

Towers



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26
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*Southern Baptists,
Evangelicals and the
Future of Denominationalism*

SBC LEADERS AT UNION UNIVERSITY CONFERENCE:
**SBC future hopeful if Great
Commission remains central**

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IN THIS ISSUE

5

You might be a bad dad if ... A call to fathers to act like men

by Owen Strachan

7

Mohler: next generation must focus on the Word of God, not statistics

9

Professor profile: Adam Greenway

11

History Highlight

Groundbreaking of the Beeches on Lexington Road.

13

R. Albert Mohler Jr. surprise 50th birthday party photo collage.

16

3 questions with Danny Akin

The future of the Southern Baptist Convention

FUTURE OF SBC IS HOPEFUL IF GREAT COMMISSION REMAINS CENTRAL AND KEY QUESTIONS ARE ADDRESSED, SBC LEADERS SAY

Compiled by GARRETT E. WISHALL

Southern Baptists today have much to be thankful for and build upon from their forebears, but must consider structural changes to the Southern Baptist Convention and embrace methodological diversity within the denomination, speakers said at Union University's Southern Baptists, Evangelicals, and the Future of Denominationalism conference, Oct. 6-9.

Southern Baptists must address "hard questions," Akin says

Danny Akin said he is not optimistic about the future of the nation's largest Protestant denomination but he is "hopeful" — if Southern Baptists will fully commit themselves to the Lordship of Christ and His Great Commission.

But if Southern Baptists are not moved to a complete commitment to missions, "We don't deserve a future," Akin, president of Southeastern Baptist Theological Seminary, said in his Oct. 8 address on the future of the SBC.

Citing the promise of Rev. 7:9-10 in which heaven will be populated by vast multitude of all peoples, Akin said, "The question that stares Southern Baptists in the face is this: will we join hands with our great God in seeing this awesome day come to pass or will we find ourselves sitting on the sidelines watching?"

To remain viable as a Great Commission-advancing denomination, Southern Baptists must answer several hard questions, said Akin, who previously served as dean of the School of Theology at The Southern Baptist Theological Seminary. Such questions to consider include changing the name of the SBC, overlap and duplication in SBC structure and programs, and the mechanisms for church planting, Akin said.

"I want to challenge us to do simple convention," he said. "We must streamline our structure, clarify our identity and maximize our resources."

Akin believes the SBC's Cooperative Program (CP) remains a useful tool, so long as Southern Baptists remain open studying the CP and "making improvements if possible."

As Southern Baptists address these hard questions, they should maintain the commendable advancements of their forebears and hold the ground gained during the SBC's Conservative Resurgence, Akin said.

Praising Southern Baptist leaders like Paige Patterson, Adrian Rogers and Jerry Vines who led the Conservative Resurgence during the 1980s and '90s to oppose the "poison of liberalism" in the SBC, Akin said these "heroes of



Danny Akin said he is not optimistic, but "hopeful" about the future of the SBC. Photo by John Gill

the faith" should be honored and not forgotten — and newer generations of Southern Baptists need to be told of their sacrifices.

Southern Baptists must stand upon Lordship of Jesus Christ, the inerrancy and sufficiency of Scripture, a commitment to expository preaching and the Baptist Faith and Message 2000 as a healthy and sufficient guide for cooperation, Akin said.

The question "What is the best way to reach with the Gospel the people I live amongst?" should shape the ministry of Southern Baptist churches and the SBC, Akin said, which will require methodological diversity.

"It is foolish to gripe about organs, choirs and choir robes, guitars, drums, coats and ties," he said. "It is also a waste of time. It is time to move on with the real issue of the Great Commission."

Mohler: next generation will shape the future of the SBC

The rise of secularism and the fall of cultural Christianity in the deep South over the past two decades have conspired to make the 20-something generation crucial for defining the mission of the SBC over the next 10-20 years, R. Albert Mohler Jr., told students Oct. 9 at Union University.

Mohler, president of Southern Seminary, said the younger generation of Southern Baptists will shape the future of the denomination, a stewardship it must not take lightly.

"I'm thankful it's not the inerrancy crisis that we lived through in the 1970s and 1980s,

your generation is a generation of beneficiaries of that controversy," he said. "But you must be a part of forging a new identity for the Southern Baptist Convention. It is going to be yours and you are going to decide what to do with it.

"It (a new identity) is not something we can create with a new slogan, for a new slogan will not save us. There is a need for a resurgence of Great Commission passion, vision, commitment and energy in our denomination."

A refocusing on the Great Commission is going to be costly, Mohler said, because it will require asking questions that have not been asked within the SBC for several generations and dealing with issues not previously considered.

"We were not called simply to receive what has been handed to us in terms of structures and continue it because of brand loyalty," he said. "We've been called to be a church on mission."

"The vision before us is not the perpetuation of the Southern Baptist Convention, but the call of the nations to exult in the name of the Lord Jesus Christ" (for more on Mohler's address, see page 7).

Dockery and Stetzer: Right kinds of denominations still have a place

Though church denominations are in decline, Union University President David S. Dockery said he is still convinced of the benefits they provide, such as structure, connections, coherence and accountability, especially for groups like the SBC.

See SBC future conference, page 6.

TOWERS

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ISSUE INSIGHT

“Simply unprecedented” — President Barack Obama and the gay rights movement

“This was a historic night when we felt the full embrace and commitment of the President of the United States. It’s simply unprecedented.”

Those words were spoken by Joe Salmonese, president of the Human Rights Campaign, just after President Barack Obama spoke to the group’s 13th annual national dinner.

The Human Rights Campaign is one of the leading organizations promoting what it describes as “lesbian, gay, bisexual and transgender (LGBT) civil rights.” The group’s annual dinner, held Oct. 10, featured well-known politicians and entertainers popular in the LGBT community, as well as an appearance by the president of the United States.

President Obama’s speech was a matter of controversy long before he arrived. Though pledging soon after his election to be what he called a “fierce advocate” for gay rights, the President has frustrated the gay rights community with what they see as inaction and hesitation in dealing with their agenda.

Indeed, the Obama administration has been under sustained pressure from the gay rights community — a crucial sector of its political support — and the HRC dinner was seen as an opportunity for the president to reassert his identification with gay supporters. Obama was the second sitting president to appear at an HRC dinner. President Bill Clinton appeared before the group in 1997.

Addressing the group, President Obama spoke of the obstacles in the way of the agenda hoped for by gay activists. The president told the group that they faced a continuing fight, adding: “I’m here with you in that fight.”

In the course of his address Obama took credit for a federal hate crimes bill that was passed recently by a Democratic majority in the House of Representatives. He also pledged to push for an employee non-discrimination bill and fully-inclusive hate crimes legislation.

But the greatest attention was directed at the military’s “Don’t Ask,

Don’t Tell” policy that bars openly-homosexual individuals from serving in the U.S. Armed Forces. “I will end don’t ask don’t tell,” Obama pledged.



R. Albert
Mohler Jr.
President
Southern Seminary

“That’s my commitment to you.” Nevertheless, the president did not stipulate any timetable for this action — a fact noted by his audience.

Obama’s perceived lack of action — and his refusal to hold his administration to a timetable for action — meant that many in the crowd were disappointed. Though his speech was repeatedly interrupted by eager applause, a good many activists complained that his speech was politically expedient. At TIME.com, John Cloud summarized the president’s message with these words: “I’m with you. But I can’t do much for you.”

Nevertheless, in contrast to that reading of Obama’s comments, others understood the president to make a sweeping series of promises. In addition to pledging a repeal of the “Don’t Ask, Don’t Tell” policy, the president also pledged to repeal the Defense of Marriage Act.

Obama said:

“And that is why — that’s why I support ensuring that committed gay couples have the same rights and responsibilities afforded to any married couple in this country. I believe strongly in stopping laws designed to take rights away and passing laws that extend equal rights to gay couples. I’ve required all agencies in the federal government to extend as many federal benefits as possible to LGBT families as the current law allows. And I’ve called on Congress to repeal the so-called Defense of Marriage Act and to pass the Domestic Partners Benefits and Obligations Act.”

The Defense of Marriage Act

(DOMA), passed in 1996, stipulates a federal definition of marriage as the union of a man and a woman and protects any state from being forced to recognize a same-sex marriage legal in another state. The law was passed by huge majorities in both houses of Congress and was signed into law by President Clinton. The opposition of the homosexual community to the law has multiplied since the advent of legalized same-sex marriage in a handful of states.

In a significant portion of his address, President Obama spoke of the fact that gay and lesbian concerns “raise a great deal of emotion in this country.” He did not counsel the homosexual community to be patient, but he did ask for understanding. He spoke of advances made over the last three decades, but then reflected that “there’s still laws to change and there’s still hearts to open.” Furthermore, “There are still fellow citizens, perhaps neighbors, even loved ones — good and decent people — who hold fast to outworn arguments and old attitudes; who fail to see your families like their families; who would deny you the rights most Americans take for granted. And that’s painful and it’s heartbreaking.”

The president’s promises were sweeping. Nevertheless, the most remarkable section of his address included a truly unprecedented

promise. Obama told the group that his expectation is that when they look back over the years of his administration, they would “see a time in which we put a stop to discrimination against gays and lesbians.”

Then he spoke these words:

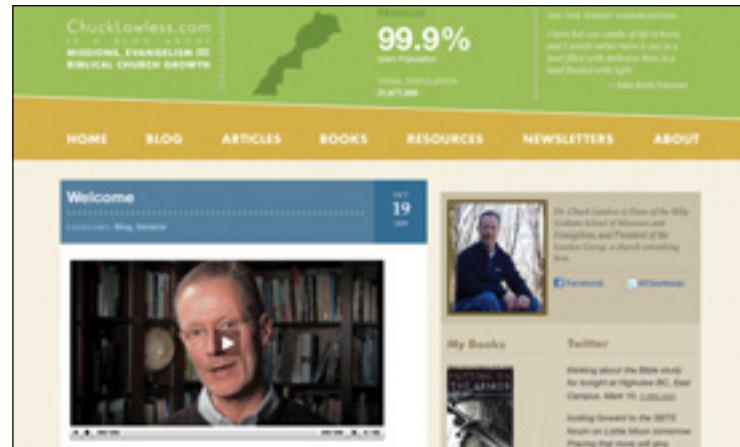
“You will see a time in which we as a nation finally recognize relationships between two men or two women as just as real and admirable as relationships between a man and a woman.”

Those words represent a moral revolution that goes far beyond what any other president has ever promised or articulated. In the span of a single sentence, President Obama put his administration publicly on the line to press, not only for the repeal of the Defense of Marriage Act, but for the recognition that same-sex relationships are “just as real and admirable as relationships between a man and a woman.”

It is virtually impossible to imagine a promise more breathtaking in its revolutionary character than this — to normalize same-sex relationships to the extent that they are recognized as being as admirable as heterosexual marriage.

The attendees at the Human Rights Campaign’s annual dinner heard the President of the United States make that breathtaking pledge. Was the rest of America listening?

Chucklawless.com is live



The screenshot shows the homepage of ChuckLawless.com. The top navigation bar includes links for HOME, BLOG, ARTICLES, BOOKS, RESOURCES, NEWSLETTERS, and ABOUT. A banner on the right side features a quote from Alvin Plantinga: "The Christian God is One of the Only Options Left in the Debate About the Possibility of Knowledge." Below the banner, there's a large video player showing a portrait of Alvin Plantinga. To the right of the video, there's a sidebar with a photo of Alvin Plantinga and some social media links for Facebook and Twitter. The main content area has a heading "Welcome" and a sub-section "Alvin Plantinga".

Is it wrong that I don't care if I'm an evangelical?

Several years ago I was explaining to a friend why I had never been invited to preach in an acquaintance's church, and never would be. "It's because I'm not a fundamentalist," I said. And it was true.

In that church a "fundamentalist" was one who believed not just in the "fundamentals" of the faith, but also in a cultural context that meant flat-top haircuts for men, kool-aid for women (if you don't know what those are, just rest in the ignorance), exclusive southern Gospel quartet psalmody and a dispensationalist, separatist, KJV-only identity. I am, for sure, not that.

The next week, though, I was registering as an observer for a liberal Baptist gathering, where I had planned to write about the goings-

on. Inclusive as they were, they tried to sign me up as a delegate. I tried to explain to the nice person at the registration table that I actually



Russell D. Moore
Senior Vice President for
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didn't want to be a delegate because I wasn't protesting the hegemonic patriarchal whatever they were there to stand against. "You don't

want me signed up," I said. "I'm a fundamentalist." And it was true.

In their context, a "fundamentalist" meant anyone who believes the Scriptures were inerrant, the tomb was empty, and there is such a place as hell.

It seems to me the question of "evangelical" is similarly amorphous and contextual. I don't mind saying that I'm an evangelical, and it's true, but it's mostly a tag for other Christians to know what kind of Christian I am, not a self-identity.

I'm a catholic (small "c") Christian. I'm a Protestant Christian. I'm a Baptist Christian. I'm an evangelical Christian. I'm a four-point Calvinist, complementarian, high-view-of-the-

sacraments, ecumenism of the trenches kind of Christian. And the definitions can get a whole lot more specific depending on how much context the situation requires.

If I need to know whether or not we can work together on a church plant or an evangelism strategy, the definition of "evangelical" matters to me. The rest of the time, the ambiguousness of the term doesn't bother me any more than the fact that both Kuyper and Moltmann are "Protestants" (whatever that means).

This article is Moore's first post at [firstthings.com/blogs/evangel/](#). Moore said this blog is "set up to be a kind of casual back-and-forth, along the lines of National Review's 'The Corner.'

ISSUE INSIGHT

You might be a bad dad if ... A call to fathers to act like men

Recently, I thought a bit about my role as a dad. It struck me in mulling over busyness and "success" that it is easy, not hard, to be a bad parent and a bad dad, to care way too much about oneself and not nearly enough about one's loved ones.

Here are some ways that I am tempted to be a bad dad:

1. Talk on a cell phone while spending time with my kids.

At times, I reflexively reach for my phone when I'm on a walk with my daughter. "Here we go," I think. "Half an hour to kill." This reaction is natural. It is also disgusting. I already work a ton; why can't I spend even 20 minutes with my child? I see this all the time. Don't do it. Walk with your child; talk with them; be goofy with them; train them; tell them no strongly when they try to eat trees and follow up on discipline. Train them, love them, invest in them.

2. Work when at home.

This is difficult for students. To make it through programs to which we have been called, we have to work when we can. That's understandable. But there are also plenty of times when we don't need to be working.

If we're fathers, we should try to do well in school or in our work. But we should care far more about our families than our grades or, dare I say it, job performance. Does that mean our work might suffer? Yes, it does. So be it. Be a better dad than student or employee wherever you can. Sacrifice your selfishness and anxiety. Invest in your children. Outside of the moment, you won't regret it.

3. Watch them without playing with them.

I'm not saying that as dads we need to engage with our children during the entirety of their playtime. After all, they have to learn how to entertain themselves. We shouldn't smother them. But we all know the temptation to tell our wives that we'll watch the baby, giving her



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some much-needed rest, and then to plop ourselves on the couch after tossing a few toys to the baby on the floor. At that point, your child gives you a quizzical look that says, "Weren't we going to play together? ... Dad?"

So, play with your children. Get down on the floor. Play weird little games with their toys and blocks. Make them laugh. Tickle them. Play dolls. Play GI Joes. Don't be a bad dad. Love your children. Get off the couch.

4. Claim you have no time to help (but find time for fun).

This is related to number two. Dads like us can be tempted when we are at home to sigh, tell our wives how much we wish we could help them, and then busy ourselves with work. Later, we somehow (miraculously!) find time to play sports or hanging out. That stinks like month-old laundry.

So the solution is: sacrifice. Kill your selfishness. Stop being a dork. Play less sports if you have to. Spend more time with family. And yes,

this can be challenging for me just as it can be for many others.

5. Lean on your wife to provide even as you do what you want.

This is really common in an age of "empowered" women and wimpy men. This drives me nuts. As a generation of men, we need to man up. Cut back on your classes, sacrifice your free time, do whatever is necessary to allow your wife to nurture your children and care for your home, which she is uniquely called to and gifted for.

Stop slacking off, hanging out, reading too many websites, and having too many long conversations while she breaks her back to support you.

Some might think this is harsh and hard. Well, life is hard. God made (most) men strong specifically so that they could provide. We may get less sleep, we may be tired, we may have to take fewer classes or work fewer hours. But we should do these things for the good of our families and the glory of God.

Satan has been warring against men since the garden. He wants us to be bad dads. He wants to snare our children and send them to hell. He wants us to neglect them, even for expressly positive ends, and to make them bitter against us. He will give us all the help we

need to accomplish this end.

Of course, we have to balance our responsibilities, and at times we have to make hard choices. It is important that we live in light of the Gospel and not our previous condemnation. Even as we have to fight laziness, we have to fight false guilt, and know that it is good to live a balanced life of work, play, rest and so on. There is a time for hanging out with friends, and for recreation, and fun and lazing around. There is.

On the other side of Satan, with all people — men or women — Jesus Christ stands and calls us to take up our cross and follow Him, denying ourselves, shirking our sin, aggressively taking dominion of our lives and our world to advance His kingdom and spread His Gospel. Through His awesome Holy Spirit, He waits to empower us. He searches the earth for men (and women) who will lay their lives down for Him. He gives us local church accountability, exhortation and encouragement so we can do just this.

He calls us men who are blessed with families to be great dads, not so that we can merely warm hearts and make Hallmark cards together, but so that we can act in whatever capacity and place we find ourselves as bold, strong and loving agents of grace.

RESOURCE:

Forum on the Life and Legacy of Lottie Moon

R. Albert Mohler Jr. and Chuck Lawless speak on the life and legacy of Lottie Moon.

<http://www.sbts.edu/resources/lectures/great-commission/forum-on-the-life-legacy-of-lottie-moon/>

SBC future conference

Continued from Page 3.

"I believe (denominations) do matter, and they will continue to matter," Dockery said. "But if, and only if, they remain connected to Scripture and to the orthodox tradition. Even with all of the advancements of our technological society, we still need some kind of structure to connect and carry forth the Christian faith. We need conviction and boundaries, but we also will need a spirit of cooperation to build bridges."

While the idea of denominations is negative for many people, Dockery said denominations have been important throughout Christian history "to carry forward the work of those who come together around shared beliefs and shared practices" (for more on Dockery's address, see page 7).

Ed Stetzer kicked off the conference by addressing the question, "Denominationalism: Is There a Future?" Stetzer answered in the affirmative, so long as denominations are serving local churches and not assuming a place of pre-eminence in the ministry of believers.

Stetzer, director of LifeWay Research and LifeWay's Missiologist in Residence, said churches that belong to denominations

have a confessional standard that holds them accountable to orthodoxy. In addition, Stetzer said denominational networking and cooperation is inevitable for churches that are missions-focused.

"Like-minded people will always find ways to associate with one another. One positive reason for this is missional cooperation," he said. "The vast majority of world missions, church planting and many other forms of ministry are done through denominational partnerships.

"When it comes to global missions, denominations tend to be the tools used by local churches to get the global work done. Some level of cooperation between like-minded local churches is both unavoidable and beneficial for those who want to make an impact in a lost world."

Stetzer said as we proceed in the 21st century, one key characteristic of healthy denominations is methodological diversity. While denominations must maintain confessional uniformity, methodological diversity must also be allowed for the sake of cooperation in advancing the Gospel.

Southern Baptists can learn something from 'doctrine-friendly' Emerging churches, DeVine says

While some Emerging churches do not uphold basic Christian doctrines, others are doctrine-friendly and theologically-sound and from these Southern Baptists can learn and benefit, Mark DeVine said.

DeVine, associate professor of divinity at Beeson Divinity School and a Ph.D. graduate from Southern Seminary, examined the role doctrine-friendly Emerging churches can play in the SBC.

DeVine said that perhaps the biggest potential contribution of doctrine-friendly Emerging churches to not only Southern Baptists, but all of North American Christianity, is their engagement with the multiple cultural sub-cultures that now make up the continent.

"No longer can Christian believers and would-be evangelists expect to encounter unbelievers with whom they share a deep, wide and rich cultural heritage across great swaths of geography," he said.

"The cultural diversification occurring in North America matters for those who would see the Gospel advance. Culture profoundly affects the conveyance of meaning and the Gospel is a message with a meaning that must be conveyed in order to be believed."

DeVine said a failure to understand the culture in which we minister will result in a failure to communicate the Gospel. With the changing cultural landscape in America, he said Southern Baptists must view our own land as a mission field. And doctrine-friendly Emerging churches can help Southern Baptists reach this mission field.

"Where strong and deep theological affinity avails, let us be slow to view those with a jaundiced eye," DeVine said. "Let's let shared theology do its work and let's be patient with these men" (for more on DeVine, see page 14).

With reporting by Jeff Robinson, director of news and information at Southern Seminary; James A. Smith Sr., executive editor of the Florida Baptist Witness; and Tim Ellsworth, director of news and media relations at Union University.



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Mohler: next generation must focus on the Word of God, not statistics

By JEFF ROBINSON

To be good stewards of what they have been given, young Southern Baptists must fix their gaze on faithfulness to God's Word, the task of taking the Gospel to the nations and the glory of God, R. Albert Mohler Jr. said in a chapel service Oct. 9 at Union University.

The next generation must not be fixated on numbers or statistics, Mohler said.

"Those (numbers) are not unimportant, but it is the heart of the denomination that is the bigger issue — the clarity of our vision, the essential importance of our mission," he said. "It is going to be yours and you are going to decide what to do with it."

The SBC is experiencing the death of cultural Christianity because the faith no longer holds the spiritual franchise it once did in the Bible Belt, Mohler said.

"Any denomination that bases its future on the confidence of cultural Christianity deserves to die with that culture when it dies," he said.

"The Great Commission was the singular reason why the Southern Baptist Convention came together in 1845. It was the cause of the Gospel that called Southern Baptists together and only the cause of the Gospel will keep us together, only the cause of the Gospel is suf-

ficient as a reason for us to be together."

"The great dynamic of the SBC cannot be to make certain that our statistics are healthy and that our charts point ever upward; it has to be that the glory of God would be evident in persons hearing the Gospel and responding to the Gospel and the establishment of godly churches that are ruled by Christ through His Word."



R. Albert Mohler Jr. implored the next generation to call for a Southern Baptist Convention centered on the glory of God, God's Word and the advance of the Gospel. *Photo by John Gill*

The SBC faces numerous challenges, including a generational shift in leadership from older to younger, Mohler said, and the younger generation will largely determine the denomina-

nation's future health. The current generation of students matriculating at Union and in other colleges, universities and seminaries are defined by several realities, Mohler said. It is:

- **A strategic hinge generation.**

It will determine the shape and substance of local churches.

- **A generation of social transformation.**

It will determine the "new normal" in defining the church and its mission.

- **A generation of global responsibility.**

Massive advances in transportation, travel and communications have made the world smaller and have given this generation ready access to the entire globe.

- **A generation marked by spiritual confusion.**

Questions of God, religion and church are not important to young people in America. "You who are committed Christians are going to be providing leadership to a denomination that is going to have to be ministering to people whose basic response may not be rejection of the Gospel, but merely a shrug," he said.

- **A generation of institutional disinterest.**

Commitment to institutional forms typically does not pass easily from one generation to the next. This generation must not view the SBC and its denominational machinery as ends

unto themselves, but must work to ensure that local SBC churches are faithful Gospel outposts seeking to exist for the glory of God, he said.

- **A generation of perishable promise.**

It has a limited window of time — one or two decades — to own the stewardship of faithfully steering SBC churches onto the path of greater faithfulness to God's Word and the Great Commission.

Cultural Christianity and easy-beliefism must no longer rule the day in the SBC and in local church bodies, Mohler said. The younger generation must be willing to plant its feet upon sound doctrine and faithful Gospel missions if local churches and the denomination are to have a healthy future, Mohler said.

"Do not give your life to the SBC because your grandmother was a Southern Baptist," Mohler said. "Please do not invest your energies in the Southern Baptist Convention because you want to save something as an important artifact of American religion and southern culture and whatever else."

"Give yourself to the SBC because you see this really can be a denomination that is transformed by a resurgence of Great Commission passion to reach the world for the glory of God. I am not imploring you to leave the Southern Baptist Convention, I am imploring you to save it."

Dockery says Christians must unite around essentials of the Gospel

By TIM ELLSWORTH, director of news and media relations at Union University

David Dockery called Christians to commit themselves to the Gospel and issues that are of greater importance than denominational distinctives in his address Oct. 8 at Union University.

Issues Dockery highlighted as important included: a commitment to the authority of Scripture, the deity and humanity of Jesus Christ, a heartfelt confession about the trinity, the uniqueness of the Gospel, the enabling work of God's spirit, salvation by grace through faith alone, the importance of the church, the hope of Christ's return and the sacredness of life and family.

"Let today be a day in which we move from handwrapping to hopefulness," Dockery said. "Let's work together to advance the Gospel and trust God to bring forth fruit from our labors resulting in renewal to churches, networks, structures, denominations and denominational entities for the extension of God's kingdom on earth and for the eternal glory of our great God."

Dockery traced the development of denominations, from the early church through

the Protestant Reformation and especially during the 19th and 20th centuries in the United States. The Union president acknowledged that the rise of so many Christian denominations came about because of multiple divisions and spats over matters of secondary and tertiary importance.

Denominationalism "is primarily an American phenomenon," Dockery said. "Not because America is the only place where denominations can grow and proliferate, but because the freedoms in America have enabled denominations to expand, to flourish, and to break off from those from which they were birthed...."

"Unfortunately — I say this carefully and a bit dreadfully — I believe this development has resulted more in the Americanization of Christianity than the Christianization of America."

In recent years, Dockery said denominational identity has been in a rapid decline. The decline of denominational significance began as a result of the influence of liberalism in the early 20th century, he said, and continued through the reaction of fundamentalism to liberal drift in mainline denominations. In more recent years, Dockery attributed the lack of denominational identity with the rise of parachurch and special interest groups that

have become more important among some evangelicals than churches.

The rise of trans-denominational movements is one of the most important developments in Christianity over the past several decades, Dockery suggested.



Union President David Dockery noted that much denominationalism in the United States has "resulted more in the Americanization of Christianity than the Christianization of America."

Photo by John Gill

"No longer do people identify with kindred spirits in vertical alignments, as Lutherans, as Anglicans, as Presbyterians, as Methodists

or Baptists," he said. "Instead, people identify more around other connections and identifying markers such as fundamentalists, conservatives, evangelicals, moderates and liberals. Thus liberal Anglicans and liberal Methodists have much more in common than liberal Anglicans and conservative Anglicans."

Another great change to Christianity in recent years is its growth worldwide, Dockery said. Whereas the United States for many years has been the capital of worldwide evangelicalism, statistics indicate a shift is taking place. For example, he said Africa now has more Christians than the United States has citizens.

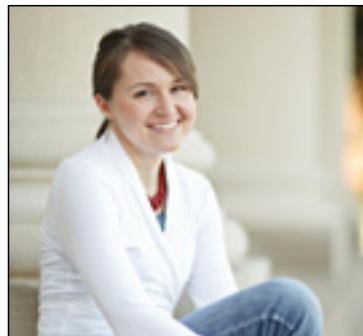
Dockery argued that this shift provides a tremendous opportunity for Christians to think in fresh ways about the rifts that have divided them in the past.

"We must realize that our real struggles are not against fellow Christ followers, but rather against the demonic, secularism and unbelief," Dockery said.

"What is at stake if we do not take our eyes off the intramural squabbles that seem to characterize most all of the denominations is a loss of the unity within the Christian movement and a loss of the mission focus of the Christian movement in the West."



with Alia Montgomery



A cross section of the student body of Southern Seminary

Hometown:

Plymouth, Minn.

Degree track:

M.Div.; biblical counseling emphasis

What were you doing before you came to Southern?

"I was a psychology student at Northwestern College in Saint Paul, Minn. While at Northwestern I also led an outreach ministry which connected godly young women with women and girls coming out of street prostitution and sex trafficking."

Why Southern?

"As a psychology student, I knew that I needed to go beyond an undergraduate education, but as a believer I was finding myself very frustrated with many of the graduate programs I looked into. Rather than spend my time learning unbiblical ideas of how to live life, I wanted an education that would help make my counsel more faithful to the Word of God."

How have you supported yourself through seminary?

"I work part-time as a residential youth counselor at Saint Joseph Children's Home. Saint Joe's cares for kids 7 – 15-years-old who have been abused and/or neglected, and are now behaviorally unable to function in foster or adoptive homes."

How has your idea of ministry changed or been shaped since coming to Southern?

"My focus is becoming more Gospel-centered, as well as biblically faithful. I am thankful for getting to see how the faithful diligence of Southern's professors has played out in their understanding as well as in their stories of how they handled various events during their time in ministry."

What classes have most impacted you and why?

"Intro to biblical counseling with Dr. Stuart Scott was huge for me since it was my first real exposure to a type of counseling that was not rooted in a psychological school of thought. It was very encouraging to see the Word used not as a tool for helping, but as the very basis and source for helping."

What local church are you a member of and how do you minister there?

"I am a member of Clifton Baptist Church and currently do not minister in any formal way, but like all of our members get the pleasure of serving in the nursery."

Classroom fear:

"Being randomly called on in Greek syntax and exegesis! Oh, the rush of anxiety for one who does not understand that subject so easily! Plus I always blank when I am called on randomly!"

Future ministry plans:

"I would be honored if the Lord would allow me to serve women and girls coming out of prostitution and sex trafficking here in America. Although this is one area I think our missionaries have done a phenomenal job at reaching in India, Amsterdam and Thailand (to name a few), we in America have failed to minister as we ought to."

Advice for other students:

"Do not become the prideful intellectual who struggles to reach the hearts of this lost world. Rather, see all that you learn as a means of knowing God more. Let knowing more, humble you more and grow your love for God and others."



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

@timothywashere: was asked by stranger @Starbucks who saw @sbts logo on my vest: "Does your seminary teach Bible is God's Word? Ours don't; I wish they did."

<https://twitter.com/timothywashere>

@drmoore: Adopting a child of another ethnicity will draw out all the bigots in your extended family. Press on. Love is mightier than hate.

twitter.com/drmoore

@DonWhitney: I've repeatedly seen one simple question open people's hearts to hear the Gospel. The question is, "How can I pray for you?"

twitter.com/DonWhitney

Bird illustration Copyright © 2009 Luc Latulippe



Information:

Spouse's name/ length of marriage:

Married to Carla for six and a half years.

Children's names and ages:

Expecting first child (a son!) in January.

Hometown:

Frostproof, Fla.

List one of your favorite:

Authors:

John MacArthur

Preachers:

Bill Henard

Music groups:

No one particular group — like Dr. Moore, I like country music that has aged at least 20 years.

Movies:

The Apostle

TV shows:

No one particular show — SEC college football is must-see TV, however.

Vacation spots:

Gatlinburg, Tenn.

Adam W. Greenway

Assistant Professor of Evangelism and Applied Apologetics;
Associate Vice President for Extension Education and Applied Ministries;
Director of Research Doctoral Studies, Billy Graham School of Missions and Evangelism

Current church/local church ministry:

Member of First Baptist Church of Mount Washington, Ky.; currently serving as interim pastor of Little Flock Baptist Church in Shepherdsville, Ky.

Influential books in your life (besides the Bible):

Hank Hanegraaff, "Christianity in Crisis;" the first apologetics book I ever read, which helped plant a passion in me for apologetics that continues to this day; J. I. Packer, "Evangelism & the Sovereignty of God;" a classic I wish I had read years earlier in my ministry; Richard P. Belcher, "A Journey in Purity;" a book that powerfully impacted my understanding of the promise and peril of a faithful pastor's life.

Moments in your life where God has worked powerfully:

God confirming his calling of me into the ministry at age 16; bringing Carla into my life; being called to Kentucky to pastor and pursue doctoral study at Southern Seminary; my appointment to the Billy Graham School faculty — in each of these events God unmistakably revealed His presence and will for my life to where I could only respond in obedience, gratitude and joy.

Ministry passion:

To echo Gary Smalley, my ministry passion is to help the students that I teach and the people to whom I preach to realize that the Christian life and ministry is first and foremost about relationships (with our Lord and with each other) — everything else is just details.

Having the correct theology will do a pastor little good if he does not also have a genuine love for the people he is called to lead and feed. As someone who tends to be more detail-oriented and administratively-minded (not unlike many pastors and ministers), I try to balance my natural inclinations by working to cultivate the spiritual gift of "hanging out" with colleagues, students and church members.

Hobbies:

Reading, travel and college football (Go Florida Gators!)

Favorite restaurant(s) in Louisville and why:

Don't really have one favorite restaurant in Louisville — Stoney River Legendary Steaks and Mitchell's Fish Market would be two top choices; Hometown Pizza is also frequently on our menu.

Favorite course that you teach and why:

Personal evangelism, because that is the one class that most directly engages and equips students preparing for pastoral ministry to take up and fulfill Paul's pastoral challenge to Timothy to "do the work of an evangelist" (2 Tim 4:5).

What did you learn from co-editing "Evangelicals Engaging Emergent?"

The single most important conclusion I took away from the book was that many leaders in the emerging church movement (or "conversation") are asking hard questions about evangelism and ministry that do indeed need to be answered. The problem arises in their answers.

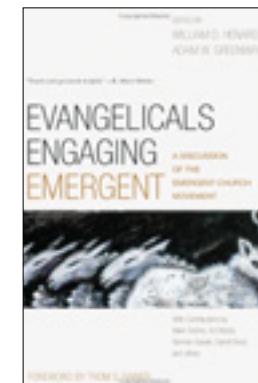
Life Bible verse:

1 Peter 3:15

Surprising things students might not know about you:

- I love to play cards and have been doing so since I could sit up as a child — my mother said that an ability to play cards was one of the requirements for the girl I would marry and bring into the family.
- I am also a classic game show aficionado.

Book:



"*Evangelicals Engaging Emergent: A Discussion of the Emerging Church Movement*" (B&H Academic: 2009). Edited by SBTS professors William Henard and Adam Greenway.

Greenway to be Nominated as KBC First Vice President

From the *Western Recorder*

Adam Greenway will be nominated as Kentucky Baptist Convention first vice president when the KBC annual meeting convenes Nov. 10 in Elizabethtown.

Greenway, 31, is assistant professor of evangelism and applied apologetics at Southern's Billy Graham School of Missions and Evangelism, and associate vice president for extension education and applied ministries. He will be nominated by Bill Henard, assistant professor of evangelism and church growth at Southern and pastor of Porter Memorial Baptist Church in Lexington.

Henard described Greenway as "one of our up-and-coming young leaders," adding that "his talents and potential as a leader are being recognized by others in the convention."

"Adam has a servant's heart and has been willing to serve Kentucky Baptists regardless of the position," noted Henard, who served as KBC president in 2007-08.

Burk to Boyce students: Lay up your treasures in heaven

By JEFF ROBINSON

God blesses His people not so they can store up earthly treasures, but so they can use their resources to be a blessing to the nations, Denny Burk told students during a recent sermon at a dorm meeting.



Denny Burk, dean of Boyce College, challenged Boyce students to not succumb to materialistic desires that can take root in one's heart. Speaking at a Boyce dorm meeting, Burk said the only valid motive for desiring material blessings is to be a blessing to others. Photo by John Gill

Preaching from Psalm 67, the Boyce College dean encouraged students to check their hearts to see how they view material blessings to see if a subtle idolatry might have begun to take root in their hearts. Scripture teaches that a love of money leads to damnation, Burk pointed out, so Christians must be careful how they view wealth and possessions.

"It's really simple: the only way to ask for material blessings from God is with the motive that you might be a blessing for others," he said. "If the riches are an end unto themselves just so you can have them and love them, they are idols and they may go down with you to the pit. ... If you sit on the blessings that God gives you and don't use them to bless others, then those blessings are going to rot."

God gives his people money and other things so they can, in turn, help others and proclaim the Gospel to the nations, Burke said. Drawing on John Piper's well-known book on missions, "Let the Nations Be Glad," Burk said

students must delight ultimately in God and not things.

"As Piper writes, 'Missions exists because worship doesn't,'" Burk said. "In other words, people over the face of the planet are chronic God-ignorers. The task of missions is to spread the supremacy of God for the joy of all peoples.

While many televangelists promote an unbiblical doctrine of health and wealth, Burk said it is not wrong to ask God for material things. After all, he pointed out, Jesus taught His disciples to pray "Give us this day our daily bread." Asking for material blessings is sinful only when one asks for them so he can be rich in earthly goods alone, Burke said.

"I think this Psalm teaches us that it is okay to pray for such things," he said. "Should we pray like the health and wealth teachers on TV? No. God may choose to bless you with material blessings in the same measure he blessed Jesus with material blessings. He may do it hand to mouth.

"His blessing may not include big houses or fancy cars or expensive clothes or lots of money. Jesus was a blessed man, but He was a homeless man. It's okay if God does that because it is still a blessing from God and it still meets your needs. For some of us God is going to choose to give us more, but there is no guarantee for that and we shouldn't pray for that in a selfish kind of way. If we think the point is having those things, then it is deadly for our souls."

Instead, Christians should pray for material

things so they can use them to bless others, he said.

"The way you ask for material blessings is to ask in a way that God commands us to do it and it is modeled for us in this Psalm," he said. "It says that God enriches us with material things so we can bless others. That is the point of material blessings."

As an illustration, Burk used the great missionary Hudson Taylor, a famous 19th century missionary to China, whose wife and several children died on the mission field. In spite of suffering profoundly while on the field, Taylor, at the end of his life, saw himself as supremely blessed by God. This should be the attitude of every believer, Burk said.

"For Hudson Taylor, God was the meaning of life," Burk said. "As long as he had God, he was okay. He had such a clear view of the reward, that pains, even though they were weighty, seemed less weighty than the rewards of God. ... I wonder how many of us see our blessings the same way?"

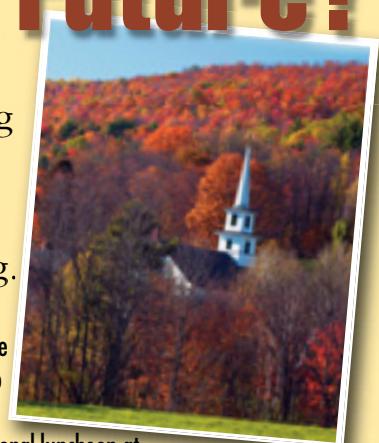
You can now follow Boyce College on Twitter. For the latest news and information go to twitter.com/boycecollege.

Could New England be in Your Future?

The NETS Institute for Church Planting is looking for tenacious, evangelistic, theologically Reformed ministers who desire to be mentored in church planting.



Rev. Wes Pastor, president of NETS, will be on campus the week of November 2nd to interview new church planters. To learn more about NETS, join us for an informational luncheon at noon on November 4, 2009, in Honeycutt 222. To schedule a personal interview with Rev. Pastor, contact Renée Bittner, NETS director of student affairs, at (802) 878-9922 by October 30th.



WWW.NETSEM.ORG

Do you fit the NETS profile?
Find out at netsem.org/profile.

Van Loo named VP for Enrollment Management at SBTS

By EMILY GRIFFIN

The Southern Baptist Theological Seminary has named Scott Van Loo as vice president for enrollment management, a position effective Jan. 4, 2010.

At Southern Seminary and Boyce College, Van Loo will oversee admissions and student administrative services, which includes financial aid, the registrar's office, graduation and international student services. Van Loo will also be developing and implementing a student retention and success strategy for Southern Seminary and Boyce College.

Russell D. Moore, senior vice president for academic administration and dean of the School of Theology, said, "Scott Van Loo is a



Scott Van Loo

brilliant visionary and a hard worker with a proven track record of expertise in recruiting, admissions and student retention. His addition to the Southern Seminary team will have great significance for the future."

Van Loo joins Southern from Cedarville University, in Cedarville, Ohio, where he has served as director of admissions since 2008. At Cedarville, Van Loo was responsible for leading the admissions team in developing and reaching yearly recruitment goals. His additional responsibilities included assisting with the development of the university's comprehensive marketing plan.

Prior to being named director of admissions, Van Loo served Cedarville as associate director of admissions recruitment and associate dean of student life. Van Loo also served as an adjunct faculty member at Wright State University in Dayton, Ohio.

Van Loo is a doctoral candidate in educational leadership for higher education at the University of Dayton, in Ohio.

Van Loo and his wife Chrystie have a son, Nathan, born in 2007.

BGS introduces Certificate in Islamic Studies

By EMILY GRIFFIN

In January 2010, the Billy Graham School of Missions and Evangelism at The Southern Baptist Theological Seminary will launch the Certificate in Islamic Studies program. The five-course certificate program will equip students to better understand the Islamic religion and culture and inspire students to reach Muslims with the Gospel.

"This program came about through an initiative from President Mohler, who properly sensed the growing influence of Islam within the world," James D. Chancellor, W. O. Carver Professor of Christian Missions and World Religions, said. "This type of program is part of a trend that is appearing at more and more seminaries. The Islamic religion is growing and Southern Baptists are taking part in an endeavor to reach this unreached people group."

The Islamic Studies Certificate, which can be completed in two years, is being developed by Chancellor; Chuck Lawless, dean of the Billy Graham School; George H. Martin, M. Theron Rankin Professor of Christian Missions and associate dean of the Billy Graham School; and Michael Clark, a Southern doctoral student and assistant director of the seminary's Great Commission Center.

The program developers and the Billy Graham School plan to offer online courses in the future.

"When preparing the certificate program, in essence, we wanted to develop courses which would equip believers to reach Muslims with the gospel, both here in the United States and overseas," Clark said. "Islam represents the largest unreached religious group in the world (1.5 billion) and the Muslim population in the United States will only continue to increase."

Earning his doctorate in Islamic History and Culture from Duke University, Chancellor has spent a significant amount of time studying the world's Islamic cultures and new religious movements. Chancellor was a visiting scholar at the University of Manitoba and has taught at the Nigerian Baptist Theological Seminary, the Malaysian Baptist Theological Seminary, The Baptist Seminary of Singapore and The Philippine Baptist Theological Seminary.

The "missions to the Islamic world" course will be taught by Martin, who has extensive experience in missiology and with world religions. Martin has served and taught in the Pacific Rim and Asia.

For more information on the Certificate in Islamic Studies, contact the Billy Graham School or visit www.sberts.edu/bgs.

HISTORY HIGHLIGHT: Groundbreaking of the Beeches on Lexington Road

By STEVE JONES

On Oct. 31, 1923, The Southern Baptist Theological Seminary celebrated the groundbreaking of the new campus on Lexington Road in Louisville, Ky. The student body of the seminary had outgrown the downtown Louisville campus and in 1909 the decision was made to find a new location.

Although the new campus was originally slated for construction on Brownsboro Road, World War I interrupted the fundraising efforts. Before funds could be raised to begin construction, seminary trustees were able to acquire 50 acres in a better location off of Lexington Road. Isla May Mullins recalled the desire of her husband, Southern Seminary president E. Y. Mullins, to relocate to that exact location in her biography of the seminary's fourth president.

"The tract was the favorite spot in all the environs of Louisville to Dr. Mullins and his wife, and had been for years," Isla May Mullins wrote. "The noble hill which rose from the road with its beautiful grove of century-old beeches was always a delight; but in the fall when the trees of every sort were in their glory of flame and orange and shading green, strewing the ground with luxurious abandon, 'The Beeches' were an unending delight to them.

"Day after day they would drive out in the late afternoon just to see the changes which each twenty-four hours had brought. Dr. Mullins would eagerly remark: 'How I would like that glory-crowned hill for our Seminary!

Wouldn't the buildings rise from there like a heavenly vision?' They would rejoice over the thought of such an impossible dream. But that it could ever come true was beyond even their faith. So unmindful humanity is of the possibilities of God's mysterious ways.¹

This campus, which came to be known as the Beeches, is where the seminary remains today. The landscape of the Beeches campus was set out by the Olmstead firm and James Gamble Rogers designed the buildings. A groundbreaking ceremony for Norton Hall, the first building on the new campus, was held on Nov. 28, 1923.

For more information on the history of the Beeches campus or to learn about archival resources available to you, visit www.archives.sberts.edu.

¹Isla May Mullins, *Edgar Young Mullins: An Intimate Biography*. (Nashville: Sunday School Board of the Southern Baptist Convention), 177.



Members of the seminary community gathered for the groundbreaking of Norton Hall on the Beeches campus, Nov. 28, 1923. Photo from SBERTS archives.

25 more missionaries to go overseas

By SHAWN HENDRICKS

It didn't look like they would be going overseas anytime soon.

After selling their house, saying goodbye to friends and giving away their miniature collie Q-tip, Tim and Audrey Shepard* were told there wasn't enough money to send them to the mission field — at least not until next year.

Because of reduced giving to the 2008 Lottie Moon Christmas Offering and fallout from a tough economy, the International Mission Board put on hold some missionaries it had planned to send this year.

When word of the shortfall began to spread, pastors and other leaders launched a grassroots effort on behalf of overseas missions, and many Southern Baptists responded.

The Southern Baptists of Texas Convention was one of the first, presenting a check for \$100,000 at the Southern Baptist Convention's annual meeting in June. Those who attended the Pastors' Conference gave an additional \$43,000. In August, Southeastern Baptist Theological Seminary students, faculty and staff took up a special offering of \$60,000.

These along with other gifts from across the convention will result in 25 more missionaries — including the Shepards — being sent this fall.

For the Shepards, the delay has been challenging, but God has provided. Both were able to keep their jobs — one as a middle school math teacher and the other a school psychologist — and their family was able to move into a condominium owned by Audrey's sister.

"It's fantastic!" Tim Shepard says. "Southern Baptists are so missions-minded — obviously those who are aware of the shortfall are trying to do something about it."

Now the couple will be able to share Jesus among 24 minority groups — 18 of whom are untouched by the Gospel — in Asia. Without the Shepards, there would only be one other couple to work among more than a million



This summer a number of Southern Baptist churches and groups took up special offerings in response to last year's Lottie Moon Christmas Offering shortfall. As a result, 25 more missionaries than planned will be appointed this fall to the mission field. BP photo

people. The Shepards will help with ministry logistics, training national partners and following up with new believers and others who have expressed an interest in Christ.

Ongoing challenge

After the IMB announced cutbacks this past spring, encouraging phone calls and e-mails started rolling in to the organization. Pastors and ministry leaders shared how their congregations had sacrificed a Sunday's offering or collected special offerings for international missions.

While the mission board has not yet received all of the anticipated funds, the decision to appoint 25 additional personnel

was based on reports sent in by pastors and denominational leaders.

"We are humbled and gratified when we hear about churches encouraging their people to dig deeper than ever and taking special offerings so that more people can go to spread the Good News," IMB treasurer David Steverson said.

"While we rejoice in these special offerings ... we must ensure to the best of our abilities that whoever is sent will be able to be sustained for the long term," Steverson added. "We pray that those who gave a special gift this summer will give again during their church's regular focus on international missions or Lottie Moon Christmas Offering campaign."

'How could we not?'

Teens at Super Summer evangelism and leadership camps in Missouri joined in the effort to support international missions with campers sacrificing money they had planned to spend on T-shirts, pizza or CDs for international missions.

"There were audible gasps when I laid out the shortfall in giving," said Matt Kearns, student ministry director for the Missouri Baptist Convention. "When I asked, 'Would you all be interested in [giving to international missions]?' they cheered."

During the two weeks of camps, students gave more than \$3,000 to international missions.

"Every one of them responded by giving" Kerns said "... how could we not?"

*Names changed.

Shawn Hendricks is a writer for the International Mission Board. (BP)

Sen. panel OKs abortion-funding health care bill

By BP STAFF

After months of deliberations and debate the Senate Finance Committee passed a health care bill Oct. 13 that critics say would result not only in federal funding of abortions but also in an increase in the number of abortions nationwide.

The bill, sponsored by committee chairman Max Baucus, D.-Mont., passed 14-9, with Sen. Olympia Snowe of Maine the only Republican voting for it. No Democrats voted against it. It now will be combined with another bill that previously passed another Senate committee and then head to the Senate floor.

Although the bill's supporters say it would not result in federal funding of abortion, the

259-page bill actually lays out on pages 31-33 how abortion would be covered under the plan. An amendment was defeated on Sept. 30 that would have explicitly prohibited federal funding of abortion. It was sponsored by Sen. Orrin Hatch, R-Utah.

"We tried to guarantee that federal funding for abortions wouldn't be allowed under this bill. We were told 'no,'" Sen. Chuck Grassley of Iowa, the ranking Republican on the committee, said in a statement.

Specifically, the bill:

- allows tax credits and cost-sharing subsidies for lower-income people to be used to purchase private insurance plans that cover elective abortions. The bill requires the insurance companies to segregate their internal funds and

not use federal dollars to pay for the abortions. Critics call it an accounting gimmick.

- requires that each area of the country provide at least one plan that pays for elective abortions and one plan that does not pay for them.

Pro-lifers argue that if it becomes easier for a woman to pay for an abortion, the number of abortions will go up.

The bill does not include a government-run public option, although it does provide money to set up a consumer-run insurance cooperative. Such cooperatives presumably would be able to cover abortion without restrictions.

Compiled by Michael Foust, assistant editor of Baptist Press. (BP)

Newsbriefs

Prayer requested for GCR task force/state execs meeting Oct. 27

The chairman of the Great Commission Resurgence Task Force Oct. 14 issued an "urgent" call for prayer in light of a meeting task force members are scheduled to have with state convention leaders later this month.

Ronnie Floyd, pastor of the Church at Pinnacle Hills in Rogers, Ark., and task force chairman, said the task force will meet Oct. 27 in Dallas with 22 state convention executives. All executive directors were invited. Bill Mackey, executive director of the Kentucky Baptist Convention, will lead the executive director's presentation to the task force, Floyd said.

"This pivotal meeting may be unprecedented in at least recent history and needs our highest support in prayer and hopefully even a day of fasting," Floyd said in an e-mail to Pray4GCR.com prayer partners. "It is my prayer that we can all go together towards a bold, visionary Great Commission future. The need is urgent and calls us to act together now."

Floyd added, regarding the task force's assignment, "There are days I am overwhelmed with this task and feel it upon my life heavily. Our task force is agonizing not only over our desperate need, but also about what we must do to move together towards seeing every person in America and the world afforded the privilege of hearing the Gospel and coming to Jesus Christ." (BP)

Trailing 2-to-1 in donations, opponents of 'gay marriage' in Maine issue plea

With three weeks left before Election Day, an expected tight race in Maine could turn into a landmark victory for "gay marriage" backers Nov. 3 thanks to a more than 2-to-1 fundraising advantage revealed Oct. 13.

Supporters of Question 1, which if passed would overturn the state's recently signed "gay marriage" law, sent out an e-mail pleading for contributions Tuesday after filings with the state government showed Protect Maine Equality -- which opposes Question 1 -- outraising Stand for Marriage Maine \$2.7 to \$1.1 million through the end of September. Stand for Marriage Maine is the group behind Question 1. The new law has yet to go into effect.

The campaign cash margin could make a significant difference in the race, which both sides believe could depend on voter turnout. (BP)

Mohler surprise birthday party celebration



R. Albert Mohler Jr. discovers that he is the recipient of a surprise birthday party Oct. 18 during Heritage Week at Southern Seminary. Photo by John Gill



R. Albert Mohler Jr. and his wife Mary enjoy a laugh together as friends share stories and express their appreciation for him in celebration of his 50th birthday. Photo by John Gill



Mary Mohler takes her turn at the podium, sharing a slide show of childhood and family photos of R. Albert Mohler Jr. Photo by John Gill



(L-R) Greg Thornbury recounts a story about R. Albert Mohler Jr. to the delight of Greg Wills and Russell D. Moore. Thornbury is a Southern graduate who now serves as dean of the School of Christian Studies at Union University. Photo by John Gill



R. Albert Mohler Jr. addresses a crowd of Southern Seminary trustees, friends and family, thanking them and telling them it has been a privilege to live with people like them and serve as president of Southern. He closed by saying, "If there is one more thing I would want in this life, it would be to be married to Mary Mohler again." Photo by John Gill



Johnny Hunt, senior pastor of First Baptist Church of Woodstock, Ga., and president of the Southern Baptist Convention, was one of several Southern Baptist leaders who congratulated R. Albert Mohler Jr. on a video put together by Southern Productions. Photo by John Gill

Gospel not just for conversion, SBTS grad says at Union conference

By GARRETT E. WISHALL

Harry Poe said many American Christians have unhealthily reduced the Gospel and Southern Baptists and evangelicals must make sure they present the full counsel of the Word of God as they move forward in the 21st century.

Poe, who earned his Ph.D. at The Southern Baptist Theological Seminary and serves as Charles Colson Professor of Faith and Culture at Union University, walked through various methods of presenting the Gospel people have used over the years, including Campus Crusade for Christ's four spiritual laws, the Romans Road and Evangelism Explosion.

While each of these different presentations of the Gospel has been useful over the years, Poe said some people confuse the unchanging Gospel with specific methods of presenting it.

"The Gospel answers the deep spiritual questions of every culture and every person, but a Gospel presentation focuses on a particular issue or question that is the way a person is being convicted by the Holy Spirit at that particular time," said Poe, who previously served as associate professor of evangelism at Southern.

"A presentation that worked in 19th century America may not communicate to Generation X because the new Generation deals with different issues. A presentation that works in America may not communicate well in Kenya or China. A Gospel presentation should always address the ultimate questions that people or cultures ask."

Poe said in the mid-20th century many evangelism efforts in America simplified the Gospel by reducing it to two points: Jesus died for our sins and rose from the dead. Poe said 1 Corin-

thians 15:3-4 is used to support this "revisionist reductionism" of the Gospel. While these two points are the center of the Gospel, many



SBTS graduate Harry Poe exhorted attendees to not preach a truncated Gospel. Photo by John Gill

other doctrines and elements add meaning and context to its message.

"The Gospel is a message of salvation that begins before the beginning — creation — and is everlasting, stretching from everlasting in one direction to everlasting in the other direction," he said. "The death and resurrection of Christ is the center of the whole story, the center of the Gospel. And all who believe in Christ will be saved."

Poe said Paul always rooted his teaching in the Gospel, a message of good news that is not just for conversion.

"The Gospel is not only the message of how to be saved, but the message of how to *be* (how to live) saved," Poe said. "It is the message of both evangelism and discipleship. All Christian doctrine and practice has its basis in the Gospel. Practices and beliefs of Christians that are not rooted in the Gospel are not Christian."

Devine identifies two streams of Emerging churches

By GARRETT E. WISHALL

Mark DeVine identified two major streams of the Emerging church: the first he called "doctrine-friendly" and the second he called Emergent, which he said can be further subdivided into "doctrine-averse" and "doctrine-wary" varieties.

DeVine, associate professor of divinity at Beeson Divinity School and a Ph.D. graduate from The Southern Baptist Theological Seminary, said his main interest is in the churches he called doctrine-friendly. Such churches

are characterized by orthodox confessions of faith and affirm historic orthodox Christian creeds and the central tenets of the Protestant Reformation.

DeVine said a fixation on church planting is one characteristic of doctrine-friendly Emerging churches that could benefit Southern Baptists.

"Perhaps the most misinformed comments I encounter about the Emerging Church are those that apply a quick analysis that ends by dismissing and reducing the phenomenon as the convulsions of typical youth rebel-

lion against grandma and grandpas religion," DeVine said. "Emerging church leaders do tend to be young and young people do act like young people. But the first wave of church planters has aged by 10 to 15 years. ... Church planting is not child's play, neither is church re-planting. It is a fairly impressive way to rebel, I think."

These church plants usually take place in cities and this commitment to urban or "citized" church planting is another helpful characteristic, DeVine said.

"For many (Emerging church planters),

the more citified the context, the more they salivate at the prospect of seeing the Gospel advance," he said. "As North America, and the entire world, become more and more urban, missiologists tell us and give us numbers showing how forbidding urban terrain proves for would-be church planters.

"Yet, there are many ecclesiologically baptistic and theologically evangelical church planters pouring their lives out to reach the lost with zeal and a willingness to sacrifice comparable to the great missionaries we Baptists have long revered."

CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

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

Tue., Oct. 27

JIM HAMILTON
*Associate Professor of
Biblical Theology
Southern Seminary*

Thu., Oct. 29

DAVID PRINCE
*Pastor of Preaching and Vision
Ashland Avenue Baptist Church
Lexington, Ky.*

Thu., Nov. 5

TOM NETTLES
*Professor of
Historical Theology
Southern Seminary*

Tue., Nov. 3

PANEL DISCUSSION:
**PERSPECTIVES ON MULTI-SITE
CHURCHES**
Moderator: R. ALBERT MOHLER JR.
President of Southern Seminary

Panelists: KEVIN EZELL
*Senior Pastor of Highview Baptist
Church*

GREGG ALLISON
*Professor of Christian Theology
at Southern Seminary*

GREG GILBERT
*Assistant Pastor of Capitol Hill Baptist
Church
in Washington, D.C.*

DANIEL MONTGOMERY
*Teaching Pastor of
Sojourn Community Church*

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.

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.

Korean student fellowship

The Korean student fellowship will host a lecture meeting at 4 p.m., **Thursday, Oct. 29** in the President's Reception Room. Yong Gook Kim, a Ph.D. graduate in church history, will speak. Light refreshments will be provided. For more information, contact the student associate for councils and organizations, Steven Chambers, at schambers@sbts.edu.

Reformation day movie night

The LifeWay Campus Store is sponsoring a special viewing of the movie "Luther" at 7 p.m., Friday, Oct. 30 in Heritage Hall. LifeWay will provide complimentary popcorn and beverages at the event and give away special prizes. All students, faculty and staff are invited to attend. "Luther" was released in 2003 and stars Joseph Fiennes.

Ministry Resources

IMB candidate consultant interviews and information session

Jim Riddell, candidate consultant for the International Mission Board (IMB) will conduct an information session and will dialogue about recent developments in the IMB from 7-8 p.m., Oct. 29 in the Honeycutt Campus Center North Gallery. No RSVP is needed. Riddell will also meet with students who are interested in IMB service Oct. 28-29. To make an appointment, call 1-800-765-0011.

Winshape camp counselor interviews

Angela Rubinacker of Winshape Camps will

Does my ministry have to become a 501(c)(3)??
Should I opt out of social security??
What's a "parsonage allowance"??
How is a minister a self-employed "employee"??

Edward J. Smith
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be on campus Nov. 17 to conduct interviews for summer camp counselor positions. For an appointment, contact 706-238-7717 ext 1135. For more information, visit www.winshape.org.

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 a.m., 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.

Indoor soccer game

10 a.m., Saturday, Oct. 31.
Register at the HRC front desk.

Racquetball tournament

10 a.m., Saturday, Nov. 7.
Register at the HRC front desk.

Blood Drive

11 a.m.-4 p.m., Wednesday, Nov. 11.
Levering Gymnasium

Boyce Bulldogs schedule

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., Friday, Oct. 30
Bulldogs vs. Boyce College/SBTS professors.
- 7 p.m., Friday, Nov. 6
Bulldogs vs. Temple Baptist.

• Call the HRC at 897-4720 with questions about scheduling and events.

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Three Questions WITH

Danny Akin
*president of Southeastern
Baptist Theological Seminary*

1 Why is fervent delivery of expositively-sound sermons important? How can men grow in developing fervent delivery?

FERVENT DELIVERY IS important because though what we say is more important than how we say it, how we say it has never been more important. We live in an age where effective communication skills are essential. Furthermore, we are proclaiming a beautiful Gospel. I find it unconscionable that we would not proclaim a beautiful Gospel in a beautiful way.

No one has given more attention to this than Southern Seminary's Hershael York. He has thrown down the gauntlet to men who proclaim the Gospel that there does not need to be a dichotomy between content and delivery. In other words, we should glorify God in both what we say and how we say it. Men can grow in developing a passionate and effective delivery by studying the art of communication and listening to great preachers. Again, Dr. York has written extensively on this and I commend his work very highly.

2 What would you say to Southern Baptist pastors and/or students who affirm the tenets of the GCR, but don't involve themselves in convention life?

I WOULD SAY get off your backsides and get involved! The fact of the matter is, if they want to be agents of change they have to get involved. I would also say to be critical and negative and sit on the sidelines is hypocritical. If you are not going to get involved in helping change the SBC, then you ought to remain silent. You have forfeited the right to speak if

you are not going to be involved in helping make changes. I would strongly encourage our pastors and students to be in Orlando next year. I believe it will be one of the most historic conventions in the history of our denomination.

3 What role can seminary students at Southern Baptist seminaries play in the GCR and SBC life?

FIRST, THEY CAN get involved in convention life on the associational, state and national level. Again, I would strongly urge out students to attend the convention in Orlando next year.

Second, they can be very intentional in communicating with leaders at all levels of Southern Baptist life their concerns, dreams and aspirations. In other words, they need to let leaders know what they are thinking and what they hope the future will be. This takes effort and energy, but I believe it is worth it. The Southern Baptist Convention is like a giant aircraft carrier and it will move and turn slowly. However, if there are many hands on deck trying to turn this big ship, I believe good change can happen more quickly and more effectively.

The other thing I would say is listen and learn, a lot! Most of our seminary students are young, and therefore though they have a lot of passion and zeal, they are not yet blessed with great experience and wisdom that comes from a long life. The Bible speaks very clearly to this. So, get involved, but honor those men who have gone before you who have earned the right to lead and to be heard. Hopefully, they will listen back.

Towers

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