600 watt siren will serve as a weather and emergency alert for Southern and the surrounding neighborhoods. The siren will be operated by the EMA.

“This new siren is just one of the many layers of security at Southern Seminary,” Perkins said. “We will be testing all of these layers, including the siren, on Nov. 10, between the hours of 11:30 a.m. and 12 p.m.”

These elements of the campus emergency broadcasting system will be tested to simulate what would happen upon the arrival of a weather threat, natural disaster, security threat or health hazard.

“We are going to see how good we are,” Perkins said. “Tuesday, we are going to see how well we do our job.”

The Nov. 10 tests will include: test messages on the blue-LED clocks in classrooms, text messages with emergency information sent to students and faculty that have registered their cellular phones with the department of campus safety and security, an update on the Southern Seminary and Boyce College website homepages and an email to student accounts. In addition, students that live on-campus will notice an approximate two-minute audio message on the campus cable television connection.

“We’ve worked closely with campus technology on developing these different aspects of security,” Perkins said. “They really wrote a great software program so we could get these messages out to the campus. They do a great job; we couldn’t do our jobs without them.”

The most noticeable test Nov. 10 will be of the Honeycutt Center siren, which will sound at noon as part of EMA’s normal testing schedule. The test will last for three minutes. There will be a short pause and then a second audio test will follow, indicating a campus lock-down. If the lock-down siren is sounded outside of a regular test, Perkins said students should lock their door and stay where they are until further notice from campus officials.

Faculty, staff, students and employees can go to their e-campus accounts to register their cell phones to receive emergency messages or they can send their name, cell phone number and provider to security.

Campus security can now be followed on Twitter under the username: SBTSsecurity. Campus security will provide emergency updates at twitter.com/SBTSsecurity.

For questions, contact campus security at ext. 4444.

Discussing the Great Commission Resurgence: A panel at SBTS

By GARRETT E. WISHALL

The Southern Baptist Theological Seminary hosted a panel discussion Oct. 22 on the Great Commission Resurgence in the Southern Baptist Convention. This article is a summary of the live blog from the event.

R. Albert Mohler Jr., president of Southern, moderated the event. Panelists included Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at Southern; Chuck Lawless, dean of the Billy Graham School at Southern; Jonathan Akin, lead pastor of Highview Baptist Church's Valley Station campus and Nick Moore, lead pastor of Highview's Spencer County Campus.

Mohler: Where did the GCR language come from?

Akin: The nomenclature came from the term Conservative Resurgence, which began in the Southern Baptist Convention in 1979. The Great Commission Resurgence is meant to build on the Conservative Resurgence.

Mohler: Is the GCR a movement?

Russell D. Moore: The Conservative Resurgence was a matter of an already conservative denomination recovering at the institutional level what was already the case at the local church level. There is a difference with the GCR, in that we are calling for a resurgence at both the institutional and local church level. In that way, I think the GCR is something bigger and broader than the Conservative Resurgence.

Mohler: Are we trying to save the SBC? Is that what the GCR is about? Or is the GCR about capturing the energies of a generation for the Great Commission?

Russell D. Moore: Well, I don't think it is an either/or situation. If the SBC were to collapse right now, it would have a huge impact on all of evangelical Christianity and people would be put in a difficult situation because of the way the IMB works ... it is an incredibly effective way to accomplish the Great Commission. I'm not saying that it is the only way to do it or that there won't ever be something that is better, but so far in church history this is a remarkably good way to do it. So, simply giving up on that and walking away from 5,000 missionaries across the world would be a tragic thing to do.

Having said that, simply assuming that generation after generation after generation is going to pick up the status quo and do things exactly like the generation before is a false understanding of how this thing is going to work.

So, I see this as a rebuking call generationally in both directions. To the generation ahead, it is saying "get over yourself. Stop being so ego-oriented and invest yourself in something bigger." And the same thing to the younger generation: "get over yourself. Stop sulking, poking your lip out and saying 'I'm



(L - R): R. Albert Mohler Jr. moderates as panelists Nick Moore, Chuck Lawless, Jonathan Akin and Russell D. Moore discuss the GCR. Photo by John Gill

just going to go do something else." Both generations must come together in a spirit of repentance, realize that God has given us this opportunity to reach the world and go out and figure out how to do it.

Akin: I am a product of the SBC. I love the SBC. My mom was raised in a Georgia Baptist Children's Home. Through the IMB, we have the largest Protestant force in the history of the church. Having said that, I hope the GCR is not about the saving the SBC. I hope it is about the GCR focusing on what the SBC was created to do, which is: bring local churches together in cooperation to do more than they could do apart. I want to see a return to the primacy of the local church in which the local church is the body ordained by Christ to carry out His Great Commission in the world.

My concern is that the generation that has gone before us is tightening their grip on the SBC, saying we can't lose it, and that is causing it to slip away even more. And the current generation, my generation, is responding by saying, "I'll just go do something else" and that something else is doing something on their own. That is not helpful either.

Lawless: How do we individually and corporately reinvest in my going my neighbor, my city, my state, this nation and ultimately the ends of the earth to taking the Gospel to people? Second, how do we recapture the energy of this current generation and future generations? How do we make sure that those who come behind us have what they need? How do we

capture their energy so they can continue to do the work behind us?

Nick Moore: If you mean, by saving the SBC, a series of organizations and buildings, then I hope not. If you mean, by saving the SBC, as Jonathan said, an effort to help local churches cooperate for the sake of fulfilling the

Great Commission, I hope so.

Mohler: I think it is a both/and, rather than an either/or. But the SBC has to be seen as the answer to a question. It has to be seen as the answer to something that helps us carry out a passion to fulfill the Great Commission and take the Gospel to the nations. Yes,

there is a better way of doing what we do. We can see all kinds of things we look back on and say, "We can do better." We aren't starting with a blank slate.

I think the average Southern Baptist would be shocked to learn that of each dollar put in the offering plate, less than a penny of it will go to fund international missions. Each local church is probably keeping, on average, 94 cents of every dollar. Of the 6 cents that go to the state convention, 2 cents go on out of the state. And of the 2 cents that goes on the SBC, 1 penny goes on the IMB and the other penny pays for seminaries and everything else the SBC does.

So, we have to go back and say, why are we here and what are we doing? I believe each local church organizes itself by its passions. We are not talking about profoundly anti-missions people or an anti-missions sentiment. We are talking about a localism that is choking a global understanding of the Gospel.

Mohler: What are the structural issues that the GCR task force has to put on the table?

Akin: Does the Cooperative Program reflect our priorities? If people have confidence in the giving program, I think they will give more. Analyzing the giving program needs to be on the table.

I also think we need a viable church planting network. The number one answer that I hear from young pastors on why they are in the

SBC is: the IMB. Another entity is not named, ever. The reason they love the IMB is because it has a singular focus on planting churches. And when I talk to guys who are planting churches around the country they are doing it through other means and through other networks. Why do they love other networks? The same answer comes up. Because they have a singular focus: church planting.

Lawless: We have to look at the effectiveness and purpose of state conventions. If we are keeping the majority of dollars in the state, we have to show that there is a reason for doing that.

Nick Moore: There is a generation of pastors asking not only themselves and their churches, but the convention, to streamline, sacrifice, simplify and do the things that are the most effective, and not necessarily the most comfortable. The things that are most honoring to Jesus and effective to reach the nations.

Russell D. Moore: The North American Mission Board doesn't work. The reason it doesn't work is because the IMB does a very good job of filtering people out. NAMB does not have that kind of track record. Guys looking to plant churches are looking for a network that will be honest with them to say, either you don't have what it takes to be a church planter, but if you do we are going to put you through a boot camp, literally and metaphorically, until you are able to plant a church.

Mohler: What we are facing is a sense of urgency. I think that is a healthy thing. I think that if there is a reason to hit the reboot button in denominational life we are looking at it. I think there is a real stewardship issue of opportunity here. I can tell you that my greatest fear is we will be given an opportunity here and we will not ask the questions we need to ask or say what we know we need to say.

The expectations for the GCR task force are enormous. The hope of this task force is that we can start the process. There is no way we are going to be able to leave the SBC in Orlando and say, "we accomplished the Great Commission Resurgence. We have a Great Commission Resurgence." The Conservative Resurgence didn't happen in 1979, it wasn't concluded in 1990. It took years to happen and I have to ask if it was completed if we don't have in our churches a resurgence of piety and passion and belief and doctrine. When it comes to the GCR there are enormous hopes.

We are experiencing a lot of the pains, challenges and groans of asking the right questions. It is going to be up to a generation of younger and younger adults to answer whether or not there is a Great Commission in the SBC if Jesus tarries.



with Adam Howell



A cross section of the student body of Southern Seminary

Hometown:

Elizabethton, Tenn.

Spouse/years married/kids (name and age):

Liz, married 5 years; Noah, 2; Tovah, 6 weeks.

Degree track:

M.Div. alumni 2007 from Southern; Ph.D. candidate in Old Testament.

Local church/ministry:

Ninth and O Baptist Church — Bible fellowship group co-leader of a young couples class.

Why do you have a passion for knowing the Old Testament?

“My passion for the OT stems from a passion for, and love of, the Hebrew language. I enjoy biblical/theological studies as a whole, but a love for Hebrew draws me to the OT particularly. The way in which Hebrew paints the pictures of Messiah, pass-over, God’s kinship, Suffering Servant, etc., is remarkably rich. The pictures and images of the OT point forward to the work of Christ, and the Hebrew language paints the image in a way that gives it more substance.”

How should people under the new covenant apply the Old Testament?

“Applying the OT specifically would depend on what type of OT literature you are trying to apply, and therefore it can be a difficult question to answer. Generally though, I have the conviction that all of the OT points to Christ and/or some facet of God’s overall redemptive plan for humanity. Therefore, even under the new covenant, we have the application that a loving, holy, majestic God is redeeming a people for His own possession through the person and work of His Messiah. At the very least, this general application ought to drive us to a

deeper appreciation and satisfaction in God for fulfilling His redemptive plan in Christ. However, God’s redemptive plan is not complete. We, like the OT saints, look forward to a city “whose designer and builder is God.” (Heb 11:10). Therefore, we can also look to the OT for example after example of those who lived faithfully awaiting the day that God would free his people to love Him from their hearts.”

Classroom fear:

“Being under-prepared.”

What have you learned about and appreciated about your wife as you have gone through seminary?

“I have learned about my wife’s strong desire to help me succeed. Her ability to free me up to devote myself to study has proven to be remarkable and appreciated. Although responsibilities at home abound, Liz has always found a way to help me fulfill God’s calling on my life.”

What do you do to relax?

“Go to a quiet room and read a book (any book) that is not assigned.”

What is the most transforming thing you have learned at Southern?

“From the books, the most transforming thing I’ve learned is Edwards’ ideas about religious affections. Practically, I have learned more things than I have time or room to write out.”

Advice for other students:

“Be faithful in the responsibilities God has given you now, and let Him take care of the rest. You be the best student you know how to be, and let Him take care of the jobs, pastorates, positions, etc. Don’t feel like you need to put yourself in a position to be “marketable.” God knows exactly where you will end up before you even begin.”



Tweetable features “tweets” from Southern Seminary faculty and other leaders in Southern Baptist life.

@albertmohler: Congratulations to SBTS trustee Bruce McCoy on his re-election as president of the Missouri Baptist Convention. A brave and faithful leader.

twitter.com/albertmohler

@drmoore: Kudos to Midwestern Seminary for honoring Mark Coppenger. He has demonstrated repeatedly his integrity, his humility, and his charity.

twitter.com/drmoore

@RandyStinson: At the Lecrae concert with my oldest kids. Where are all the other homeschool vans?

twitter.com/RandyStinson

Bird illustration Copyright © 2009 Luc Latulippe



Brian Vickers

Associate Professor of New Testament Interpretation

Information:

Spouse's name/ length of marriage:

Denise. 16 years.

Children's names and ages:

Jamie. 4 (5 in December)

Hometown:

Charleston, W.V.

List one of your favorite:

Preachers:

Daniel Montgomery.

Courses that you teach:

I don't have a favorite. Hermeneutics is particularly enjoyable because it's the most challenging.

Music groups:

Indelible Grace; The Beatles; Norman Blake; the Sojourn worship team.

Movies:

"A Man for All Seasons"

TV shows:

Lost; Bizarre Foods

Restaurants:

Dakshin

Vacation spots:

The Yorkshire Dales

Current church/local church ministry:

Sojourn Community Church.

Influential books in your life (besides the Bible):

Augustine, "Confessions;" Calvin, "Institutes, book 3;" Luther, "Heidelberg Disputation," and "Two Kinds of Righteousness;" Geerhardus Vos, "Biblical Theology;" Tom Schreiner, "Pauline Theology;" Cervantes, "Don Quixote;" Melville, "Moby Dick;" Dostoyevsky, "The Brothers Karamazov."

Explain the journey of joining Southern's faculty:

My path to SBTS followed a series of unexpected turns. I had assumed that after graduate school at Wheaton College I would return to West Virginia for pastoral ministry. However, near the end of graduate school I began to consider the possibility of doing a Ph.D. So, I applied to Trinity, was accepted and enrolled, but when I learned that Tom Schreiner was going to SBTS we made an immediate u-turn to Louisville.

Near the end of my Ph.D. studies I was given the opportunity to teach some adjunct classes and every time I left the classroom I couldn't wait to go back (that's still the way it is). One day, as I was nearing finalization of leaving to teach at another divinity school, I received a call from the School of Theology office asking if I could meet with Dr. Moore. Much to my joy and surprise, I was appointed to the faculty soon after that.

Talk about God impacting you about the importance of missions:

Going on regular mission trips has made an impact in my life at many levels. For one, I've been overwhelmed by how many believers I've met in South Asia who are "on mission" in their towns, villages and states. I get weekly emails from pastors and evangelists I've met asking for prayer as they go from town to town sharing the Gospel and often suffering for it. That has caused me to think of my own neighborhood and city differently.

Second, through mission trips God has expanded my vision of the Kingdom out beyond the few feet of ground I occupy on a daily basis.

Third, meeting pastors and Bible students whose libraries consist mainly of a worn-out Bible and who will travel for hours and sometimes days just to sit in on a Bible class has given me a new perspective on the abundance of resources that we often take for granted or as entitlements; I've become convicted by Jesus' words that "to whom much is given, much is required."

Fourth, opportunities to share the Gospel cross-culturally on mission trips have led to a greater awareness of the cross-cultural opportunities we have here in Louisville.

Finally, missions is all about proclaiming the fulfillment in Christ of the ancient promise God made to Abraham that through his children the nations of the earth would be blessed. God has used mission trips to make that a driving theme in my teaching.

What mission trips have you taken?

I've gone to South Asia four times, and Southeast Asia three times (for teaching), in the past six years. My next trip is scheduled for May 2010.

Ministry passion:

Training missionaries, pastors, evangelists and teachers for the proclamation of the Kingdom of God in Christ.

Advice for M.Div. students:

Remember that one of the best barometers for your future ministry is the way you approach all the things God gives you to do now — including your studies. You have a unique opportunity to study and apply the Gospel so take full advantage of it and remember that you have brothers and sisters all over the world that would love to trade places with you even for just one day. In the midst of that learn to strive for a whole life — family, church, seminary, work and whatever else — devoted to Christ. That's biblical holiness.

Book:



"Jesus' Blood and Righteousness: Paul's Theology of Imputation" (Crossway: 2006).

Tidbits of Intrigue (like owning the deed to a mountain):

Hobbies:

Playing my Martin guitar; hiking; tea parties with my daughter; reading literature/fiction.

3 favorite foods:

Indian; Thai; Mangoes.

Surprising things, or interesting things, students might not know about you:

- I attended Shenandoah Conservatory of Music and Berklee College of Music.
- I own the deed to a mountain in West Virginia.
- I played football, tennis and threw discus in school.
- And ... at one point in college I had hair nearly down to my shoulders — I know, it's hard to imagine, and no, there are no surviving pictures.

New Bulldogs coach excited about upcoming season

By JEFF ROBINSON

In year three of its existence, 2008-2009, the Boyce Bulldog basketball program took a nice leap forward with nine wins and several other close calls. In his first year as head coach, Matt Emadi recognizes that the team has a pair of big sneakers to fill, but looks forward to the challenge.

The Bulldogs open the season with three returning starters, but without scoring machine Ben Ward, who led the National Christian Collegiate Athletic Association Division II in scoring last year with more than 27 points per game.

The team is young, with only one senior, Jeff Pearson (6-foot-1), who was one of the team leaders last year and is the last remaining player from the inaugural 2006-2007 squad. Pearson, a Detroit native, had several double figure games last season, including a 27-point performance late in the season against Fairview.

"Jeff Pearson is a good leader and a hard

worker," Emadi said. "His competitiveness and intensity of play is a good model for others to follow."

Emadi is perhaps the biggest story at the outset of a new season. As Boyce's fourth coach in as many years, Emadi played Division I college ball at Weber State and Biola after a standout prep career which ended in 2002 with

Emadi being named the Gatorade Player of the Year in Utah. He is now a master of divinity student at Southern and is the latest coach charged with building a competitive program.

Above all, Emadi says the team wants to glorify God through playing hard, evangelism and discipleship.

"We want to honor Christ through our intensity of play and character on the court," he said. "We want to win games. We want

to encourage each other both on and off the court to become better leaders and we want to cultivate humility in a sports culture that celebrates pride and arrogance. These are some of our goals."

The Bulldogs return two other starters:

guard Blake Rogers (6-0) from Milan, Ga., and shooting guard Terry Webster (5-11) from Indianapolis. Rogers is the team's top three-point threat and Webster will also be a key source of points.

Another key returnee is Andrew Kelley (6-1), a Dayton, Ohio, native, who has improved markedly since last season and

led the team in scoring in its exhibition game on Oct. 23 against the Luther Luckett Correctional Complex team. Overall, the Bulldogs have 10 players on the roster, with five new faces among them: Mark Singleton, Michael Naaktgeboren, Ethen Bruner, Micah Barney and Tim Arndt

Boyce's conference will be tough; it includes Kentucky Christian and Ohio Christian, both of which are in the top 10 in the National Christian Collegiate Athletic Association Division II preseason poll. Still, while winning is important, Emadi says

the team will seek to minister, above all.

"We have already participated in a game with the inmates from Luther Luckett," he said. "It was a fun game and we had the opportunity to talk with the players about Jesus and pray with them. We hope to schedule more games with them. I am hoping that some of our players will get involved with FCA at the



Boyce Dean Denny Burk gets ready "to get his game on" before the Bulldogs vs. SBTS/Boyce faculty game. Photo by John Gill



Brian Richardson tries to create room for a shot. Richardson was joined on the SBTS/Boyce faculty team by Dan Dumas, Jim Hamilton, Denny Burk and Brian Payne. Photo by John Gill

local schools. Our assistant coach Seth Curtis already had the opportunity to speak to a group of high school athletes. He shared the Gospel with them from the book of Joshua. We also want to be active in doing other ministries."

Pendergraph reflects and makes new memories

By EMILY GRIFFIN

On Tuesday, Nov. 17, the ladies of the Pendergraph Women's Ministry will host a special evening to mark the 25th anniversary of the group at The Southern Baptist Theological Seminary and to remember the organization's benefactor, Mrs. Jackie Pendergraph.

The Pendergraph Ministry was founded to provide fellowship among the wives of seminary students. The organization has been built upon the founding gift of Mrs. Pendergraph, the widow of former Southern Seminary student G.R. Pendergraph. In 1984, Mrs. Pendergraph gifted an endowment to develop an organization that would lift up seminary wives, something she remembers being a pressing need during her years as a seminary wife.

"I remember Mrs. Pendergraph sharing how much she loved Southern Seminary. And I remember her saying how much she and her husband learned when they were here. It was a sweet encouragement to us student wives," said

Karen Cheong, a former SBTS student wife, past Pendergraph president and faculty advisor and current director of women's ministry at Sojourn Community Church.

Each of Pendergraph's monthly events are open to all ladies in the Southern Seminary and Boyce College community, including students, student wives and faculty wives and community supporters.

"As a student wife, I enjoyed the time of fellowship and opportunities to meet other women on campus in addition to listening to women who were further along in their journey with the Lord. I was always blessed to hear the way in which I could grow as a woman of God regardless of the topic of the month," Karen Cheong said of her time with the Pendergraph Ministry.

The Pendergraph organization works hard to ensure that no one is unable to attend a Pendergraph event due to a lack of childcare arrangements. Through a partnership with the Health and Recreation Center at Southern,



(L - R): Marlo McDonald, Jackie Pendergraph and Karen Cheong.

Pendergraph is able to offer childcare for \$1 per child, per evening. Reservations for childcare must be made in advance by calling (502) 897-4720.

The Nov. 17 holiday event will be hosted in Heritage Hall from 7 - 9 p.m. and will include a time of worship, a presentation of memories from past Pendergraph presidents and board members and an exciting holiday gift exchange led by Karen Cheong. The Pendergraph Board is encouraging attendees to dress-up for the occasion.

The evening's gift exchange is a special time of sharing that has quickly become part of the Pendergraph tradition. If you would like to participate in the gift exchange, please bring four unwrapped gifts that are similar in nature. These gifts can be anything you wish; feel free to make, bake or buy your gifts. At the end of the evening each woman will be taking home four new gifts.

Please RSVP for the November event by emailing Pendergraph@sbts.edu. NOTE: most Pendergraph events don't require an RSVP. Pendergraph hosts monthly events that feature different topics. To view a complete schedule of events, visit pendergraph.wordpress.com.

HISTORY HIGHLIGHT:

Moving to the James P. Boyce Centennial Library

By Steve Jones

November of this year marks the 50th anniversary of the completion of the James P. Boyce Centennial Library. The groundbreaking for the library was held on May 24, 1957. Construction began in July 1958 and the cornerstone was set in May 1959.

The new library was completed and furnished by the beginning of November 1959, but the challenge of moving more than 100,000 volumes from Memorial Library in Norton Hall across campus to the new James P. Boyce Centennial Library in a timely manner still remained.

Seminary librarian Leo T. Crismon, shared that the staff considered a number of options for transporting books to the new library (including one idea that involved the use of

a conveyor belt stretching from Norton Hall to the second floor of the library) but they all involved packing, unpacking and long periods when students would be unable to access the library.

Crismon went on to report the following, "So we decided then, that we would use the students, as many of them who would volunteer and that we would start with the zeroes and then go to the one hundreds and the two-hundreds in the Dewey decimal classifications, taking them out of the old library building, carrying them over here in the main door and onto the main floor and then some of us who were acquainted with the library materials would direct to where they would be placed on the shelves. So that it deprived

the students of the use of the books for a brief period."¹

The big move took place Nov. 10 and 11, 1959. Students, staff and faculty lined up to help complete the orderly and timely move of the majority of the books. The Louisville Courier-Journal reported that 30,000 books were moved on the first day and another 20,000 were moved on the second.² The very first book placed on the shelf in the new library was a copy of the Geneva Bible owned by James P. Boyce.

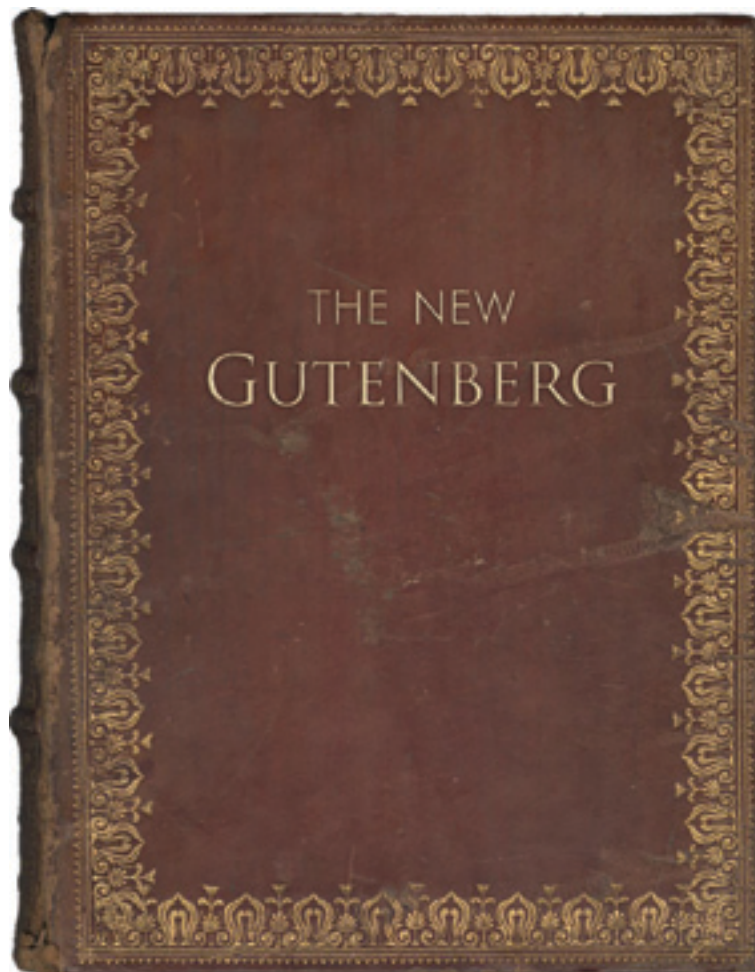
For more information about the history of the libraries of Southern Seminary or to learn more about archival resources available to you visit archives.sbts.edu



Leo T. Crismon, seminary librarian, and Walter L. Moore, Jr., student body president, lead the line of students carrying books from Memorial Library in Norton Hall to James P. Boyce Centennial Library, Nov. 10, 1959. *Photo from SBTS archives.*

¹Leo T. Crismon, *Oral History Interview of Leo T. Crismon, October 20, 1978*. Transcribed by Michele B. Fowler. Archives Collection, Southern Baptist Theological Seminary Archives and Special Collections.

²"Book Belt," *The Courier-Journal*, November 11, 1959, Section 2, Page 1.



**HOW THE INTERNET
AND SOCIAL MEDIA
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MINISTRY AND THE
ADVANCEMENT OF
THE GOSPEL.**

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HERITAGE HALL

State convention leader says current SBC structure is ‘well suited for the future’

By BP STAFF

“This is the best climate in 30 years for all of us to work together,” Louisiana Baptist leader David Hankins said in representing state convention leaders in comments to the Great Commission Resurgence Task Force, Oct. 27.

Hankins, executive director of the Louisiana Baptist Convention, listed four “affirmations” shared by state Baptist convention executives concerning the work of the task force created by a vote of messengers to the SBC annual meeting in Louisville in June.

Hankins’ affirmations center on cooperation between the SBC and state conventions:

“Affirmation One: The structure that has served Southern Baptists in the past is well suited for the future.”

“We disagree with those asserting that we are using outmoded structures that will not work in the 21st century,” Hankins said. “An unstudied assertion does not become true simply by being repeated and posted on the Internet.”

To individuals who may foresee a confederation of churches “that have a common heritage and a common theology but no common methodology,” Hankins said: “With all due respect, that is the independent Baptist model that Southern Baptists have specifically and decidedly rejected. ...

“While Southern Baptists prize local church autonomy, we are not hyper-local church

practitioners who believe in no extra-congregational ecclesiastical structures. We find no contradiction in believing in both. We believe the current structure of Southern Baptists is appropriate for Southern Baptist ecclesiology, life and work. ... It fits who we are and what we want to do. And I believe Southern Baptists, by and large, want it to continue.”

“Affirmation Two: State conventions are necessary, crucial partners for a Great Commission Resurgence among Southern Baptists.”

“We do not have the time, if we took all day, to describe the many and varied Great Commission ministries performed through the state conventions,” Hankins said, citing such examples as disaster relief operations; the planting of 800 churches in Haiti by the Florida Baptist Convention, where there are no IMB personnel at present; and Baptist Collegiate Ministries, which reach “around 100,000 collegians per year in their core groups,” including thousands of international students.

“Affirmation Three: The North American Mission Board serves a vital role in a coordinated, comprehensive evangelism and church planting movement for Southern Baptists.”

“The performance of NAMB since its inception only 12 years ago is the subject of much debate and criticism.” Hankins said.

But Hankins said Southern Baptists should remember “before we pile on ... what NAMB gets right” in national disaster relief coordination, chaplaincy initiatives and a strategy that “allows us to be a national force” by undergirding outreach and ministry in regions such as New England, West Virginia, Utah and Idaho.

“Affirmation Four: The Cooperative Program should be the vehicle of choice for funding Southern Baptist initiatives related to a Great Commission Resurgence.”

Hankins suggested a three-part strategy to reverse a decline in Cooperative Program giving by churches. A strategy to strengthen CP would entail: 1) stewardship, addressing the “allocation problem ... between the church members’ pocket book and the offering plate” in which Southern Baptists only give an average of 2 percent of their income for missions, including CP.

2) leadership, with Hankins noting, “... We need what we had in 1925 [when the Cooperative Program was founded]: the best and brightest among us leading the way in word and deed for the Cooperative Program.” 3) partnership — “a relationship between the SBC and the state conventions that provides promotion, collection, allocation, accountability, and unity.” (BP)

Compiled by Baptist Press editor Art Toalston.

Newsbriefs

GCR chairman speaks to myths about work

Following an Oct. 27 dialogue with 22 executive directors of Southern Baptist state conventions, Great Commission Resurgence Task Force chairman Ronnie Floyd, pastor of First Baptist Church in Springdale, Ark., addressed several issues on which he felt the record needed to be “set straight.”

1. The Great Commission Task Force is not considering any abandonment of the Cooperative Program. “We are asking questions about how the Cooperative Program can remain our central system of missions funding, not whether it will remain so,” Floyd said in the statement.

2. The task force is not considering any recommendation that Southern Baptists partner with any para-church or non-Southern Baptist ministry such as the Acts 29 church planting network. “We are thankful for what every Great Commission church, denomination and ministry is doing for Christ,” Floyd said, “but we are assigned the task of looking at how Southern Baptists — very specifically — can work together more faithfully.”

3. The task force is not trying to determine the work of search committees and trustees currently seeking new leadership for the North American Mission Board, International Mission Board and the SBC Executive Committee.

4. The task force is not seeking to diminish the work of either state conventions or local Baptist associations. “To the contrary, we want to forge a future that maximizes Southern Baptist work at every level — and change is happening at every level,” Floyd said. “Our concern is to see every Southern Baptist work encouraged and even more fully engaged for the Great Commission.”

5. The task force is not devoting its time or energies to a discussion about specific theological issues discussed within the Southern Baptist Convention. “This is not about Calvinism, anti-Calvinism or any other ‘ism,’” Floyd said. “This is about faithfulness to the Great Commission — period. That is our theological agenda.”

6. The task force is not planning to wait until Orlando to release its report and recommendations. “Our avowed intention is to bring as much as we can to the February meeting of the SBC Executive Committee,” Floyd said.

The next meeting of the task force will be Nov. 30-Dec. 1 at the Renaissance Hotel in Atlanta. (BP)

Hunt: CP is not only door into SBC

By ERIN ROACH

Johnny Hunt, president of the Southern Baptist Convention, said substantial giving through the Cooperative Program is not the only way of participating in the work of the convention and Baptists must stop using a CP giving percentage as a measuring rod for commitment to the Great Commission.

“The greatest resource that Southern Baptists have is not the Cooperative Program. It’s the people who give Cooperative Program dollars. One must come before the other. It’s not a chicken and egg deal. We know which comes first,” Hunt told Baptist Press in Dallas Oct. 27.

Hunt, senior pastor of First Baptist Church in Woodstock, Ga., mentioned a friend whose church recently gave \$500,000 to the Southern Baptist World Hunger Fund but only forwards .25 percent of undesignated receipts to the con-

vention’s unified giving plan for national and international missions and ministries.

“But you know what? If he’s got that kind of heart for what Southern Baptists are doing, let him learn his way around the house. He’s young. He’s probably going to buy in more,” Hunt said. “But if we keep slapping and just saying ... ‘They’re not giving 10 percent to the Cooperative Program. They’re not committed to the Great Commission’ ...

“I think it’s a terrible measuring rod. I don’t think you can support it scripturally. You could get to the point that you give that and nothing else, where another church may give 10 percent and do all sorts of other work.”

His friend whose church gave \$500,000 to hunger relief may just be allowing CP dollars to be spent elsewhere rather than on that ministry, Hunt said. If that’s the way the upcoming generation wants to participate in the Great

Commission, he said, older Southern Baptists ought to let them.

“There’s a generation coming behind me in their 20s and 30s that are saying, ‘We need to forfeit the American dream for the nations.’ That is challenging me to the core,” Hunt said. “I think when a generation is coming along saying, ‘We’re willing to forgo nicer cars, we’re willing to live in lesser neighborhoods,’ ... I’ve never been challenged that way in my life.”

Until the CP is tweaked in ways that distribute more money for international missions, Hunt said younger leaders are going to opt for other methods, and that can’t be discouraged.

“They don’t want to just give you money to go do it. They want to go with you, or they want to be the one to go,” Hunt said. “It’s really different, and what we’ve got to do is say, ‘This isn’t bad. It’s just different.’ I think there’s a happy medium and we can address all of that.” (BP)

Southern Seminary orchestra celebrates its 30th anniversary

By ESTHER CROOKSHANK

The Southern Seminary orchestra celebrated its 30th season with its annual Fall Concert and a dessert reception, Oct. 20.

The vibrant program, led by Doug Smith, included works by John Williams, Kodaly, Franck and Stravinsky, showcasing many of the orchestra's wind, brass and principal string players.

The high point of the evening was soloist Neal Green's performance of the finale of Beethoven's Violin Concerto that brought the enthusiastic audience to its feet. An MCM major at Southern, Green has played in Seminary Orchestra throughout high school and has performed on concert stages since age 14.

The current group, made up of players from across Kentuckiana, includes one charter member — percussionist Zada Wagamann — retired Louisville Orchestra cellist Patricia

Brannon, and six high school players, most from seminary student families. Special guests of the evening included Mrs. June Honeycutt, Louisville Orchestra Concertmaster Michael Davis and piccoloist Donald Gottlieb, both adjunct faculty instructors at Southern.

The seminary orchestra was started by church music student Tom Joiner as a small string group that performed for special events on campus. Lloyd Mims built it into a full orchestra throughout his career at Southern and led it in many memorable performances.

No other seminary in the country has a standing symphony orchestra, much less one with a strong tradition and legacy of 30 years. The seminary orchestra plays five concerts a year.

The seminary orchestra's next concert performing the Faure Requiem with the seminary's oratorio chorus will be at 7:30 p.m., Nov. 17, in Alumni Memorial Chapel.



Mrs. June Honeycutt, former Southern Seminary First Lady, greets Southern professor Esther Crookshank after the concert. Photo by John Gill



A dessert reception in Heritage Hall followed the concert by the seminary orchestra. Photo by John Gill



The seminary orchestra performs its 30th anniversary concert in Alumni Memorial Chapel on the campus of Southern Seminary Oct. 20. Photo by John Gill



Dr. and Mrs. Tom and Margaret Nettles enjoy a light moment with Maestro Doug Smith at the Seminary Orchestra's 30th anniversary reception. Photo by John Gill



Solo artist Neal Green plays a dazzling Beethoven Violin Concerto finale as Doug Smith conducts the seminary orchestra at the orchestra's fall concert Oct. 20. Green, MCM major and minister of music at First Baptist Church Eastwood, has performed to concert audiences since age 14. He performed the Tchaikovsky Concerto with Seminary Orchestra in 2006. Photo by John Gill

Missionaries reside at Southern while preparing for IMB post

By EMILY GRIFFIN

Randy and Kathy Arnett haven't stayed in one place too long since beginning their ministry in the early 1980s.

Randy, a Midwestern Baptist Theological Seminary graduate, and Kathy are both attending classes this semester through the Billy Graham School but have been missionaries to the countries of West Africa since the mid 1980s. The couple is presently living on the campus of Southern Seminary but will be returning to their home in Abidjan, Côte d'Ivoire, in January. Earlier this year, Randy became the International Mission Board's theological education consultant for Africa.

Educational consulting

Randy is one of four theological education consultants working across the world in Africa, the Americas, Asia and Europe. Randy and his global counterparts will be finding ways to liaise U.S. seminaries and global theological institutes to offer support, help with curriculum development, and in some instances, provide professors and planning.

"This is a job that has been needed for a really long time. I have no misconceptions, it will be difficult but it is needed," Randy said. "If we could help create a worldwide vision, even with just a half-dozen of these theological institutions in Africa, then wow, just stand back and watch it fly!"

Beginning in missions work

Randy was pastoring a small church outside of Kansas City when the Lord called him to

international missions. Eager to serve, the couple began the IMB's application and interview process. They arrived at the final stage of the application process and were surprised to receive word of application denial. Their request to serve was not going to be filled due to a number of reasons.

The family regrouped, a process they say took several months, and Randy accepted a pastorate at a church in Missouri. A few years later, the Arnetts felt the timing was right to reapply for an international missions placement. They were pleased to receive placement in Lomé, Togo, a French speaking country of around three million people nestled between Ghana and Benin. The Arnett family, which now included two daughters, Bevin and Jillian, moved to France to attend a one-year language training and then headed to Togo for Randy to join the work at the Baptist School of Theology for West Africa.

Arriving in Togo in spring 1988, the family found the West African people to be very warm and welcoming. Just a few weeks in, the Arnetts started working on a church plant. "We didn't know what we were doing," Randy said. "Nobody in seminary had told us how to start churches. I was trained to pastor First Baptist Church of County Seat town."

God put the Arnetts in touch with a local Togolese man who had just graduated from a seminary in Ghana and moved his family to Togo. With that family, the Arnetts began leading Bible studies in a neighborhood on the outskirts of town. After three months, the Togolese attendees were asking to meet on Sunday mornings "like all of the regular Christians."

Work in West Africa

In 1999, the Arnetts left Togo to return stateside for job training before heading back to West Africa, but this time to Abidjan, a city of around five million, in the country of Côte d'Ivoire which is known as the Ivory Coast.

The IMB placed the Arnetts in Côte d'Ivoire as human-needs facilitators for a region of 22 countries that were, and remain today, as some of the most impoverished and underdeveloped countries in the world.

Randy helped fellow West African missionaries develop a better understanding of human needs, and he taught them how to apply this knowledge strategically to reach even more people groups.

Kathy worked with missionaries and Africans, teaching about preventing and living with HIV and AIDS. She shared the Gospel with individuals living with HIV and AIDS and also taught them about simple things they could do to build healthier immune systems and prolong life.

"That was a very emotional job," Kathy recalled. "One of my very best friends in Togo lost his son to AIDS. I was there, and literally watched this man's son take his last breath."

In 2004, Randy became the IMB's regional leader for West Africa, a position that allowed the Arnetts to travel more extensively across the region. Kathy continued with her HIV and AIDS work and began assisting Randy with administrative tasks. The couple returned stateside in August 2009 to attend classes at Southern and prepare for Randy's new post.

Advice for future missionaries

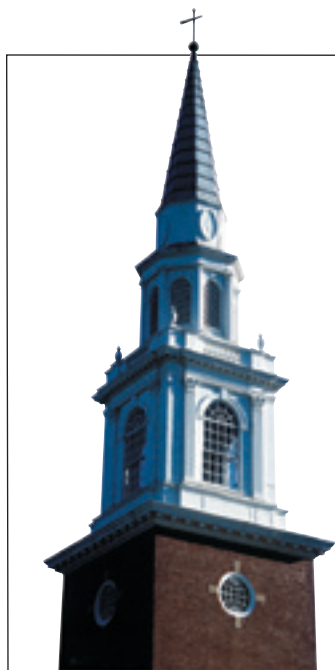
The Arnetts could write a large book filled with words of wisdom to young missionary couples. They are passionate about encouraging and building up young missionaries that are awaiting assignment, awaiting deployment and even dealing with application denial, since they have experienced all these circumstances first-hand.

For those new to the field, Kathy said to expect culture shock to hit the hardest when you're not expecting it. "When you go on volunteer mission trips you are taken care of by someone else already on the field," she said. "When you are on your own, you really are doing everything on your own. Bonding as quickly as you can with the nationals will help you stay there."

Randy built on Kathy's thoughts, adding, "On the field, you are not spoon-fed. It is too easy to go to church here (stateside), where the Scripture appears on a screen for you, where the pastor tells you what to think, where you have a devotion guide, where you have chapel and all other types of spiritual input.

"On the field, you have to take responsibility for your quiet time and a lot of people just don't know how to do that. If you are not doing it here, you are not going to be doing it there, and that applies to everything: quiet time, family time, everything."

While on Southern's campus, the Arnetts are opening their home to anyone that is contemplating or preparing for missions. To meet with the Arnetts, please contact the Billy Graham School for further information.



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

Previous chapel messages available
at www.sbts.edu/resources/.

Tue., Nov. 10

TONY ROSE
Senior Pastor
LaGrange Baptist Church
LaGrange, Kentucky

Thu., Nov. 12

MATT CHANDLER
Lead Pastor
The Village Church
Highland Village, Texas

Tue., Nov. 17

RUSSELL FULLER
Professor of Old Testament
Interpretation
Southern Seminary

Thu., Nov. 19

JASON ALLEN
Vice President for
Institutional Advancement
Southern Seminary

Announcements

Pendergraph holiday exchange party

Back by popular demand, the Pendergraph Women's Ministry will host its third annual holiday gift exchange from 7-9 p.m., Tuesday, Nov. 17 in Heritage Hall. Women should bring four unwrapped gifts to participate in the exchange and, due to the nature of this event, you must RSVP in order to participate. These items need to be the same type of item, though not necessarily the same color, etc. You can make, bake or purchase these items.

Please bring something to take home the four "new" items you acquire during the evening. This party can be easily replicated in your home as an evangelistic event. If you do not RSVP you may still attend the event, but will not be able to participate in the gift exchange. The presentation of your gift is important (nicely presented). Visit the Pendergraph website for more details: pendergraph.wordpress.com.

SBTS students: Journal of Theology pick up times

Students may pick up their free copy of the Fall 2009 issue of The Southern Baptist Journal of Theology (on the Parables in Matthew) in Williams Hall 5123 during the following days and times:

- Monday, Nov. 16, 9 a.m. - 1:30 p.m.
- Tuesday, Nov. 17, 12 - 6 p.m.
- Wednesday, Nov. 18, 9 - 11 a.m.; 3 - 6 p.m.
- Thursday, Nov. 19, 4 - 6:30 p.m.
- Friday, Nov. 20, 9 a.m. - 4 p.m.

Please note that the journal office is located on the 1st Floor of Williams Hall. Williams Hall faces the cafeteria. As you enter Williams, go down the hallway and it will be on the right.

Music lessons available at Southern Seminary School of the Arts

Registration is open for music lessons at Southern Seminary. The Seminary School of the Arts (formerly the Seminary Academy of Music) offers private instruction at all levels in voice, guitar, violin, bass, piano, organ, banjo, trumpet, clarinet, saxophone and more. For registration forms and information, contact Aarica Myers at ext. 4115 or amyers@sbts.edu or Esther Crookshank at ext. 4507 or ecrookshank@sbts.edu.

Red Cross blood drive

The American Red Cross will be holding a blood drive on Southern Seminary's campus from 11 a.m.-4 p.m., Wednesday, Nov. 11 in Levering Gym. Donors of all blood types are needed. All participants are required to show either a Blood Donor Card or picture ID. Walk-

ins are welcome or you can make an appointment by calling the Health and Recreation Center at 897-4720 or by visiting www.givebloodgivelife.org and entering the code 4578. For more information contact Danna Riedl at the Health and Recreation Center at ext. 4720 or driedl@sbts.edu.

Finals study break

The Seminary Student Council is sponsoring a finals study break from 10 a.m.-3 p.m., Tuesday, Dec. 1 in the 5th and Broadway lobby. Come on by for snacks and drinks during your rigorous finals week.

Community Newsbriefs

'The Albert Mohler Program'

"The Albert Mohler Program," a daily radio show hosted by R. Albert Mohler Jr., can be heard from 5-6 p.m. on WFIA-FM 94.7 or as a live webcast at www.AlbertMohler.com. Previous broadcasts of the nationwide program may be accessed at the web site and are also available as a podcast. Anyone is invited to call the show toll free, 877-893-8255, or to e-mail mail@albertmohler.com with questions and comments.

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on 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. Barbara Gentry leads the class, assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry at 380-6448 or Mrs. Vogel at 742-1497.

Ministry Resources

WinShape Camp staff interviews

Angela Rubenacker of WinShape Camps will be on campus Wednesday, Nov. 18 to conduct interviews for its summer camp staff positions. For an appointment, apply on-line at www.winshapecamps.org.

IMB candidate consultant at SBTS

Jim Riddell, candidate consultant for the International Mission Board, will conduct an information session about recent developments in the IMB from 7-8:30 p.m., Monday, Nov. 16 in HCC 226. Nov. 17-18 he will be available to meet with students interested in IMB service. For an appointment, call 800-765-0011.

Ministry Position Postings

Full-time and part-time ministry positions may be found on e-campus through the Help Desk's link to Ministry Resources.

Résumé service

Start or update your résumé file with Ministry Resources by submitting our on-line candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) will be open regular hours during the fall semester: M-F — 6:30 a.m.-10 p.m. Sat. — 9 a.m.-9 p.m.

Aerobics schedule

- Fitness Boot Camp M 6:30-7:15, W & F 8-8:45 a.m.
- Mommy and Me Power Walking M, W & F 10-11 a.m.
- Practical Pilates M, T, & R 4:45-5:45 p.m.
- Aqua Alive T & R 5-5:45 p.m.
- Step It Up Cardio Blast T & R 8-9 p.m.

Parents Night Out

6:30-9:30 p.m., Friday, Nov. 13. Register at the HRC Front Desk.

HRC closings

- 5 p.m., Wednesday, Nov. 25.
The HRC will be closing for the Thanksgiving holiday.
- Tuesday, Dec. 1.
The HRC natatorium will be closed for the month of December due to renovation.
- Wednesday, Dec. 23-Jan.3.
The HRC will be closed for the Christmas holiday.

Bulldogs basketball home games

All games will be played in the main gym. The main gym, both locker rooms and pool will be closed two hours prior to the game and will be closed for the duration of the night.

- 7 p.m., Monday, Nov. 23.
Shawnee Baptist
- 7 p.m., Tuesday, Dec. 1.
Fairhaven Baptist
- Call the HRC at 897-4720 with questions about scheduling and events.

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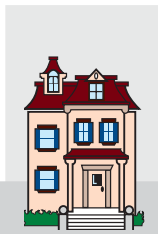
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3 Questions WITH

Marvin Olasky
*provost of The King's College
 in New York City;
 editor-in-chief of
 World magazine.*

1 *How significant is the Gospel to develop an explicitly Christian view of political and cultural engagement for the church?*

IT'S HUGE FOR lots of reasons. The Gospel is a great protection against dictatorship because the good news is that, while we are broken actors on a broken stage, Christ's righteousness is imputed to us and therefore we can be saved from our sins. But we are still fallen sinners — that goes for followers, leaders, all of us: all have fallen short of God's glory — so when you understand that, when people in a country understand that, they are not likely to look upon a particular person as the savior. When you don't have that (perspective), there tends to be a growth in dictatorship.

We have a system of checks and balances in America, essentially a decentralized system set up by the founders of the nation and a separation of powers because the understanding is that no one, not even someone who looks to be wonderful, can be trusted with centralized power because of the sinfulness of man.

2 *What do you see as the future of print media?*

I WOULD LIKE the future to be bright. I grew up in newspapers and still like seeing things in the paper, but I don't read newspapers much anymore. I get my news on the Internet. I actually find it very useful to see one story and jump to another and so forth and sometimes get different perspectives on the same thing. So, it's really an advantage to have

the Internet available and as other people see that too, I don't see much future for newspapers in paper form. Twenty years ago, I was able to write in my book "Prodigal Press," that the future of newspapers was dim and now we are seeing it. I think some magazines with particular emphases will continue. But I think the future is largely on the Internet as far as writing is concerned.

3 *How would you define Christian journalism? Is writing about the things Christians do different than writing news out of a Christian worldview?*

THE SECOND (OPTION) is the way to go, I think. There is room to cover church activities and informational things, but in a way that is more public relations than journalism, but I think Christian journalism should be biblically-objective journalism. That is, our goal in the realization that we are fallen sinners, is to read the Bible and see the way God's writers perceive things and then try to go and do likewise. So, when we send reporters out to do news, the idea is to try to think through how one of God's inspired writers might cover it. None of us is inspired and we have limitations, nevertheless we're not just trying to present a Republican view, a Democratic view, a liberal view or a conservative view, we are trying, as best we can, to present God's ideal and I hope we approach that with humility or else we're in trouble. But nevertheless, that's our goal: biblical objectivity and that is the only objectivity there is.

Towers

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