

Towers



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7th Annual Heritage Golf Classic August 23, 2010





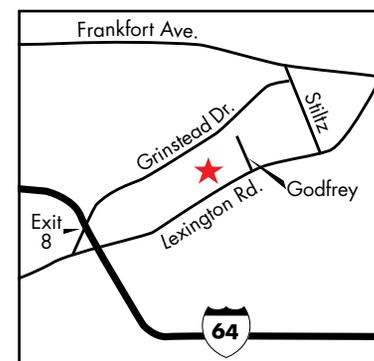
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Heritage Golf Classic: the what and why

By AARON CLINE HANBURY

The Southern Baptist Theological Seminary will host its seventh annual Heritage Golf Classic, Aug. 23. Contributing to the annual fund, this scramble format golf tournament will directly help tuition rates remain accessible for as many students as possible.

“There is an industry-wide culture of charity golf tournaments mostly because golf is ageless, both young and old can play together; and golf is gender-neutral, both men and women can play together,” Jason K. Allen, vice president for institutional advancement, and executive director of the foundation board said.

Those participating in the classic will be local businessmen, pastors and anyone who loves the Gospel and desires to see it preached widely throughout the world. Participants will group in teams of four players.

The primary function of the Golf Classic is to contribute to the SBTS tuition budget. However the fundamental purpose is for the furtherance of the Gospel of Jesus Christ.

Donors and participants in the golf classic may contribute at six levels: Truth, Legacy, Vision, Team, Golf Cart and Hole sponsorships. The Truth level is the highest sponsorship opportunity and includes a foursome in the tournament, recognition in programs and premier advertising spots and more. Each subsequent level also includes a variety of advertising opportunities, plus much more.

Tournament sponsorships serve both the seminary and the sponsor in at least three different ways.

“The Heritage Classic fires on three cylinders: missiology, fellowship and corporate interest,” Allen said.

Missiology

The mission of the tournament is that of the Southern Seminary: training men and women for faithful Gospel ministry.

“Without question, the golf tournament is used to extend the Kingdom by raising funds to help Southern Seminary students train for effective ministry,” Allen said.

This is the heartbeat of the Golf Classic, and those who participate. So, unlike most charity golf tournaments, the SBTS tournament drives on the most important mission given to humanity: that the whole world might hear the Gospel of Christ’s love, so that the everyone will see God’s glory in all its worth.

Christian Fellowship

Those who participate in the Heritage Golf Classic do so for the good of the Gospel and the Kingdom of Christ, but this does not mean

that the tournament is without the competitive spirit one looks for when playing in a golf tournament.

“[The tournament is] winsomely competitive,” Allen said. “Great attitudes, great spirits, but people come in trying to win.”

Corporate interest

For those who donate to Southern Seminary through the golf tournament the benefits are at least twofold. First, sponsors contribute to Gospel training, and thus impact churches and ministers across the world. Second, the tournament affords the opportunity for those in the Louisville community to identify with the Gospel and the work done at SBTS and in so doing, network with other church and business leaders who also love the Gospel.

“[The golf tournament] gives the seminary an opportunity to receive support. But for tournament participants, it also facilitates cross-pollination, where these individuals can connect with others who are giving; so it fosters networking,” Allen said. “[This networking] also allows SBTS to legitimately give our sponsors some measure of earthly return on their support, because their businesses are high-

lighted and are on display for others who may be interested in what they do.

“Over the years, those individuals and companies who support the golf tournament have found it to be great advertising for their businesses.”

The Heritage Golf Classic also allows businesses to identify with Southern Seminary.

“For companies and individuals who support the golf tournament, it says something about them,” Allen said. “It says their choosing to support Southern Seminary directly connected to our general mission; and participating says something about the message they want to send to their broader constituencies.”

The practical reality is that without funding, future pastors, missionaries, teachers and other church leaders simply cannot receive the education needed for effective ministry. The Heritage Golf Classic supporting Southern Seminary seeks to defray as much of the cost of training as possible for SBTS students. Those who support Southern through this avenue directly affect the preparation and training of pastors, missionaries and leaders who will take the Gospel of Jesus Christ to the ends of the earth, into and beyond the next generation. ✚

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10:00 a.m. • **Lecture 3**, Heritage Hall
“Secularism, Church, and Society”



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Sponsors take a swing at supporting seminary

By JOSH HAYES

Many individuals, companies and institutions participate in The Southern Baptist Theological Seminary's Heritage Golf Classic. Three of the tournament's most avid supporters are Jim Kragenbring, Steve and Teresa Bachman and Ken Towery.

Jim Kragenbring, a student at Southern Seminary pursuing a master of arts through distance learning, is the founder and principal of Kragenbring Capital, LLC, and has donated funds in the company's name to the Heritage Golf Classic at the Truth Sponsor level.

"The golf tournament is another great opportunity to support Southern Seminary's mission, and it's an event in which everyone wins," Kragenbring

said. "Folks who are participating in the tournament will get to enjoy a beautiful golf course and great fellowship."

Kragenbring desires to help Southern Seminary continue to provide education and training to future Gospel ministers and do so at an accessible price.

"Most importantly, our students will benefit directly through our participation [in the tournament]," Kragenbring added. "Funds raised through the tournament go to the annual fund, which plays an important role in keeping the cost of tuition as low as possible."

Steve and Teresa Bachman have shown their support for Southern Seminary by donating to the Heritage Golf Classic at the Legacy Spon-

sor level. Bachman Auto Group in Louisville, Ky., sells such auto brands as Chevrolet, Hummer, Subaru, Volkswagen as well as other commercial and used vehicles.

"We believe in what Southern Seminary stands for," said Steve Bachman. "For one, we're big supporters of Dr. Mohler and believe he has a tremendous influence in the community. In giving through the golf tournament, we want to show our support for the seminary and make the tournament more appealing to potential players."

In Addition, Bachman Chevrolet will give a new car to anyone who makes a hole-in-one during the event.

Ken Towery is a long-time financial supporter of Southern Seminary. His auto care company has been in

business since 1971 and presently serves the automobile needs of hundreds of customers throughout Louisville, Southern Indiana, Lexington, and Danville. Owners and operators Ken and Joanne Towery have opted for their company to serve as a Team Sponsors during Southern's Heritage Golf Classic.

"We are excited to support the seminary through sponsorship of the golf tournament," said Joanne Towery. "We love how the seminary trains men and women in taking the Gospel of Jesus to the ends of earth. We are grateful that they commit to strict adherence of biblical principles and teaching. We believe it is our part in the body of Christ to help the seminary with the financial resources to carry on this work." 

Anne Rice Hasn't Betrayed You

By RUSSELL D. MOORE

Recently, the Internet was abuzz with news that Anne Rice has renounced Christianity.

The best-selling vampire novelist, who professed faith in Christ several years ago and has since written several books about Jesus and her conversion, publicly quit Christianity on her Facebook page. There's a real opportunity here that hinges on how we respond to this, or, rather, how we respond to her.

Anne said that she was leaving Christianity because she just couldn't be "anti-gay, anti-feminist" and so forth. The response was immediate, especially on Christian forums and comments on blogs and on various other forms of media.

Anne Rice is, at best, our sister-in-Christ who is going through a dark night of the soul. She is, at the very least, someone who has encountered something of the light of Christ, is drawn to it, and is now "kicking against the goads." In either case, she is not our enemy.

Anne's case is a little unique because she's a national celebrity. She has a Facebook page that people pay attention to. But she's really not all that different to the ex-prisoner, now following Christ, who told me not

long ago that he's contemplating giving it all up and going back to cocaine and prostitutes. Of course he is. We are walking through a time of temptation and wilderness, in which there's a struggle in the air for every Christ-branded psyche.

But the church cannot see rejection of Christ as some kind of personal reproach or, worse yet, an ideological declaration of war. We have to love our prodigal sons and daughters so that if and when the dark night of the soul is over they have a place to come home to.

Anne says she still loves Jesus but she doesn't love Christianity. Yes, I know that it is impossible to love Jesus without loving his church. I've preached that for years, and I still believe it. But can't you see how someone could wrestle against that?

I am thankful that I had been a Christian long enough to have gained some kind of maturity before I saw just how vicious "Christianity" can be.

I think it ought to instruct us here as to how Jesus handled situations like these. Jesus was fierce in his denunciation of those with power, including religious and ecclesial power. He never shied away from confronting personal sin in anyone, including the wounded and vulnerable, but he did in a completely different way.

Think of the woman at the well, the woman caught in adultery, the demonized villagers, and on and on. Jesus never snuffs out that smoldering wick, never breaks that bruised reed. And it's because he loves.

Yes, Anne Rice has renounced Christianity. Maybe it's a permanent move away from the Gospel, showing that she never quite made it all the way into communion with Christ. If so, let's represent Christ and continue to point her to the Jesus she finds in some way mystifying. It could be that Anne is a Christian who is having a wave of doubt and rejection. So did the Apostle Peter, who also renounced Christianity and, as a matter of fact, cursed Jesus personally in the process. But when Jesus finds Peter in Galilee (right back on the fishing boats where he'd been called from in the first place!), he never even mentions the incident at the fireside.

A lot of us (and I include myself in this) are a lot like James and John in the Christ-rejecting village. We want to call down fire from heaven on the opponents of Christianity (Lk. 9:51-54). That seems so prophetic and Christian and it also happens to confirm us to be right. Jesus' response to this zeal ought to stop us in our tracks: "Jesus turned and rebuked them. And they went on to another

village" (Lk. 9:56).

Anne Rice hasn't rejected you. Anne Rice hasn't betrayed you.

Would you pray for her, and for the other smoldering wicks and about-to-bolt potential prodigals in your church (and maybe in your home)?

It could be Anne has been deeply hurt by what she has seen in Christianity. Or it could be that, like Jesus' disciples, the closer she's drawing to Christ, the more she is made uncomfortable by it. Let's love her.

Jesus' disciples, and Peter again, after all, were ready, it seems, to "quit Christianity" when on the Galilean lakeshore after he said some disturbing things.

Jesus asked Peter, "Will you also go away?" But, at the end of it all, Peter had to confess, "To whom shall we go? You have the words of eternal life" (Jn. 6:66-67).

Maybe Anne Rice will conclude the same thing. In the meantime, let's not demonize the prodigal daughter. Let's give her room to come home, if and when she wants. Let's not verify her experience of angry, raging Christians.

Maybe it will take a vampire novelist to teach us that Light stings sometimes, when you're coming out of darkness. 

Donors enthusiastically contribute to Gospel cause

By AARON CLINE HANBURY

Believing her charter comes directly from God and the charge to preach and teach Jesus Christ around the world, The Southern Baptist Theological Seminary exists precisely because of the church's need to train future pastors, teachers, missionaries and church leaders.

Pragmatically, however, SBTS recognizes that it could not function effectively, if at all, without the faithful support of businesses, churches and individuals representing both. Southern Seminary expresses great gratitude to all those whom donate to the seminary's mission through the Heritage Golf Classic.

Alongside others who give both to the golf tournament and through other avenues, many companies and individuals have contributed to them 2010 Heritage Golf Classic.

Those who donated to the Heritage Golf Classic at the Vision Sponsor level include: Republic Bank, Summit Energy, LifeWay, Sodexo, The Lawless Group and R. Albert Mohler Jr., president of Southern Seminary.

The Team Sponsor level donors include

Don Pickinpaugh and Ken Towery's Auto Care.

Cart level sponsors for the 2010 Heritage Golf Classic include Ed Bowles, representing Chick-Fil-A restaurants, and Russell D. Moore, dean of the school of theology and senior vice president for academic administration at Southern Seminary.

Many people have also donated to Southern Seminary at the Hole Sponsor level. Donors include Charles Smith Photography, Meridian Home Furnishings, Hubbuch and Co., Duplicate Sales & Service, Coit Services: Cleaning & Resoration, Butler Flooring Services, LLC., Outdoor Lighting Perspectives, L&D Mail Masters, Inc., Ron Crimm (State Rep.), Donald S. Whitney, professor and senior associate dean of the School of Theology at SBTS and the Rademaker Corporation.

Two donors at the individual level are Outdoor Lighting Perspectives, also a Hole Sponsor, and Howard Pope.

Southern Seminary expresses its deepest thanks and appreciations to all who have and all who will donate to God's work at the seminary through the Heritage Golf Classic. 



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Truth Sponsors have donated \$10,000 or more. Legacy Sponsors have donated between \$5,000 - \$10,000. Vision Sponsors have donated between \$2,000 - \$5,000. Team Sponsors have donated between \$1,000 - \$2,000. Golf Cart Sponsors have donated \$600 or more. Hole Sponsors have donated \$300. Individual Sponsors have donated \$250.

Strachan adds new voice to Boyce milieu

By AARON CLINE HANBURY

Boyce College needed to fill teaching positions in the areas of both Christian theology and church history. Like most institutions, Boyce filed through scores of resumes and inquiries searching for the most fitting candidates. The end result: the college chose a rapper to teach both subjects.

Boyce College hired Owen Strachan as instructor of Christian theology and church history, beginning in the fall. Strachan, professional rapper, came to Boyce, having recently completed requisite courses for a doctor of philosophy degree in historical theology at Trinity Evangelical Divinity School in Deerfield, Ill. He also holds a master of divinity degree from The Southern Baptist Theological Seminary and a bachelor of arts from Bowdoin College in Brunswick, Maine.

Hiring a rapper may not be the most natural move for a conservative evangelical institution. In this case, however, the rapper flows quite naturally with the rhythm of Boyce's vision.

"I couldn't be more excited about [instructor] Strachan's coming to Boyce College. He's a first-rate preacher and churchman who shares our vision for Gospel-centered, Bible-focused ministry. Moreover, he shares our passion for instilling this vision in the students of Boyce College," Denny Burk, dean of Boyce College said.

"It's really exciting to be at Boyce College; it seems like a really exciting time at [here]," Strachan said. "I see such health at Boyce and at Southern: there is a heart for Scripture, there is a heart for God, a heart for His sovereignty; there is a clear understanding of the centrality of Christ in all things. That is all very exciting to me."

"I'm...thrilled to be in this role, hopefully giving students a passion for theology and for church history."

"I'm...thrilled to be in this role, hopefully giving students a passion for theology and for church history," Strachan said. "I'm excited to teach both [subjects]: church history, giving students a love and appreciation of what has gone before [them], and also systematic theology, because you're marrying rich theology and the Christian past."

Strachan is also happy to serve more broadly in the Southern Baptist Convention in addition to his excitement about teaching specifically at Boyce College.

"The [SBC] has such a huge heart for missions," Strachan said. "That's really cool to be

part of such a massive movement."

Strachan's rapping experiences play only a small role in his life now, and serve mostly as an interesting piece of personal trivia. Strachan, however, recently created a name for himself in a different arena.

"Not since A. T. Robertson became the son-in-law of John Broadus have we had a father and son-in-law serving at the same time on the faculty of Southern Seminary."

"He has already begun to distinguish himself as a scholar in his field, having recently published a five-volume work on Jonathan Edwards," Burk said.

Moody Press published the five-volume book series authored by Strachan and his doctoral advisor Doug Sweeny. The series seeks to summarize a scholarly collection of Jonathan Edwards' works by Yale University Press and give its deep theology and rich doxology to the local church.

"We tried to boil down the really important ideas of Edwards' life and ministry into these five little volumes so that people [can] get into Edwards' material ... but do so with some guidance and some application even," Strachan said.

The knowledge Strachan communicates in his books spills over from his passion for theology and church history. He contributes his interest in historical theology to its combination of theological analysis and fleshy characters.

"[History] combines analysis and story," Strachan said.

"I enjoy philosophy and I really enjoy theology, but those disciplines can sometimes be a little dry," Strachan said. "But with history, because you're working with people and ideas, you get the intellectual thrill of engaging with critical ideas that have shaped the way the world is, but you also get to look at the personalities. You get to look at the people who shaped history. I really enjoy those two things."

Strachan finds a home at Southern Seminary for another reason too. He is the son-in-law of Bruce A. Ware, professor of Christian theology at SBTS.

"Not since A. T. Robertson became the son-in-law of John Broadus have we had a father and son-in-law serving at the same time on the faculty of Southern Seminary," Burk said.

"I'm just going to have to find wherever the

sun is when I see [Ware] so that I can make sure to stand in his shadow, because that's where I belong when it comes to him," Strachan said. "I can't believe, and I am so grateful to God that I have the opportunity to serve on this faculty ... being a colleague of my father-in-law, a man who has shaped me and who I look up to so much."

Strachan is married to Bethany, with whom he has a daughter, Ella.

The Strachans look forward to engrossing themselves in the Boyce community. The two desire to train students not only through the classroom, but also by demonstrating lives lived by the Spirit through the power of the Gospel.

"The students of Boyce College will find a great mentor and teacher in instructor Strachan, and we are grateful for his coming" Burk said.



Owen Daniel Strachan. Photo by Devin Maddox

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Student's talents benefit SBTS

By EMILY GRIFFIN

Since enrolling at The Southern Baptist Theological Seminary in Jan. 2009, master of divinity student Adam Rice has used his golfing talents to return thanks to the institution.

As a student ambassador, Rice used his welcoming personality to greet prospective



Adam Rice. Photo by Devin Maddox

students and assist the Southern Seminary Foundation with fundraising opportunities. In Feb. 2010, Rice, a School of Theology student, joined the Foundation as the Heritage Golf Classic tournament coordinator. In this position, Rice has been charged with assisting the Foundation in organizing the yearly Heritage Golf Classic event, recruiting players and finding sponsors.

With the goal of the tournament raising funds to lower student fees, Rice counts it a pleasure to build enthusiasm for the event within the seminary and local community.

Feeling at-home on the golf course, Rice found organizing the golf tournament an enjoyable task. Rice has been golfing since kindergarten and played competitively through middle school, high school and college.

Rice picked up his first golf club at age five, and has played year-round since. Rice's older brother, Bo Rice, first intrigued him in the game but Rice largely taught himself.

"I grew up on a nine-hole course in Thomasville, Ala.," Rice said. "I was fortunate to be able to play nearly every day of the summer."

Rice's talent enabled him to participate in middle school and high school team golf. In between high school and college, Rice committed his life to Gospel work and began praying about his future ministry. Rice explored joining the military but the Lord presented him with an opportunity to play college golf at the University of Mobile, a Baptist university in Mobile, Ala.

Rice explored joining the military but the Lord presented him with an opportunity to play college golf at the University of Mobile, a Baptist university in Mobile, Ala.

Rice accepted a golf scholarship to the university, competing in 2003 and 2004. Rice earned a tee-time at a Nationwide Tour pro-am tournament.

Rice excelled on the University of Mobile golf team and was able to share the Gospel with teammates and built edifying relationships. Rice's passions began to shift while in college and he transferred to Auburn University in Auburn, Ala., to pursue a bachelor's degree in business administration.

"I knew I wanted and needed to go to seminary, but I had to decide what type of degree to proceed with," Rice said. "So the Lord led me to Auburn."

Rice and his wife Sarah, also an Auburn graduate, moved to Louisville and started working towards a M.Div. in Jan. 2009. In July the Kentucky National Guard commissioned Rice as an officer and he is now a candidate for chaplaincy.

"I want to plant myself within a community and preach, and really get involved with local military," Rice said of his post-seminary plans.

Rice is pleased to work with the Foundation to bring more attention to the Heritage Golf Classic.

With the goal of the tournament raising funds to lower student fees, Rice counts it a pleasure to build enthusiasm for the event within the seminary and local community. 



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

@davidsills

Nothing so clears the vision & lifts up the life, as a decision to move forward in what you know to be entirely the Lord's will. John Paton

<http://twitter.com/davidsills>

@DonaldWhitney

A god who cannot do as he pleases—a god whose will is frustrated, is not a God, and cannot be a God—Spurgeon, MTP 54:502

<http://twitter.com/DonWhitney>

@DanDumas

In ministry, you never outgrow memorizing Scripture. Just saying...

<http://twitter.com/dandumas>

Bird illustration Copyright © 2009 Luc Latulippe

No golf, no problem: golf affords prime opportunity to support SBTS students

By JEFF ROBINSON and
AARON CLINE HANBURY

Whether or not one plays golf, anyone can participate in The Southern Baptist Theological Seminary's Heritage Golf Classic golf tournament.

The fund raising golf scramble provides an opportunity for Southern Seminary supporters to contribute financially to the training, both academic and spiritual, of many future pastors, teachers and leaders. Raising money to aid this training transcends the sport of golf, as does excitement about the tournament.

Some members of the seminary faculty, though they may not golf at all or not play regularly, still donate money through the tournament.

Hershael W. York, professor of preaching and associate dean at Southern Seminary, does not play golf, but sees the tournament as an opportunity for institutional support.

"I support the golf tournament because I believe in the Kingdom work Southern

Seminary is doing," York said. "I may not play golf, but I know the importance of an educated army of pastors, missionaries and servants to the church. By participating in the golf tourna-

"The golf tournament — which initially may make one wonder how it relates to theological education — opens doors that ultimately lead to benefits for the entire seminary family."

ment this way my gift actually leverages the donations and interest of others who will be exposed to Southern through this important event. I wish I played golf, but this is the next best thing!"

York, who also serves as pastor of Buck Run Baptist Church in Frankfort, Ky., sees the impact Southern grads are having on local con-

gregations and seeks to encourage the school's financial health through any available avenue.

"I especially work closely with Kentucky Baptists and I see the impact that graduates of Southern are having," York said. "Not only am I proud to be a part of Southern's faculty, but my wife and I are equally delighted to be numbered among Southern's regular supporters. I can't think of any use of my mission dollar that has a greater return than investing in what I believe to be the world's greatest theological training center."

Donald S. Whitney, professor of biblical spirituality at Southern, is an occasional golfer but a perennial donor to the seminary.

"I do play golf — every few years," Whitney said. "I really enjoy it, mainly just for walking outdoors in a beautiful environment and for the camaraderie with the guys in the group. But usually there's also some time walking alone and a bit of time to think while there in the open air, and I find that stimulating."

"The sport itself is a challenging diversion in the context of all that, as long as I don't let

my undeveloped skills become too much of a frustration. The SBTS golf tournament is a small demonstration that the seminary recognizes the common grace and healthfulness of such things, and that we're not just about purely academic matters. My own discipline — Biblical Spirituality — is a testimony to Southern's position that seminary is about more than just the intellectual side of the Christian life and ministry.

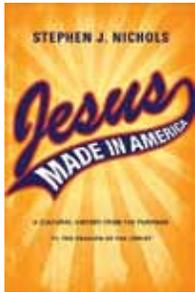
To support Southern is to support one of the leading seminaries in the world, Whitney said. Given Southern's excellent standing in the evangelical world, the decision to support it is easy, he said.

"Frankly, I encourage Christians to be willing to consider supporting all that the seminary does. I sincerely believe that Southern is the best seminary in the world and I have great confidence in the seminary's leadership. The golf tournament — which initially may make one wonder how it relates to theological education — opens doors that ultimately lead to benefits for the entire seminary family. 



E. Y. Mullins standing between his golf partners (circa 1912).

Books old and new



Review: Jesus Made in America: A Cultural History from the Puritans to the Passion of the Christ (InterVarsity)
By Stephen J. Nichols

Review by
JEFF ROBINSON

It seems that Jesus is on the minds of an unprecedented number of people in the West today and Stephen Nichols, research professor of Christianity and Culture at Lancaster Bible College in Lancaster, Pa., takes note of the this trend of popularizing our Lord and traces its development in his recent work, *Jesus Made in America: A Cultural History from the Puritans to the Passion of the Christ* (IVP Academic).

Nichols argues what the bumper sticker culture seems to confirm that in the United

States, Jesus has become as uniquely a part of the American brand as baseball, hot dogs, apple pie and the stars and stripes.

The Jesus that has emerged in 21 century America, however, barely resembles the Incarnate Son of God, the second Person of the Godhead who emerges from Scripture, the Lord who was worshiped by our Puritan forbears.

Nichols accomplishes his task by unfolding the way in which Jesus was perceived and expressed in the popular culture throughout American history.

His journey with Jesus begins with the founding fathers of our democracy; Thomas Jefferson crafted his own Jesus by taking a pair of scissors and literally snipping away the offensive parts of the New Testament, parts that made Jesus appear unloving according to Jefferson's sentimental definition of love. As Nichols puts it, the Jesus who survives Jefferson's cutting exercise as well as the Jeffersonian era was

a Jesus who "is a fine purveyor of morality and virtue. He is humble and meek, industrious and honest." In the popular mind, the four Gospels were seen as a fine guide to private devotion and piety.

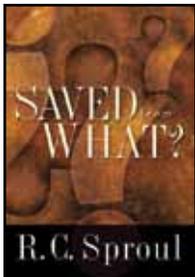
Next, Nichols walks with Jesus through his Victorian makeover period; here Jesus becomes meek and mild, the friend of children. This version of Jesus met His match later, however, in the late-19th, early-20th century, when two basic manifestations emerged: the "good man" of liberal pastor Harry Emerson Fosdick, and the "man's man" of Billy Sunday. J. Gresham Machen emerged onto the scene and called for a recovery of the Puritan and biblical Jesus.

Nichols then traces Jesus in His various American modes during the twentieth century: Jesus as the peace-loving man of the Jesus People, Jesus the big screen draw of Hollywood motion pictures, and the consumerist Jesus of the Madonna videos and the WWJD? Movement. Finally, Nichols concludes by showing

how Jesus has been politicized by quasi-evangelical groups such as the Moral Majority and the Republican Party.

All in all, Nichols clearly and vigorously defends his thesis. He provides overwhelming anecdotal documentation of the way in which Jesus has been commandeered by the changing cultures of America. The work compellingly argues that the Jesus who has arrived on the American stage in twenty-first century America is sadly a Jesus who is foreign to the New Testament Gospels, a Jesus who would scarcely be recognized by Jonathan Edwards and those of his theological tradition.

As with all of Nichols' works, *Jesus Made in America* is written in a lively style, one from which the author's voice clearly and uniquely rings. His case is compelling and his argument is one that needs to receive a wide reading in evangelical churches. May Nichols' work cause evangelicals to rediscover the robust Jesus of Holy Scripture.



Saved From What?
(Crossway)
By R.C. Sproul

Review by
JEFF ROBINSON

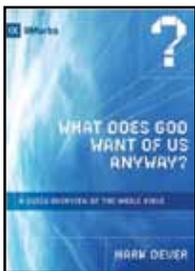
Recently, I was walking outside a major league ballpark in a neighboring city to watch a game with my son when a friendly young man appeared beside me with a Gospel tract in his outstretched

hand. "What's this?" I asked. "Read it and it will tell you how to get saved," he said, a bit nervously. "Saved from what?" I asked him. "Your sins," he replied, adding, "Jesus died in the place of sinners to bear God's wrath for sins that we deserved to bear." At this point, I couldn't help but grin a bit. "Good answer," I said, before spilling the beans that I am a Southern Baptist minister who also has a deep desire to see God save the lost. We had a brief exchange (he seemed relieved!) as Christian brothers should before my son and I continued toward our destination.

This young man had given me a theologically solid answer to my question, but I daresay he is rare among evangelicals; many Christians possess only a shallow answer to that question beyond the one-word "sin." Provoked by an encounter similar to mine above, Sproul examines this crucial question and provides great clarity for Christians who want a deeper understand of the dilemma for which the Gospel is the solution.

In the first chapter, Sproul provides one answer that might surprise many Christians: sinners are not just saved by God, they are

saved from God. That is precisely why I appreciated the earnest young man's answer about God's wrath. Likewise, Sproul makes it clear that God is actually the biggest problem for those who stand outside His grace: "What every human being needs to be saved from is God. The last thing in the world the impenitent sinner ever wants to meet on the other side of the grave is God. But the glory of the Gospel is that the one from whom we need to be saved is the very one who saves us. God in saving us saves us from himself."



What Does God Want From Us Anyway?
(Crossway)
By Mark Dever

Review by
JEFF ROBINSON

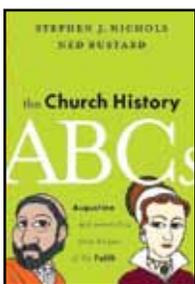
For many years, I read much of the Bible (I have

the OT in mind in particular here) with a sense of bewilderment. I believed every "I" and every "T" was God's inspired Word and that it was without error, but what in the world were all those animal sacrifices about? And, was David and Goliath really merely a story that provided encouragement for a 5-foot-7 athlete to drive the lane without fear against Shaq-esque opponents? While I possessed very little theological acumen, interpretations of that sort left me a

bit dissatisfied.

But into my life came teachers the likes of Mark Dever and works in the vein of his new book "What Does God Want From Us Anyway?" By God's grace through means of trustworthy guides like Dever and many others, the entire Bible has opened up to me as a glorious panorama of God's love for and rescue of hopeless sinners like me. In the span of 125 pages, Dever's latest work provides an excel-

lent overview of the entire Bible, unpacking briefly its overarching storyline of creation-fall-redemption-new creation. The small book is a summary of his two larger volumes of "flyover" sermons on all 66 books of the Bible published in recent years. This book is an excellent resource to place in the hands of believers who were once where I was and are eager to learn how the entire Bible fits together.



The Church History ABCs: Augustine and 25 Other Heroes of the Faith (Crossway)
By Stephen J. Nichols
Illustrated by Ned Bustard

Review by
JEFF ROBINSON

I want my four children to inherit their father's love for dead people. Reading and researching history is fun because, as Pulitzer-winning historian David McCullough memorably said, we historians are privileged to spend our time reading dead people's mail. My friend Stephen J. Nichols, a fellow student of dead people and dust-infested documents, along with our dear brothers and sisters at Crossway books have provided an ingenious new book

that will teach children the highlights of church history.

"The Church History ABCs: Augustine and 25 Other Heroes of the Faith" (Crossway) examines the big picture of church history by devoting each of the 26 letters of the alphabet to a key historical figure. To wit, "A" stands for fourth-century father Augustine and "S" stands for that prince of preachers Charles Haddon Spurgeon. Each letter includes a brief profile

of the historic personage and provides parents with opportunities to further discuss church history in greater detail with their children. The book is well illustrated with colorful caricatures of historical figures from the excellent pen of illustrator Ned Bustard.

Liberty University honors Southern professor as alumnus of the year



Dave Adams stands with LU alumnus of the year award. Photo by Devin Maddox

By AARON CLINE HANBURY

Liberty University named Dave Adams as an alumnus of the year during the annual meeting of the Southern Baptist Convention in June.

Adams, a founding alumnus of Liberty, is professor of youth ministry and executive director of the International Center for Youth

“There are people who are going to be coming to faith in Jesus Christ, all over the world, for hundreds and thousands, and if the Lord tarries, for hundreds of thousands of years because of the influence of Dave Adams.”

and Family Ministry at The Southern Baptist Theological Seminary and Boyce College in Louisville, Ky.

“I [do] not know of any Liberty graduate [who] has excelled in a greater way than Dave Adams,” Elmer Towns, co-founder of Liberty University said.

“I cannot say enough about Dave Adams’ leadership, I know he has done an outstanding job both at [Southern Seminary] and at other Baptist seminaries around the world. Our congratulations go to him.”

Adams, accompanied by his wife, received the award in front of hundreds of SBC attendees.

“Shocked, surprised and humbled,” Adams said of his recognition. “There are many people more worthy of the award than I am.”

Despite Adams’ own sentiment, Randy Stinson, dean of the School of Church Ministries at SBTS, said of Adams, “I’m personally not surprised that Dave Adams would have been given such an honor. Over the last several decades of his life, [Adams] has proved himself to have been an exceptional leader, a man of considerable influence and a man who has completely devoted his life to the Lord Jesus Christ.”

Adams centers his life’s work on equipping young men to teach and lead youth in the context of the local church. His desire is to see Gospel transformation in lives of youth. He names the spiritual neglect by many parents and even churches as the reason for his passion for youth.

“I’m an advocate for children, for young people,” said Adams.

Adams has significantly contributed to Southern’s ministry training philosophy over the years. He came to Southern in 1999 to establish and direct the Center for Youth Ministry. Since then, the Center for Youth Ministries has grown into an international organization, facilitating sites in several countries — some in closed countries.

“There are people who are going to be coming to faith in Jesus Christ all over the world for hundreds and thousands [of years]; and if

the Lord tarries, for [many years] more because of the influence of Dave Adams,” Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at Southern Seminary, said.

“I [do] not know of any Liberty graduate [who] has excelled in a greater way than Dave Adams.”

In addition to his work on the global front, Adams has helped establish youth and family ministry degree programs for both Southern Seminary and Boyce College. Each program seeks to train men holistically to teach and disciple youth.

“Recruit, train, place and network local church youth and family ministers,” Adams named as his ministry’s goals.

Those students who graduate from either Southern or Boyce’s youth ministry training should possess a comprehensive knowledge of Scripture, able to dialog on any issue, according

to Adams. His goal in training does not end in education; Adams keeps a massive network list of like-minded churches and leaders in order to help place students in professional positions once their education is complete. According to Adams, too many educational institutions do not aid students beyond the classroom. Adams views this work as a direct mandate of the Great Commission in both discipling students and teaching them reach the lost world with the Gospel.

Before beginning his work at Southern Seminary, Adams spent 21 years teaching at Liberty University and serving on staff at Thomas Road Baptist Church in Lynchburg, Va. Adams’ life and ministry have been strongly influenced by Liberty and its founder, Jerry Falwell.

Between his time at Liberty and his present post at Boyce and SBTS, Adams served as president of Lexington Baptist College in Lexington, Ky.

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(plus play in Thursday Chapel), Audition only



SBTS conference examines safety and security

By EMILY GRIFFIN and JEFF ROBINSON

For believers in Jesus Christ, the local church is the spiritual ark of safety, but in this fallen world, the church is no longer a place of physical safety.

“You want leaders who are consistent and predictable, the kind of leader who is so consistent that they won’t have to be present for every decision because you know how they will respond to a given situation.”

The Southern Baptist Theological Seminary played host to a conference July 20-22 designed to help local churches more effectively protect their members. More than 100 church safety leaders from churches across the country attended Vigilance: Rebuilding Perspective on Safety & Security. The conference included

numerous speakers on topics ranging from technology, the use of weapons and force to incident management.

Dan Dumas, conference host and senior vice president for institutional administration at Southern Seminary, delivered the opening address, “Living in Lion Country.”

Speaking from 1 Peter 5:6-11, Dumas emphasized verse 8, which call us to “be sober-minded; be watchful.” Dumas addressed two threats which all Christians face: physical and spiritual.

Often we need to be reminded that we have strong spiritual threats, Dumas said. Spiritual threats can appear in our pride and arrogance, anxiety and fear, and through the devil himself.

In the text, Dumas said, the Apostle Peter reminds his audience that there are predators to the Church but he also encourages church leaders by writing of the grace of Christ and how the Gospel will never fail.

Peter chose the metaphor of the lion to show the threat that exists in the spiritual realm. Lions hear their prey from up to one mile away and they stealthily lie in the tall grass of the Serengeti poised to devour them.

Our role, Dumas said, is to think through the physical threats the church might face but to accompany that leaders must also think through the spiritual threats that exist. Dumas walked through the text with four points, offering guidance on applying the text to the local church.

- Stop having big heads and small hearts (verses 5-6): Dumas implored the younger leaders to die unto themselves and serve the Kingdom and to be submissive to their elders and to “clothe yourselves with humility towards one another.” God opposes arrogance and pride, Dumas said, and serving our churches effectively demands our humility.

- Stop having a fear of man and a fear of the future (verse 7): Anxiety is a form of pride, Dumas said, having a humble dependence on Him is key to leading in a Christ-honoring fashion. “He delivered Israel, parted the sea – do you not think He can take care of your church?” Dumas said.

- Stop “napping” on the job (verse 8): Be of sober-spirit and be on alert or you cannot protect your people, Dumas said. The devil himself is the lion waiting for you to lower your guard. You have a plan for your life in the local church but the devil also has a plan for your life in the local church.

- Stop being so earthly (verses 9-11): Be firm in your faith and be Gospel-centered. The Gospel is key to successfully living out verse 9, which states that “knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. Satan can roar or smile to deceive you,” Dumas said.

Bob Vernon, retired former assistant chief of Los Angeles Police Department, was also among the keynote speakers. He founded the Pointman Leadership Institute in 1995, an organization that serves the top leadership in more than 35 countries worldwide, including a host of government and private companies in the United States. He is author of the book “L.A. Justice” (Focus on the Family).

Vernon unpacked three character traits of a dynamic leadership, a kind of leadership that will be necessary for churches to provide safety for their members: integrity and not deception, courage and not cowardice and loyalty and not unfaithfulness.

“You must have leaders who tell the truth and who do not make statements that are ‘technically true’ with the intent to deceive,” he said. “You want leaders who are consistent and predictable, the kind of leader who is so consistent that they won’t have to be present for every decision because you know how they will respond to a given situation.”

Newsbriefs

Support for “Don’t Ask Don’t Tell”

Nearly 50 percent of likely voters back the military’s “Don’t Ask, Don’t Tell” policy on open homosexual military service, according to a new poll that conflicts with other surveys showing far lower support.

The poll of 1,000 likely voters was conducted July 14-18 by The Polling Company/WomanTrend for the Center for Military Readiness and the Military Culture Coalition, a group of organizations that support the current policy prohibiting open service by homosexuals.

The survey found that by a margin of 48-45 percent, likely voters prefer maintaining the policy. Congress is considering overturning the law, passed in 1993.

“I think these findings just blow away the idea that 75 percent of the American people supports repeal of this law,” Elaine Donnelly, president of the Center for Military Readiness, said in a conference call with reporters. (BP)

Gay marriage likely

The Supreme Court is unlikely to legalize “gay marriage” if it eventually decides to get involved in the issue, a court expert said on CBS’ “Face the Nation” Aug. 8.

Although the high court’s involvement in the California Proposition 8 decision could be at least a year or two away, court watchers already are guessing as to how the court would rule — an outcome that might depend on where Justice Anthony Kennedy, the swing vote on the nine-member court, falls. (BP)

Transformational Sunday school

“Transformational Church’ is not a model, it’s a description.”

That’s how Bruce Raley set the stage for attendees of Sunday School Week this year at the LifeWay Ridgecrest Conference Center in North Carolina.

Raley, along with Ed Stetzer, director of LifeWay Research, taught Sunday School leaders about key facets of transformational churches across the country gleaned from extensive research conducted by LifeWay Research involving 7,000 churches, 250 pastor and staff interviews and 20,000 church member surveys.

The teaching helped Sunday School leaders consider how to utilize insights of LifeWay’s Transformational Church project to help their churches gain greater growth and impact for the Kingdom of Christ. (BP)

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Trustees' son offers athletic background to support SBTS cause

By JOSH HAYES

Will Harris will go from playing in a huge arena to playing in a huge field in support of The Southern Baptist Theological seminary this August.

A participant in the Heritage Golf Classic raising support for Southern Seminary's annual fund, Harris has had a noteworthy athletic experience prior to realizing his knack for golf. In fact, he has played basketball in front of a crowd of 24,000 people. But now Harris spends less time shooting baskets and more time teeing off, as he will do on Aug. 23 at Champions Pointe Golf Club.

"It's just good fun," Harris noted in

explaining why he is looking forward to the tournament. "[The tournament is] a chance to fellowship with other Christian men. Some golf scrambles can be 'rough around the edges,' but this gives you a chance to play with people who share the same beliefs. ... It's always a first-class experience."

Harris began playing golf during his time at Union University in Jackson, Tenn. In between semesters, Harris spent his free time in Jackson working on his golf swing.

"If there was any down time, I was playing golf," Harris said.

He explained that with many students leaving campus for home between Union's three semesters he was left with a lot of time to work

on his golf game. He says he wants to make it clear "he's no Phil Mickelson" and estimates he shoots a handicap around 12.

Basketball has held significant role in Harris' life as well, experiencing success on the court in both high school and college. In high school, Harris played basketball in historic Rupp Arena where he led his team to victory, scoring 20 points in the state finals game. Later, Harris spent four years as a starter on Union's basketball team. There he earned a bachelor's degree in economics and finance, something he attributes to the discipline gained from playing basketball under then-head coach Ralph Turner.

Will's father, Michael Harris, served 10 years

on the board of trustees at Southern Seminary and currently serves as a member of the Foundation Board. In addition, Will's mother Rose will soon serve on the Board of Trustees. Michael said he looks forward to seeing his son play along with the rest of his team in the seminary's tournament.

"This is the first year that I won't be working while [Will's] playing," he explained. "I'm no golfer. I just choose to stand by and watch those who are capable."

Harris lives in Elizabethtown, Ky., where he works as residential contractor and developer, serving the Hardin County and east Louisville areas. He is a member of Severns Valley Baptist Church. 

Epic Pakistan flooding called worst 'in living memory'

By BAPTIST PRESS

Unprecedented flooding in an area of Pakistan where people already struggle with great tragedy and hardship has prompted a Southern Baptist disaster relief response.

As many as 1,600 people are reported dead and another 14 million have been affected, the United Nations is reporting. As the heavy rains continue to fall, devastation and despair once again seem to have taken hold among the peoples of Pakistan. Stranded by floodwaters, many are grieving loved ones who have died while worrying about how they will care for their living.

Roads are blocked, and bridges destroyed. Landslides continue to threaten homes. In at least one area, residents do not expect electricity to return for weeks, according to reports out of the area. Cooking oil is scarce. Diesel for trucks and generators is gone, and hope that a new supply will arrive anytime soon is slim.

"The KKH (Karakoram Highway) is reported to be closed for six weeks," one international Christian said. "This is major! All supplies come up this road. The flooding affected several thousands of people; the KKH being blocked affects over 1 million -- the entire area, every family. ... Diesel, gas cylinders, food, phone recharge cards, everything is limited and running out. The military is bringing in [flour], but it disappears quickly."

This year's monsoon rains, which began July 22, have been vicious, relief officials said.

"The floods are the worst in Pakistan's living memory," according to an Aug. 8 report of the United Nations Office for the Coordination of Humanitarian Affairs.

"These are unprecedented floods in a country whose people can ill afford more tragedy and hardship in their lives. Many of those affected by the flooding are still reeling from Taliban fighting in their areas," said Francis Horton, who with his wife, Angie, directs work in Central and South Asia for Baptist Global Response, an international relief and development organization.

Of the 14 million who've been affected, at least 1.4 million of them are children, according to an Aug. 9 U.N. report. About 1.8 million of those 14 million are homeless.

"Needs are higher than those that followed

Government officials said the 7.6-magnitude quake killed more than 73,000 people and left about 3 million homeless.

Pakistan has a population of 177 million, according to the U.S. State Department. The United Nations World Food Program estimated in an Aug. 10 report that as many as 6 million Pakistanis will require assistance in obtaining food during the weeks and months ahead because of the current flooding.

Southern Baptists gave generously at the time of the 2005 earthquake, helping to rebuild homes and livelihoods. Their giving again is blessing the people of Pakistan, Horton said.

More than \$80,000 in emergency funds has been released for Pakistan and \$10,000 has been allocated to help flood victims in neighboring India.

"BGR is partnering with local and international partners to put world hunger funds to work from the north to the south in [Pakistan]," Horton said. "This is an incredible opportunity for the church of Pakistan to rise and help those affected and show God's love to them."

Pakistan's population is 95 percent Muslim, and those the floodwaters have ravaged have little direct knowledge of Christians. Pakistani Christians, with the aid of Southern Baptist partners and Southern Baptist funds, are doing all they can to help those in need and bring true hope to hurting flood

survivors in Pakistan.

"One team is doing search and rescue in one of the landslide areas. They have found dozens of bodies," a Southern Baptist relief worker said. "I asked if they were worn out from all this difficult work, but [they] insist that they have great joy in their work and they are eager to continue to help."

In another area, Pakistani Christians found a man unconscious but alive in the bushes along a riverbank.

"They rescued him and took him back to a shelter and prayed over him," the relief worker said. "When he regained consciousness, he told of a man appearing to him telling him that he was going to save him. [They] shared with him that this was Isa (Jesus) and He can save him."

"This old man was the only male with the family, and his return brought the ladies and children great joy," the relief worker said. "The entire family was shared with and has responded positively."

In addition to providing transportation costs for rescuers and evacuations, Southern Baptist funds have purchased tents for temporary shelters, hot meals, and food staples. Pakistani Christians are distributing rice, flour, lentils, chickpeas, sugar, tea, condensed milk, and matches.

"Projects being funded by Southern Baptists stretch from the north to the south. Feeding is taking place everywhere, as well as some provision of temporary shelter," Horton said. "Pakistani people all along the Indus River are being helped by Southern Baptists' funds. Thousands of people are being fed." 



Two men repair their flood-damaged home. Photo by BP staff

the 2005 earthquake, and far more widespread across the country," the report said. "Shelter is the most urgent need, while food, water, and health care are also crucial."

The Oct. 8, 2005, earthquake that rocked northern Pakistan destroyed whole villages.

FLAME launches new record label

By AARON CLINE HANBURY

Hip-hop artist Marcus Williams-Gray, known as FLAME, launched his own record label, Aug. 1.

The Grammy-nominated rapper, who is a school of theology student at The Southern Baptist Theological Seminary, started Clear Sight Music to fill a void in the Christian hip-hop industry, and provide an opportunity for new artists.

"I'm excited about [Clear Sight Music] because the heartbeat of it is holistic," FLAME said. "We want to see people converted, we want to see people disciplined, we want to see people enjoying good art, and then we want to see people join the local church."

Clear Sight Music will seek to produce quality art that will edify believers and speak the Gospel to unbelievers. FLAME is adamant about the theological and missiological nature of his new label.

"Thinking about the Great Commission to make disciples of all nations ... taking that concept and thinking through the way God has shaped me and the circle of influence he placed me in growing up; thinking about that people group, sometimes called 'hip-hoppers': it's a culture. The Lord has saved me out of that culture, but I've submitted my life to Christ, and now my goal is to be missional, to be on duty as it relates to sharing the Gospel," FLAME said.

"[The label] is unique because it's not just a business, not just a label. It's a ministry that can serve alongside the local church.

"Primarily, God's means of [spreading the Gospel and discipling] is the local church.

Nevertheless, as a member of the local church, God has equipped me with certain skills and talents to come alongside [the church] with a record label that actually perpetuates the Great Commission," FLAME said.

Because hip-hop has grown in popularity during the past several years, in every cultural demographic, this new record label will help spread the Gospel around the world. FLAME's



desire for Clear Sight Music is that it will serve as a conduit for Gospel-centered, missional artists to minister to the world with hip-hop music.

"Ultimately we point [listeners] back to the local church," FLAME said.

A new, unique record label affords the best opportunity for FLAME to further his ministry in producing Gospel-centric art and equipping new artists to do the same.

"There is a unique spin [on Clear Sight Music] by me having a love for biblical counseling. My goal is to infiltrate the music industry, as well as the arts in general with the Gospel. So I am thinking beyond music to curriculum and conferences. That way, the momentum from an album can funnel everything back to the local church. So in that way Clear

Sight Music is unique," FLAME said.

"I [also] think about expanding. There are maybe three record labels [who have] like-mindedness, but their rosters are full. They're doing great work, but the doors are pretty much closed [to new artists]," FLAME said. "So in my mind, Clear Sight is coming alongside these [labels] and we're expanding. We're furthering the Kingdom at Clear Sight by starting a new entity by which we can sign new artists and perpetuate the Gospel to a new set of people.

"We [will] look for [artists] ... who are filled with the Spirit and with wisdom. We want to find the right men or women ... who can articulate the Gospel, love Jesus, love people and hate sin, and then give them a platform."

Clear Sight Music will look to bring the light of the Gospel to the often dark world of hip-hop culture.

"Everyday [rap music] pumps people with a worldview. What we'll do at Clear Sight Music is seek to word Gospel truth the way the hip-hop culture needs to hear it," FLAME said. "We want to see the Great Commission fleshed out."

Clear Sight Music has officially launched

its Web site, with information, resources and even a music player at www.ClearSightMusic.com. Fans and supports can also follow Clear Sight on Twitter at www.twitter.com/ClearSightMusic. 

RESOURCE:

"What is the Gospel?"

SBTS Communications has put together a video briefly outlining and explaining the Gospel. Link to the video at

<http://www.sbts.edu/resources/uncategorized/what-is-the-gospel-2/>



CHAPEL SCHEDULE

Tue., Aug. 24 at 10 a.m.

R. ALBERT MOHLER JR.
President, Southern Seminary

Thu., Aug 26 at 10 a.m.

RUSSELL D. MOORE
Senior VP for Academic Administration
Dean, School of Theology, Southern Seminary

Previous chapel messages available
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EDITORIAL

Less is more (or more is less): the conundrum of giving

By AARON CLINE HANBURY

Less is more. This oxymoronic cliché finds its way into almost every context imaginable. Many people benefit from this maxim in such areas as exercise, use of pain killers and keeping up with that friend from high school. A little less jogging on Monday avoids overworking muscles, and ultimately allows for more effective jogs during the rest of the week.

But when “less” refers to money, then most people disagree. More money is always more: more stability, more flexibility and ultimately more happiness. So of course, in no situation could less money mean more money. And for many people, without money there is no happiness. Less money is less happiness.

Travie McCoy’s song “Billionaire,” featuring Bruno Mars, currently sits at number eight on Billboard.com’s top 100 most popular songs. This genuinely catch song uses surpris-

ingly profane lyrics to communicate a simple message.

“I want to be a billionaire so [expletive] bad / buy all of the things I never had,” Mars sings.

[chorus] “Every time I close my eyes / I see my name in shining light / a different city every night oh / I swear the world best be prepared / for when I’m a billionaire.”

The chorus proclaims clearly that McCoy’s life mission, denoted in the song, has nothing to do with “less is more,” and everything to do with “more is more.”

That “Billionaire” ranks in the top ten most popular songs in the US makes a much stronger statement about the song’s audience than it does about its writers. Everyone, it would seem, wants to be a billionaire.

“Billionaire’s” theme announces unmistakably: more money and fame is more happiness. A couple of McCoy’s verses nod toward generosity, quasi-rapping that his billionaire persona

would financially help needy children among other philanthropic gestures. But this attempt at morality suggests that without billions in the bank, helping those in need is simply unfeasible. McCoy, whether intentionally or not, makes the statement, “Because I’m not a billionaire, I cannot help those in need.”

The Bible, not surprisingly, expresses an entirely different view of financial generosity. The poor widow from chapter 21 of Luke gives much less than everyone else in the temple, but Jesus himself declares that she gave more than all of the other people in the temple. Jesus explains that her offering’s value is not exclusively tied to financial worth, but to the nature of it. Jesus demonstrates how sometimes less is more.

During a different episode in Jesus’ ministry, he stands talking to rich young man, perhaps a billionaire, who enquires about the afterlife. In Matthew 19, Jesus explains that in

order to gain treasure in heaven, the young man must give his earthly possessions to the poor. The young man sorrowfully gives up on Jesus’ teaching because he cannot bear to relinquishing his monetary and physical assets. This rich man keeps more, but he gains eternally less. Jesus demonstrates how sometimes more is less.

Giving financially for the cause of Christ has much less to do with the financial status of the giver and much more to do with obedience to Jesus’ call. Perhaps the giver may end up with less material resources, but he or she will gain much more from supporting the Gospel than the “less” amount of money could ever provide. Less is more. But a lack of generosity leaves the non-giver with more money, but in the case of the rich young man from Matthew 19, lacking generosity results in losing eternal life. More is less.



Announcements

New podcast from Dr. Mohler

AlbertMohler.com will soon release information about a new podcast featuring R. Albert Mohler Jr. This new outlet will provide interviews and commentary similar to the former “Albert Mohler Radio Program” in podcast format.

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. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

Seminary Wives Institute

Seminary Wives Institute classes begin on August 26. There are still openings in all six classes offered this term. SWI is open to all Boyce and Southern student wives. Classes meet Thursday evenings for a cost of \$10 per six week class. Limited child care is available. Details and registration information are available at www.sbts.edu. Contact SWI by phone at 502-897-4816 or email at swi@sbts.edu.

Ministry Resources

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 room 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) will be open: M-F — 6:00 a.m.-10 p.m. Sat. — 9 a.m.-9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes at 6:00 p.m. on Wednesdays.

Aerobics schedule

- The Gauntlet T & F 7-7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8:00-8:45 a.m.
- Mommy and Me Power Walking 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.
- Fast Blast Aerobics T & R 6:00-6:45 p.m.
- Body Sculpt T & R 9:00-9:45 p.m.

Intramural Volleyball

Co-ed Volleyball takes place every Monday at 6:30 p.m. in the Main Gym of the HRC.

Locker Clean Out

10:00pm, Monday, August 16
All lockers, whether renewed or not, must be cleaned out by 10pm. A \$5 fee will be assessed for those lockers not cleaned out.

Kid’s Fit

4:30-5:30pm, Mondays and Thursdays, August 23-November 11
\$20 for one child, \$10 for each additional child
Registration will take place August 9-23. Register at the HRC Front Desk.

Motor Skills

4:30-5:30 p.m., Tuesdays, August 24-November 9
\$20 for one child, \$10 for each additional child
Registration will take place August 9-24. Register at the HRC Front Desk.

Intramural Basketball

5:45 p.m., Tuesdays and Thursdays, August 24-November 11
Registration will take place August 2-18. Register at the HRC Front Desk or by emailing hrc@sbts.edu. Games will take place in the Main Gym of the HRC.

Intramural Basketball Tryouts/ Captain’s Meeting

5:45/6:45 p.m., Thursday, August 19
Tryouts (open gym), for those who signed up as an individual rather than on a team, will take place in the Main Gym and the Captain’s Meeting will immediately follow.

Intramural Football

10:00 a.m., Saturday, August 28-October 16
Registration will take place August 2-25.
Register at the HRC Front Desk or by emailing hrc@sbts.edu. Games will take place on the Seminary Lawn.

Parent’s Night Out

6:30-9:30 p.m. Friday, September 3
\$5 for one child, \$10 for two or more
Registration will begin August 28 at 9:00 a.m. and will end September 1 at 3:00 p.m.

Group Swim Lesson Registration

Monday, August 30
\$20 per child
Register at the HRC Front Desk. The first session of group lessons will take place September 15-October 1.

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

*Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS website to see what is happening at the HRC.

*Become a fan of the HRC on Facebook



3 Questions

WITH

John Frame
*Professor of systematic theology
 and philosophy at
 Reformed Theological Seminary*
 (Reprinted from December 2009)

1 *If a pastor had time to read only one of your four massive theology of Lordship books, which one would you recommend and why?*

I'VE WORKED OUT about four different proposals for the order in which those books ought to be read. They are somewhat self-contained, but each one sort of summarizes the other. I think the "Doctrine of God" book is the first one I would recommend in terms of logical order and not so much pedagogical order. I think people need to understand the biblical God and His Lordship in order to understand the rest of the series.

2 *In your latest installment of the Lordship series, "The Doctrine of the Christian Life," you write about preaching with passion and how sometimes in Reformed circles you see that lacking. How important is it for a young pastor to preach, to quote Richard Baxter, as a dying man to dying men?*

I THINK THE Christian church has been different in different segments. I think that Jonathan Edwards, for example, set out to restore interest in the emotions within the Reformed community and I think the Puritans are pretty balanced in their understanding of emotions. Somehow, especially late in the 19th century during the fundamentalist-modernist controversy when the liberals were saying it's

all a matter of feeling and not propositions, that balance kind of went away.

What I want to emphasize is that the Bible is so full of emotional content, as well as propositional doctrinal content, that unless we are expounding both of those in our preaching and teaching we are really not presenting the whole counsel of God.

3 *I know Cornelius Van Til has shaped your thinking to a great degree, but who have been the other major figures and writings that have shaped your own thought and ministry?*

I HAVE READ Augustine, Thomas Aquinas, John Calvin and the historical Protestant and Reformed literature, but I'm not primarily a historian of doctrine so I tend to be more influenced by things that were written over the last hundred years or so. Certainly B.B. Warfield, Abraham Kuyper and Van Til. The old faculty at Westminster Seminary in Philadelphia, where I served, were just superb in so many ways. John Murray as well: Murray is the one to whom I have dedicated my festschrift. I think he is under-appreciated today, so most any book that came out of that atmosphere such as Gresham Machen's "Christianity and Liberalism" is something everybody ought to read, especially seminarians. That is a powerful work.

Towers

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