

Towers

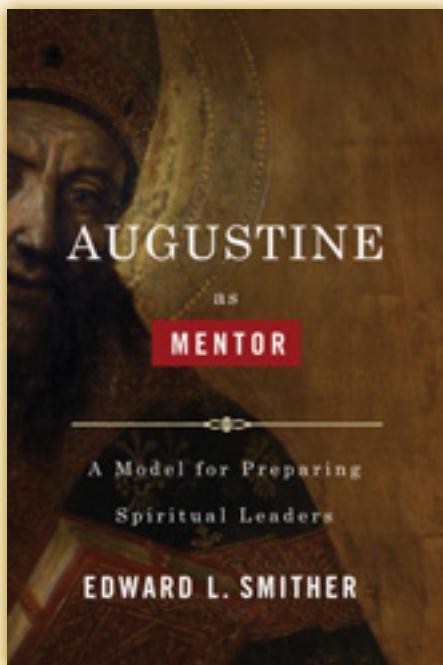
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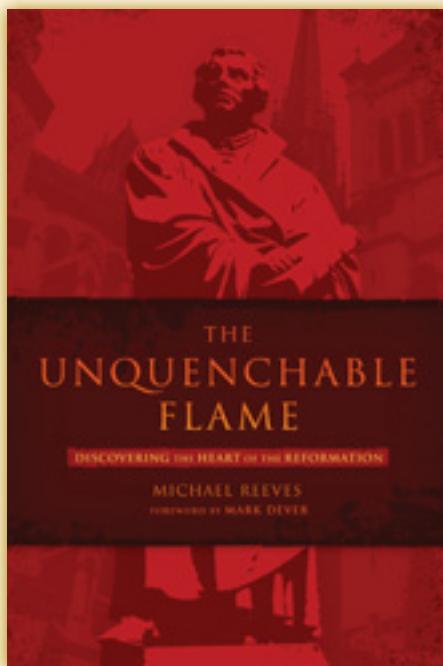
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How to blow up a church

David Prince and Jeremy Haskins on how to implement and sustain change in a local church WITHOUT blowing it up

By GARRETT E. WISHALL

Picture this situation: you have served as pastor of a particular church for less than five years. The church is growing and you think it would be wise to construct a new building.

“Yes, the church was founded in 1916 and has met in the same building for 90 years,” you think. “Yes, members have seen their children profess faith in Christ, get baptized and married in this building.

“But wouldn’t it be great if the congregation could see the Kingdom advancement that would come, not just in building a new facility, but in building it and calling it a Great Commission Center? Wouldn’t it be great if we displayed this wording prominently on the front of the building? Wouldn’t it be great if we welcomed people from the community into this building with open arms?

“And wouldn’t it be great if we not only did this, but we did so with a unanimous vote of the congregation, not because everyone liked the idea, but because those who didn’t were willing to put aside their personal preferences for the sake of the Gospel?”

“Yeah, it would be great,” you think. “But who am I kidding? That only happens in dreams.”

Or does it?

For Ashland Avenue Baptist Church in Lexington, Ky., that dream became reality over the past few years. Under the leadership of David Prince, pastor of preaching and vision, and Jeremy Haskins, pastor of the mission, the church unanimously approved the building of a new facility to be called a Great Commission Center. On March 2, 2008, Ashland Avenue held its first services there.

“When we voted to officially sell our old property and move to our new property, the vote was unanimous, but it was unanimous with a lot of people affirming the decision through tears,” Prince said. “There is hardly a church that has a more incredible history than Ashland Avenue and all in one particular location. If some people were asked, ‘Do you want to move?’ the answer would have been, ‘No, I don’t.’ But if they were asked, ‘For the sake of the Gospel, now and in the days ahead, would you affirm that this is what God has for us to be most strategic in these days?’ they would say, ‘Yes,’ even through tears.”

How did Prince and Haskins move Ashland Avenue to make the decision described above, in the manner described above? How do they lead this congregation? How do you implement and sustain change in a local church?

Privilege, Word of God and Gospel

Prince and Haskins have served at Ashland Avenue for the past six years. Prior to that they ministered together at Raleigh Avenue Baptist Church in Birmingham, Ala., for four years. What began as a mentoring relationship of

Prince training Haskins has developed into a mutual friendship and partnership for the sake of the Gospel.

Prince said to introduce positive, healthy change into a church, leadership has to change its culture.

“I realized from the very beginning that it’s not just specific things that I am going after; we are going after an entire change of culture,” he said. “The strongest congregation still has ways in which its culture needs to change and you want change at the heart level, not mere external change that won’t last.”

Prince said such change begins with creating a culture of privilege.

“First and foremost, I have to be the guy who communicates the privilege of the Gospel,” he said. “Everything starts out with privilege. You see that in the New Testament again and again as church life is talked about: before issues are addressed, before the call to specific imperatives are given, there is almost always this lengthy indicative declaration of the Gospel, ‘You are a people of privilege.’

“So, I have to communicate what a privilege it is to serve the Lord Jesus Christ as a believer and the incredible privilege I have to serve as a pastor.”

As pastors establish their leadership, Prince said they must not get sidetracked — or build the church upon — secondary or tertiary issues, such as theological hobbyhorses, particular ministry programs or other preferential distinctives. Instead, the two pillars of Word of God and Gospel must drive and shape everything the church does.

“I don’t have some specific agenda, issue, programming or mechanism that I want to bring into the church that is going to revitalize the church,” Prince said. “No, I want to be seen as the man who is committed to the Word of God. Everything is about the Word of God. And the Word is about Christ and about the Gospel, so everything has to be shaped by Word and Gospel.”

Loving and leading “in overdrive”

Pastors must “love their congregation in overdrive,” but they must also lead in a similar manner, Prince said. While he said young pastors should certainly prioritize demonstrating a love for people, he does not think this has to negate making changes in the first few years of their ministry.

“I don’t agree with the advice, ‘Don’t change anything the first few years you are there. Just preach and love them,’” he said.

“Now, don’t treat year one like you are in year 20. But you need to pick your spots and

See **Prince/Haskins**, page 6.



David Prince (left) and Jeremy Haskins have served together on church staffs for 10 years. Currently, they minister at Ashland Avenue Baptist Church in Lexington, Ky., as pastor of preaching and vision and pastor of the mission, respectively. *Photo by Devin Maddox*

TOWERS

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Staff

Executive Editor:
Dan DeWitt

Managing Editor:
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Dir. of News and Information:
Jeff Robinson

*Director of
Communication Projects:*
Jared Hallal

Lead Designer:
Tyler Deeb

Design/Layout:
John Rogers

Copy Editors:
Emily Griffin
Elizabeth Mejia
Gabi Henry

Photographer:
Devin Maddox

Contact Information

Phone: (502) 897-4310
Fax: (502) 897-4880
E-mail: towers@sbts.edu
Web: news.sbts.edu

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ISSUE INSIGHT

How to implement and sustain change in a local church

With some regularity I receive an email or a call relating that some pastor, often a seminary student or recent graduate, has “torn up” a church he has served. Listening to the details, I usually discern two things: 1) the popular perception is that the cause of the problem was the pastor’s haste to change things in the church, and 2) the real problem was not that he changed things, but that he did so in a clumsy or autocratic way. In other words, how he does something is a bigger problem for a pastor than what he does.

Since churches aren’t perfect, no one should be surprised that a new pastor would want to change some things. In fact, churches usually expect, even demand, it. Growth itself inherently involves change, and almost all churches at least pay lip service to the need to grow and change. The problem, however, comes in the clash between the new pastor’s need to initiate change and his inability to know the relationships and history that would impact his success or failure in this effort.

Adding to the confusion, two schools of thought offer competing views and mutually exclusive advice to a new pastor. One philosophy urges him to take advantage of the honeymoon period, moving quickly and decisively to lead the church through change while the congregation is still filled with the excitement and good will churches have for a new pastor. The other opinion sounds every bit as reasonable, but is contradictory: don’t change anything, at least for the first year. The justification for this counsel is that it takes at least a year to gain the trust of the congregation as well as to discern the potential barriers and pockets of resistance that surely lie beneath the surface.

Imagine that the congregation’s good will and acquiescence to a pastor’s leadership is like a bag of poker chips. When the pastor first arrives, the bag is quite full, but everything he does that requires change costs him chips. If he changes the offertory from the beginning of the service to the end of the service, it will cost him a few chips. If he wants to put the deacons

on a rotation plan rather than to allow deacons to serve for life, that’s going to cost him a considerably larger sum of chips. If he attempts to change the



Hershael W. York,
Victor and Louise
Lester Professor of
Christian Preaching
at Southern
Seminary; Senior
Pastor of Buck Run
Baptist Church in
Frankfort, Ky.

worship style, introducing a praise band and new hymns into the corporate worship, then he can empty the bag because that will likely cost him every chip in his reserve. Perhaps the only thing that will cost him more is if he lets a staff member go.

The bag is replenished by doing the basic things that a pastor ought to do — and doing them well, frequently and noticeably. When a pastor preaches good sermons, visits the sick and shut-ins regularly, personally leads in efforts that he asks others to do or hosts the deacons or other groups in his home, he earns chips. His wife’s involvement with the congregation gets him chips. Growth in attendance and offerings earn him chips. A cool head in the face of conflict adds to his bag.

A successful pastoral leader has a keen, even uncanny, ability to know two things: how many chips a particular issue or change will cost him and how many chips he has left in the bag, if any. He knows how to invest his chips in issues that are worth it rather than on frivolous and insignificant things, but he always evaluates what it will cost him and he knows when he has reached the limit for the time being and just needs to do the basics well for a while.

A pastor cannot spend what he has not earned or does not have. So in the interest of keeping chips in the bag, I offer the following bits of advice.

1. Lower your expectations of the church

This may be the most unexpected piece of advice I ever give young pastors, but I often find myself amazed by

how quickly men who espouse a belief in total depravity forget that it applies to their church members. Some of the best people in a church will do some of the dumbest, most sinful and hurtful things at times. In addition, pastors often go into a church with a preconceived desire to shape the church into what they think a church ought to be.

Perhaps the greatest change that needs to occur, however, is not in the pew but in the pulpit! Especially in the setting of a church that has a seminary student pastor who rotates in and out every two to three years. More important than changing them is learning from them. Hone your preaching skills, visit the sick, win the lost and love the people. A pastor can find plenty to do without implementing change that the congregation hasn’t really accepted convictionally.

2. Raise your expectations of yourself

Seldom will a pastor fail when he enters a pastorate with the simple desire to be faithful. It’s far more important to be a preacher filled with grace than to pastor a people who can articulate the doctrines of grace. It’s more significant to be a godly elder than to lead a church to implement elder rule.

3. Never let them sense your fear or anger

A pastor can feel anything he wants to feel, but he cannot show it. He is able to deal with matters, even in a contentious business or deacons’ meeting, dispassionately and with a cool head, no matter what he’s feeling inside. Fear and anger are the two emotions that will cause the most problems for a pastor. He has to seem

totally unafraid, but without anger when things don’t go his way.

4. Don’t ask more of them than you are willing to stick around and ensure

If a young pastor makes implementing elder rule his big agenda item, but then he leaves after the church follows his leadership and does it, he has not done them or his successor any favors. Leading a church into debt and then leaving it to someone else to pay off is simply wrong.

5. As soon as possible, find the place to plant your life and stay there

Lasting change in a church will only come through a lasting commitment to providing loving, Christlike leadership through that change. The high turnover rate in the pastorate only creates an atmosphere of mistrust in congregations. Their attitude becomes “We were here when you came and we’ll be here when you leave — just like the last five pastors who insisted on the latest ecclesiastical fad and then left. Why should we follow you?”

Only when one becomes a part of the community and has a history with them can he reach the most meaningful levels of true leadership.

6. Care more for people than for programs

Change occurs through people. People follow leaders, and leaders know the value of relationship. A good pastor discovers, befriends and shapes the leaders of the church through genuine love and concern for them, not through personal ambition.

RESOURCE:

Bryan Chapell: Mullins Lectures

Audio and video links to the spring 2010 Mullins Lectures, delivered by Bryan Chapell, president of Covenant Theological Seminary in St. Louis, Mo. Chapell is the author of “Christ-Centered Preaching” and “Christ-Centered Worship.” His three lectures were: “Use for Useless Heroes” (Judges 7); “Holiness in Heaven’s Plan” (Col 3:1-5) and “Hope’s Journey” (Rom 15:4&ff).

<http://www.sbts.edu/resources/category/lectures/mullins/>

ISSUE INSIGHT

Speaking the truth in love: the key to pastoral ministry

A loving pastor should not want to blow up his church, but, for even the most faithful minister, there are no guarantees. Sometimes churches blow up and you didn't see it coming, and the devastation was inevitable. Sometimes churches ignite because the congregation, or some influential leaders in the congregation, are deeply unspiritual. Pastors should not draw the conclusion that they are always at fault when a congregation implodes. Jeremiah should not be blamed for Judah going into exile. Judah would have been spared from exile if the people had listened to Jeremiah. Sometimes that's true of churches too. They suffer devastation because they do not listen to the pastor.

But that's the exception. Too often, pastors, particularly young pastors, contribute to — or even play the primary role — in a church blow up. What can be done to avoid such a scenario? The key is found in Ephesians 4:15: "speaking the truth in love."

Let's think about love. Faith without love is worthless, and Paul teaches us that the goal of all our teaching is love (1 Tim 1:5). Pastors are clearly called upon to teach the truth to their congregation, but our world is filled with people who want to tell us what they think. We have all had professors who were brilliant and

delighted to teach us what they believed, but who were arrogant and loveless. As pastors we are called upon to love our flock and understand them.



Thomas R. Schreiner,
Associate Dean of Scripture
and Interpretation; James
Buchanan Harrison
Professor of New Testament
Interpretation, Southern
Seminary

Love recognizes that people are not changed in a day. Love takes people where they are and moves them slowly toward a deeper appreciation of truth. Love does not relish controversy, but longs to shepherd the flock so that it becomes more like Christ. Love never compromises the truth, but it does not burst onto the scene by teaching controversial doctrines. Love communicates that you want to be a pastor and a shepherd and healer and not just a teacher. Love never compels or constrains others to share your beliefs; it patiently teaches, remembering that truth dawned upon our hearts slowly and that our knowledge is still imperfect. Love does not tolerate error, but it stoops

low to understand the person who is mistaken, for the one who understands why one believes a falsehood will be able to explain more deeply and sympathetically why such a view is wrong.

I heard a story recently about Adolf Schlatter and Friedrich Nietzsche that illustrates this truth. Schlatter heard the famous atheistic philosopher, Nietzsche, lecture. What struck Schlatter was Nietzsche's lack of love for his students. Schlatter rightly observed that no one truly teaches others if he does not love them. May God grant those of us as pastors to love our flocks!

Love, of course, always proclaims the truth; it speaks the truth in love. The Gospel should be at the heart of any pastoral ministry. Pastors who love to see unbelievers saved and to see their congregation become more like Christ are what our churches need. The congregation should be instructed in God's ways and God's will. Here is one of the great advantages of expositional preaching.

If the pastor faithfully and clearly teaches through books of the Bible, he communicates to the church that he has no special agenda. His goal is not to shape the congregation in his image or to propound his own ideas. He shows week after week that his aim is to teach and obey what God's Word says.

Don't emphasize "isms" (particular theological distinctives) in your ministry. Teach the church that you want the church to be God-glorifying, Christ-centered, Spirit-empowered and biblically-based. If people ask, "What do you want the church to be?," you should say, "I want it to be a biblical church where the Gospel is taught and Christ is central."

It is wise, then, when you start your ministry to preach on the Gospel of Mark to underscore that Jesus Christ will be the heart and soul of your ministry. Colossians is another good book with which to begin, for it teaches so clearly that Christ is sufficient to meet our every need.

I am not advising pastors to avoid controversial issues, but build a foundation first. Often this takes years. I know a pastor who preached a sermon on a controversial topic six months after he became the pastor. He thought he had waited a long time! He did not realize that some people in the congregation probably still did not know his name.

Time should be measured in years, not months. No formula can be written on how to pastor a church. Each situation is unique, but as pastors we are always called upon to speak the truth in love. May God grant us the wisdom to do so.

ISSUE INSIGHT

Seven sure-fire ways to blow up a church

I served as a church pastor for 14 years, have now served for 12 years as a church consultant and have watched hundreds of students begin their local church ministries during my 14 years as a seminary professor. Based on my observations from these various vantage points, here's what I would do if I wanted to "blow up" a church.

1. Begin my ministry as a teacher and refuse to be a learner. Seminary does this to us sometimes: we spend three or more years learning, and we are ready to use all of that knowledge in the first few weeks of a new ministry. What we fail to do is listen to the people, get to know them and understand their culture. Consequently, we are viewed more as an outsider than a pastor, and the fault most often lies with us.

2. Assume that the "honeymoon period" as a church leader is the time to make as many changes as possible. Some churches may, in fact, offer no such honeymoon period. Others do need immediate attention, but even

those churches do not want to be trampled under significant change. Still others fired the previous pastor for making changes too quickly; in that case, how wise is it to follow the same pattern?



Chuck Lawless,
Dean of the Billy Graham
School of Missions and
Evangelism, Southern
Seminary

3. Expect to fix everything overnight.

We who have grown up in a microwave world assume that everything can be changed quickly, but that is not the case. Most of the church problems that we inherit are long-term issues with roots that run deep. Emotions surround these issues, and we should not expect that such problems will be rooted out and changed quickly.

4. Teach a theological system more than the Bible. Particularly if our theological system is new and fresh for us, we often cannot wait to bring others into our camp. We become more concerned about leading church members to become "_____ists" (you fill in the blank) than we are about leading them to follow Jesus.

5. Study always and seldom "hang out" with people. Study matters, and we cannot neglect our time to focus on God and His Word. At the same time though, our church members deserve our time and attention. If we only study and set aside no time to develop relationships with members, we will be viewed as distant and uncaring.

6. Blame undisciplined members for acting like believers who have never been disciplined. This story is repeated in church after church: its members (including its leaders) have never truly been disciplined. They have not been taught how to read the Word, pray without ceasing, reject temptation and tell others about Jesus.

They have not learned even basic doctrines simply because no one ever addressed that need. We can either blame them, or we can invest in them and help ground them in the faith.

7. Pray reactively rather than proactively. Most pastors do their best, pray briefly out of habit and more earnestly pray only when they face a situation they cannot solve. Such reactive prayer often shows that we are operating in our own power most of the time. This reality may not necessarily "blow up" the church, but it may leave the church in mediocrity — which may be even worse.

Obviously, our goal is not to blow up the church. Here's one suggestion to avoid doing so: love the church before you try to change the church. Gain people's love and respect first by ministering to them, guiding them, praying for them and consistently preaching the Word to them. When they know that you have their best spiritual interests at heart, the church will be much more willing to follow you.

Prince/Haskins

Continued from Page 3.

gain some ground each year, even year one.

"If you are loving the congregation in overdrive then you have the responsibility to lead. That is why God has placed you there. If you go the first year or two and you haven't done anything to lead them toward change and transformation that more reflect the Word and the Gospel, then why are you there?"

At Ashland Avenue, as Prince leads publicly in change by casting vision and establishing direction, Haskins, as pastor of the mission, drives the vision home in tangible and specific ways.

"I have to be the first person in the congregation who is applying the vision, in my own life and in my ministry with the staff and with all the different people that I work with," Haskins said. "I have to show how the vision applies to what we have been doing and what we are going to do.

"For example, if I am leading people on a mission trip, I want to ask, 'how do we serve on this mission trip with a sense of privilege?'"

Prince and Haskins agree that you must show every member that he or she has a vital part to play in changes.

"People talk about folks who are against change; when you give those folks responsibility in the change, their attitude changes drastically," Haskins said. "A lot of people are opposed to change when you grab their ministry, take it away from them and say, 'We are not doing it anymore.' What have you given them to replace what they were doing or to be a part of changing what they were doing before?"

Not only do people embrace change as they play integral roles in it; Scripture makes it clear that pastors/shepherds are expected to equip the saints, Prince said.

"If we don't equip the saints, we are failures," he said. "Scripture does not allow pastors the notion to think that we can accomplish the ministry we seek to flesh out in the context of the church by ourselves."

Practical outworkings of ecclesiology

Prince and Haskins function — along with Nate BeVier, pastor of music and community at Ashland Avenue — with equal authority as a plurality of pastors or elders. These pastors/

elders lead the church under the structure of congregational rule.

"The congregation is the one that grants us the opportunity to serve as pastors and recognizes our ruling authority and has a responsibility to take that seriously," Prince said. "But it is a dynamic relationship in the sense that the ultimate decision-maker in the life of the church is the congregation and we recognize that."

The pastors also recognize that while they have the same level of authority, Prince has the most influence because he is the primary preaching pastor. Prince said the idea of same authority, different influence, in pastoral leadership matches the New Testament.

"In the New Testament, you see particular people identified as a leader of particular churches and yet, you find the same churches that are referred to as having a plurality of elders, or a plurality of pastors," he said.

Loyalty

Prince said the key factor a senior pastor should have in mind when working with and hiring other pastors and staff is loyalty. Prince said he has never heard of a church split taking place where the pastors, deacons, and staff in the church were united. While competence can be taught and cultivated, loyalty is a must from the beginning, he said.

"You must surround yourself with people who have a sense of loyalty and commitment to a common biblical/theological vision," Prince said. "A commitment to loyalty and a commitment to the same Gospel-oriented vision are essential, both with leaders cultivated from within the congregation and those that you hire from outside."

If Haskins has a deacon, or other key leader in the church, come to him and complain about pastor Prince, what does he do? How does he flesh out his loyalty?

"I act like he just used profanity. I treat it with that sense of weight," Haskins said. "The attitude of grumbling is an attitude that you have to squash immediately."

Haskins said he would ask the deacon if his concern was doctrinal or moral in nature and if not, he would then challenge him to change his attitude immediately.

"If his complaint is not on the level of pastor Prince acting unbiblically, then the deacon and I don't even need to talk," Haskins said.

"I would say, 'Not only do we not need to talk about it, you don't need to repeat what you just said to anyone. This is sin and it has to stop. And I'm going to hold you accountable to that. I'm going to come back to you and ask you how you are doing in dealing with that.'"

Prince said such confrontation is the biblical way to deal with conflict in the church, a confrontation that should be carried out, and followed up, in love.

"We directly deal with conflict or complaint, confront it, get it out in the open and love that man," he said. "And we don't avoid him after the confrontation. The next time we see him, we walk right up to him, shake his hand and ask how things are going. This is loving and leading in overdrive."

What about church programs?

When it comes to programs, Prince works under the idea of "shrink and expand."

"We want to shrink the number of things that are going on because a lot of things that are going on may be good, but they are not the best to keep us focused on fulfilling the mission that we have," he said. "But we want to do the things that we do better, we want to expand them. So, we want to have a Gospel-oriented commitment to excellence in everything we do."

Ashland Avenue's pastors view each program as a tool: if it accomplishes its purpose, then it will remain; if not, then they will either tweak it or do away with it and do something else. Each ministry must directly connect to the overall vision, and with each ministry the pastors seek to create a culture of every member involvement.

"A lot of people do ministry in a way that self-consciously segments the entire congregation," Prince said. "What we try to do is never allow that. If these things matter to the congregation as a whole for the sake of the Gospel then we are all committed to them."

"For example, when we send a mission team out, we don't say that we are sending a certain group of people out on a mission trip. We say, 'Ashland Avenue Baptist Church is involved in this mission trip. Some people have involvement here and some have involvement there; the people there are our eyes, hands and mouths for the Gospel.'"

Stop complaining: ministry is a privilege

Prince said viewing ministry as a privilege is non-negotiable for all men in pastoral ministry.

"If you were to ask me, 'What it is the one thing you would say if you just had a few minutes to say it?' that one thing would be: ministry is a privilege," he said. "If men can get that right and stop feeling sorry for themselves, stop whining about their situation and think, 'It is okay even if my service here takes years off of my life,' that will transform their ministry."

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Danger: Implement change with care, FBC Durham pastor says

By JEFF ROBINSON

It was a “traditional” Southern Baptist church, with its tradition entrenched firmly in the soil of 1955, an age that gave America the roadside luncheonette, waitresses on skates, the beehive hairstyle, “I Love Lucy” and Fortune 500 efficiency as the doctrine which served as the standing or falling of the church.

Founded in 1845, the same year as the birth of the Southern Baptist Convention, this church was home of a proud traditionalism, one that preferred being “in the neighborhood, but not of it,” big on numbers, small on discipleship.

Worse, some in the congregation said they had begun to find errors in the Bible. And the church, a congregation for which the term “deacon” was a synonym for “elder,” had just elected its first female deacon.

This was the congregation Andy Davis inherited when he was elected pastor of first Baptist Church of Durham, N.C., in 1998.

In the dozen years since, Davis, who received his Ph.D. from The Southern Baptist Theological Seminary in 1998, has learned many valuable lessons, but perhaps none more important than this: the church that stops changing is, like the roadside luncheonette, dead.

“The immense danger is not reforming the local church,” Davis said. “If we do not reform the local, we are out of step with Jesus Christ, who is always rebuking us, correcting us, changing us. The great threat to a local church that doesn’t constantly reform by the Spirit of God and by the Word of God is that Christ will come and remove the lamp stand from its place in judgment. ... The church that stops reforming is dead.”

In his dozen years at the church, Davis has sought to shepherd the congregation patiently toward a more biblical view of church through verse-by-verse biblical exposition. Davis has watched God work to transform the congregation from a dying future corpse into a vibrant, unified and effective body.

“The greatest display of the glory of God I have ever seen in my life and in my ministry has been in the reformation of a local church — First Baptist Church of Durham, N.C.,” Davis said. “It has also been the scene of some of my lowest points as a minister of the Gospel, some of my most painful encounters and some of the most bitter struggles, as well.”

Addressing the topic of implementing biblical change in a local church at the 2008 national Founders Conference in Owasso, Okla., Davis said every pastor faces the dangers of:

1. Forgetting the centrality of God in implementing biblical change

“The church is God’s,” Davis said. “For He bought it with his own blood (Acts 20:28) ... We need to keep central God’s interest in it, His power over it and His right to command it. God is zealous over His church. A pastor must keep the glory of God central in all things.”

2. Relying on self

Just as God is sovereign in the salvation of a sinner, Davis said, so does He bring about change within His church. Pastors must look to God for the strength and resources to shepherd the church — and not inside themselves — he said.

3. Failing to rely on the Word of God alone

God changes human hearts through the preached Word, Davis said. Pastors must put their confidence in the Spirit’s working through the Word and they must forsake pragmatic gimmicks and unbiblical techniques to bring about change, he warned.

“It is not about marshalling enough people in your corner to bring about reform,” he said. “Sola Scriptura (Scripture alone) is still true in the reformation of the local church.”

4. Marginalizing prayer

Pastors must beg God to bring reform to a body, he said, because prayer keeps man in his proper place of utter reliance on God. “Don’t focus on technique or strategy,” he said. “Get on your knees and ask God to reform His church. Prayerlessness is arrogance, unbelief and disobedience.”

5. Becoming prideful of accomplishments once reform has come

Davis pointed to the Pharisee and the tax collector in Luke 18, noting that the Pharisee had forgotten the correct answer to Paul’s question in 1 Cor. 4:7: “What do you have that you did not receive?” A reforming pastor must avoid cultivating sinful pride in his heart once God has brought about change, he said, and must humble himself continually before God and others.

6. Fearing man more than God

Davis said he wrestled with the sin of cowardice throughout his early days as a pastor while the church was undergoing reform. This fear leads to a failure to trust God and pushes the pastor toward anxiousness about such factors as what people will think of him and losing his livelihood through being fired, he said.

7. Mistaking non-essentials for essentials

While all doctrines are important, not all are of equal weight, Davis said. Pastors must use wisdom to avoid cowardice on the one

hand and contentiousness on the other, he said. “You need to be careful where you put the line in the sand,” Davis said. A faithful pastor must focus on essential issues.

8. Impatience

A pastor who would implement biblical change in a church must patiently teach his congregation and give God time to work through His Word, Davis said. Preaching the Word is like farming, he said: a seed does not grow into a fully-mature plant within a few hours, but takes much time.

9. Discouragement

Spiritual depression is like poison to a minister, Davis said. “Satan is on every street

corner selling poison to every minister,” he said. “Satan knows that our weapons are powerful and that if we get the full Gospel array on us with the Word of God in our hands, he will lose. So, Satan keeps you on the sidelines in discouragement.”

The remedy? Martin Lloyd-Jones offered the best cure, Davis said, when the 20th century English Presbyterian said, “Stop listening to yourself and start preaching to yourself.”

10. Not developing men as leaders in the church

A pastor must train up godly men who will boldly stand for the truth and encourage him in implementing biblical change, Davis said, because, “reformation is led by godly men.”

How to begin in the pastorate? Patience, Rose says

By JEFF ROBINSON

When a young minister is beginning his first pastorate, Tony Rose said there are two realities that may help him to be patient and avoid finding himself wearing the label “former pastor:” there is the ideal church you desire to have and then there is the church that you have actually been charged to shepherd, and the two rarely are the same.

Rose was elected pastor of LaGrange Baptist Church in LaGrange, Ky., more than 16 years ago. When he arrived, the congregation had just been through a difficult season of controversy that arose through the circumstances which had fueled the former pastor’s exit. Bitterness and division abounded. There was no theological compass.

Over the years, Rose has patiently preached verse-by-verse exposition from God’s Word and has carefully — “Too slow for some,” he says — shepherded the flock and watched God bring about change.

It wasn’t until 10 years into his tenure, that Rose led the church through its first profound change: a transition to a plurality of pastors. This came after nearly one year of teaching from the pulpit and member forums on the topic.

In 2005, LaGrange built a spacious new worship facility and moved from the building in which it had worshiped since 1895. Upon moving from the old building, the church even reverted to using its original name — LaGrange Baptist Church. It had been called “Dehaven Memorial” for more than 100 years previously.

In between the polity change and the new

building, the church handled three difficult discipline cases and, though it had performed church discipline at some point in the past, Rose estimates it had been 60 to 100 years since the last case had come before the body at LaGrange. To many, church discipline was a brand new concept.

What was the key to making these major changes without implosion? Three things, Rose said: God’s grace, confidence in the Word and patience on the part of church leadership to allow the first two factors to work within the body.

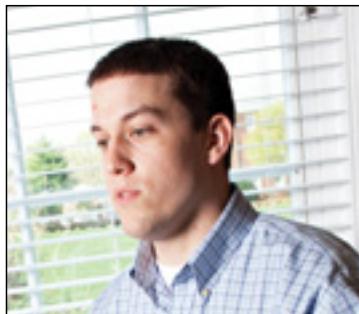
“We want to have the same church that God wants in His revealed Word, but then we have to back all the way up to where our present church is and shepherd them faithfully from that point,” Rose said. “I think there is often a lot of struggle in making change because we want it too fast.”

A biblical approach to church discipline, which Rose views as a front-line issue, was pursued only after he had taught carefully on it. Rose said each case has led to others joining LaGrange due to the body’s desire to be faithful to Scripture, even the more difficult doctrines.

“Church discipline was a tough, tough thing,” Rose said. “But every time, we have had people join because of church discipline. They were visiting our congregation during those times and they had been in congregations where it had been mishandled or nothing was done about (open sin) and they said, ‘This is the kind of church I want to be a part of.’ That was a pleasant affirmation from the Lord. There are costs to it, but there are also blessings in it.”



with Luke Stamps



A cross section of the student body of Southern Seminary

Hometown:

Winfield, Ala.

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

Josie, married 5 years; Jack, 2; Claire, 5 months.

Degree track:

Stamps earned his master of divinity from Southern in May 2008 and is currently a Ph.D. candidate in systematic theology at Southern under Stephen Wellum.

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

Stamps is a member of Clifton Baptist Church where he leads a small group Bible study and serves in the nursery.

How long and where did you pastor here in Kentucky? What did you enjoy about that experience? What did you learn?

"I was the pastor at New Hope Baptist Church in Caneyville, Ky., for two and a half years. The thing that I enjoyed most about it was ministering the Word of God to the congregation, not only through preaching and teaching but also in the context of personal relationships. I learned that preaching every week is a challenge but also a great blessing to the soul. I also learned from the difficulties of leadership and from my own mistakes. I learned that it takes great wisdom to lead God's people and that wisdom doesn't come overnight. I'm sure that I learned as much from the church as they did from me. Their love for one another, especially for those who may be hurting or in need, was a great encouragement to me."

Briefly explain what The Gospel Coalition is and what your role as an intern with them entails:

"The Gospel Coalition (TGC) is a group that seeks to equip pastors and churches for faithful Gospel ministry. It was founded by D. A. Carson and Tim Keller and is led by a 50-member council, most of whom are pastors. TGC's ministry takes place on three fronts. First, the TGC website serves as a resource with thousands of sermons, articles, interviews and book reviews. It also features several blogs, including Justin Taylor's 'Between Two Worlds.' Second, TGC hosts a bi-annual national conference and just this year started hosting regional conferences. Third, TGC is also involved in publishing Gospel-centered resources, with an online journal, *Thelimos*, and an imprint with Crossway books, which is set to release several upcoming titles.

"I've been working as an intern with TGC since the first of the year. Among other things, I help research and edit material for the website and contribute to 'The Gospel Coalition Blog.' Anyone interested in learning more about TGC can check out the website, thegospelcoalition.org, and note especially the 'Foundational Documents' that help shape TGC's identity."

What are your long term ministry plans?

"I know it can be a cliché, but I hope that I am willing to serve wherever the Lord leads me. I would be happy serving as a pastor again or teaching theology at a college or seminary or maybe doing both."

Advice for other students:

"Remember that in this life we will always remain sinners in need of God's grace in Jesus Christ. So, to echo the counsel of Jerry Bridges, preach the Gospel to yourself every day. Don't envy the gifts and opportunities of your classmates; instead, pray for them and their ministries. Also, learn to write well, because clear communication is essential to effective Gospel ministry."



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

@albertmohler

What most captures the attention of Americans this weekend? The release of the iPad, or the resurrection of Jesus Christ from the dead?

<http://twitter.com/albertmohler>

@drmoore

Tremble, O proud snake king. The spike-scabbed foot on your skull isn't dead tissue anymore.

<http://twitter.com/drmoore>

@mcoppenger

Just finalized SBTS evangelistic bike team for Iowa. 13 riders, 3 drivers, and 2 drivers' kids. The Louisville Eighteen.

<http://twitter.com/mcoppenger>

Bird illustration Copyright © 2009 Luc Latulippe

How to blow up a church: SBTS faculty on implementing and sustaining change in a local church



Lessons learned and wisdom shared from three professors at The Southern Baptist Theological Seminary who have spent more than a little time in the pulpit.



Bill Cook, professor of New Testament interpretation at Southern Seminary

Churches and pastors are parting ways at an alarming rate. It would be easy to oversimplify

the causes for this disaster and place the blame primarily on one side or the other. Sometimes a church body that is resistant to the truth causes the problem and at other times, it is an overzealous pastor who unwisely forces changes that he has not earned the right to make who is the culprit.

When beginning a ministry at a new church, a pastor must come to grips with the church God has given him to serve and not the one he wished he had been given. For example, we might wish that God placed us in a suburban setting with many professionals, but instead he has placed us in a rural setting. Therefore we must come to grips with that fact and thank the Lord that He has given us the privilege of serving His people at all. The church we agree to serve is the church we agreed to serve with all of its strengths and weaknesses.

It takes time to understand where a church is so wisdom must be exercised early in a pastorate. I would highly recommend that you begin by preaching the Bible, praying much and spending a good bit of time getting to know the people. We often become more patient and kind with those we serve when we get to know them better and understand their hopes and pain.

Next, we must understand that change takes time. Just as our Lord is patient with us and changes us over time we must be as gracious to those we serve. We may not like the music but when we begin a new pastorate the music may be the least of our concerns. We often confuse music with worship and think that style is more important than substance.

We may have an agenda to change the church government when what we really need is to disciple men to become leaders. While there may need to be adjustments with the music and church government, this should often take years rather than months

to change. If I understand it right, Dr. John Piper took nine years to change the governmental structure of Bethlehem Baptist. These kinds of changes take wisdom and patience that younger men often lack. This means that we must have a long-range vision of what we believe God wants the church to become and then move cautiously toward that goal.

Finally you must ask occasionally what is driving you to make changes so quickly. Sometimes it is a zeal that lacks knowledge and at other times it is the subtle pressure for numerical success. The better approach is to take a long-range view of ministry.



Jim Orrick, department coordinator of general studies and professor of literature and culture at Boyce College

When a prospective pastor begins interacting with a pulpit committee, the first thing he must be absolutely sure of is the answer to this question: Does this church really believe that the Bible is the Word of God and the only certain rule of faith and obedience?

If the answer is “no,” then a Bible-believing, Bible-preaching man is going to have trouble at that church. His ministry will be plagued by objections that begin with the phrase, “I know that the Bible says that, but . . .” He will experience endless frustration because he will be reasoning from Scripture while the church members are reasoning from pragmatism, tradition and popular culture.

On the other hand, if the church is a group that honestly wants to know and do what the Bible says, then with patience and love a pastor can lead them to unimaginable changes in doctrine and practice.

Preach expository sermons and series

The most effective way of bringing about change in such a Bible-believing church is to consistently preach expository messages through books of the Bible, especially the New Testament. Following such a practice, a pastor will encounter every doctrine of the Christian faith, and he will encounter each doctrine in its biblical context and with its biblical frequency.

He will be able to honestly say to his people, “Now, I did not put this passage in the Bible;

God did. And I am not going to skip over it just because it is controversial. After careful prayer and study, this is what I believe this passage is saying. If you do not believe that this is what the Word of God is saying, then you ought to reject this interpretation. But if this is what Christ says, and if we want to be Christ’s church, then no matter how uncomfortable it may be for us to embrace this truth, we dare not do otherwise.”

As a general rule, a new pastor ought not to directly press for any major changes until the church has had at least a year to see that he loves them and that he has God’s glory and their good at heart. But one of the great things about utilizing expository preaching as an agent of change is that it can be commenced immediately upon becoming pastor. The candidate ought to make it plain to the pulpit committee and to the church that it is his intention to consistently pursue this method of preaching from the outset of his ministry.

I recommend that a candidate be thoroughly familiar with the Baptist Faith and Message (BF&M), which most Southern Baptist churches use as their confession of faith. When questions come up about particular doctrinal issues, he can refer to the BF&M as a confession that helpfully articulates the Bible’s teaching. “Let me read what this church’s confession of faith says about this doctrinal issue because I believe this, and I will preach it when I come to it in the Bible.”



Jim Hamilton, associate professor of biblical theology at Southern Seminary

How to blow up a church: three easy steps

1. Be proud. Who would go into a church and be proud? All of us in some way or another. But it might not be the kind of pride you recognize. Naturally we’re going to avoid the overt, obvious pride, but that’s not what I’m talking about.

I’m talking about the pride that’s there, even if no one sees it immediately on the surface. I’m talking about the kind of pride that leads you to think that you are — or will be soon — as good a preacher as John Piper or David Platt. This kind of pride leads you to think “these little people at this insignificant church are so blessed to have me and they don’t even realize it.”

Christ died for those little people, and that “insignificant” church is God’s vanguard in the world. Go into it thinking that you’re too big for it, go into it proud, and you’ve got dynamite in place to blow it up.

2. Make assumptions. Assume the people in your church don’t know what they’re doing. Assume none of them know what a wartime lifestyle is, that none of them are willing to suffer for the Gospel or the church, and that they all have terrible theology. Assume you’re going to fix them.

Assume that you’re as savvy and creative as Mark Dever, as funny and endearing as C. J. Mahaney, as respectable as Lig Duncan and as likeable as Thabiti Anyabwile. Then assume that you’re going to be as wise and loving and as convincing as these men have been as they have shepherded churches toward greater faithfulness.

Combine your assumptions about the people and the church with your assumptions about your ability to preach and lead, and not only do you have dynamite in place you also have matches in hand.

3. Don’t act like Jesus. Ready to light the fuse? Be sure not to act like Jesus. What I mean in particular is this: don’t go into that church to serve but to be served. Wait for them to initiate conversations with you. Wait for them to invite you over to their homes, then complain when they don’t. Wait for them to ask you how they can help. Tell them how they can pray for you, but be sure not to ask them how you might pray for them.

Give them the sense that you’re too important to spend time with them. Communicate very clearly that anytime they talk to you, their ignorance and impertinence annoys you. You don’t have to show them directly — you can make it known by the way you talk about them behind their backs.

Wear the pride of knowing you’re the next Piper not on your sleeve but as your undershirt. It will show in ways you don’t expect. Assume that you will be as effective leading the church as Mark Dever. The ways you lack his gifting will soon be obvious. And carry yourself like an aristocrat, not like Jesus. He said the greatest would be the servant, but you’re already the greatest so you needn’t bother serving anyone.

The dynamite is in place. The match is in hand, lit and you’ve set flame to the fuse. The fallout from the explosion will be devastating.

See *SBTS faculty response*, page 14.

Student ambassadors: filling a key role in the ministry of The Southern Baptist Theological Seminary

By GARRETT E. WISHALL

For information on becoming a Southern Seminary ambassador see the end of this story

In each movement, institution or initiative, everyone knows about the key public figures. They know the best speaker, the most charismatic leader. But every movement and institution requires role players as well: people who do what they do very well and with the same enthusiasm and zeal their public leaders possess.

Such is the role of the student ambassador at The Southern Baptist Theological Seminary.

Greg Wills, associate dean of theology and tradition and professor of church history at Southern, recently took the current group of Southern ambassadors to Cave Hill Cemetery. Wills, director of the Center for the Study of the Southern Baptist Convention at Southern, spent an hour at the seminary's three main plots, discussing the key leaders buried there, each of whom were men who sustained Southern's ministry through its most challenging of times.

Ambassador Virginia Wing, a master of divinity student, noted a poignant moment in the experience.

"One of the quotes that stands out is from (seminary founder) John Broadus, 'Let us be agreed that the seminary may die, but that we may die first,'" she said. "Seeing these men that gave so much is such a prompting to really serve the institution. It is neat to be able to serve the seminary in some small way."

Wing, who will graduate in May, has served as a student ambassador for two years, a role she has viewed as a privilege.

"Any student at Southern who loves Southern should consider being an ambassador," she said. "It is a great way to serve the institution that we love."

"One unexpected enjoyment of the program I have had is talking with alumni all over the world. Some of them have prayed for me and encouraged me. It is a privilege to be able to talk to the larger body of Christ connected to the Southern Seminary family all over the world."

One role ambassadors fill is representing Southern on recruiting trips to colleges. Wing particularly enjoyed her first trip back to her alma mater, North Greenville College in Greenville, S.C.

"It was really neat because I was able to meet up with a Southern Seminary alum who I talked to on the phone as part of alumni calls as an ambassador," she said. "I also met a lot of

prospective students. One girl who I followed up with started as a student at Southern the next fall.

"Talking to the students there, I was able to see the broad reach of Southern's influence and how much these students have grown from the ministry of Southern and Dr. Mohler."



Two-year ambassador and M.Div. student Virginia Wing says the SBTS ambassador role "is a great way to serve the institution that we love."

Photo by Devin Maddox

Wing said the relationships she has developed with fellow ambassadors and Southern's staff and administration has been one of her favorite personal benefits to the role.

"The relationships with the other ambassadors have been really encouraging," she said. "It has been a neat support system. Our meetings are one of my favorite times of the week. Beyond our work, lifting each other up in prayer has been a blessing; it is a neat, close community."

"Relationships with the administration have been an unexpected blessing. We have gotten to have a lot of interaction with Dr. Mohler and he is very gracious in being candid with us and allowing us to ask him lots of questions when he comes to our meetings. We get to have lunch with him once a year. Interaction with Mrs. Mohler has been great as well. When I have been able to help out with events at their home, it has been neat to watch them interact with guests. You hear about Mrs. Mohler and

her hospitality and it is great to be able to see her at work."

Wing said working with prospective and incoming female students — through the Scene@Southern Preview and new student orientation — has been a key area of service for her.

"As a female, it can be really daunting coming into a seminary because we are not the primary target group of the seminary, which is focused on training ministers of the Gospel," she said. "A lot of women do feel called to further theological education, so it is helpful to put flesh and bones on what it is like to be a female student at Southern. I have been able to dispel a lot of rumors, give encouragement and even guidance in some different areas where you can use theological education as a female."

Wing said when it comes to meshing weekly ambassador responsibilities with class and work schedules, Southern is very flexible.

Ambassador application, mandatory informational meeting and interviews

Interviews for the next group of ambas-

sadors will begin soon. Interested students may either pick up an application from the admissions office and turn it back in to admissions (Honeycutt 206) by 4:30 p.m., April 19, or complete and submit the application online at tinyurl.com/SBTSSA.

A mandatory general information session and overview of the student ambassador program will be presented at 10 a.m., April 21 in the pavilion theater. Individual interviews will be set-up by appointment the following week, April 26-30.

An ambassador applicant is required to have successfully completed one year at the seminary, be a full-time student and live within 30 miles of campus. Ambassadors will receive a stipend each semester.

For more information contact the Admissions Office at admissions@sbts.edu or 502-897-4617.

Please note that this information does not apply to Boyce College ambassadors. Prospective ambassadors for Boyce should contact John Powell, director of Boyce recruiting, at jpowell@sbts.edu.



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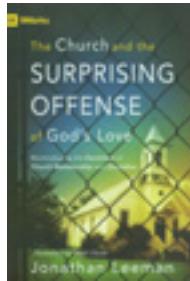
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Books old and new

By GARRETT E. WISHALL



“The Church and the Surprising Offense of God’s Love: Reintroducing the Doctrines of Church Membership and Discipline” by Jonathan Leeman (Crossway 2010, \$19.99)

If it is true that all people will know Jesus’s disciples through the love we have for one another (John 13:35) then enacting such love is of paramount importance. So what does such love look like?

Jonathan Leeman argues that such love is encapsulated in, and demonstrated by, church membership and church discipline (17). Contrary to the world’s view of love as a tolerance of everyone’s self-expression and self-centered desires, Leeman argues that the Bible pictures love as “quite simply, pointing (a person) to God” (84).

Leeman says biblical love gives oneself for the good of another and the chief good of all men is to know God. Living out biblical love centers on calling people to view submission

to the Creator God, conformity to His holy character and delighting in Him as the highest possible pursuit for all men.

While the world pits love against submission to authority structures, Leeman says the Bible views them as friends. God will judge all those who do not submit to Him, Leeman argues, and church membership and discipline are thus “merciful and kind” authority structures because they serve as a “gracious warning of an even greater judgment to come” (93). Covenanting together under the authority of God through church membership and holding people accountable to that covenant through church discipline are thus loving acts.

In a day when men view church structure as flexible or believe that the Bible gives significant freedom in that area, Leeman calls for people to view such structure as having an organic connection to the Gospel itself. In his new book, Leeman focuses specifically on the structures of church membership and discipline as he believes the Bible presents them. Leeman serves as director of communications for 9Marks Ministries and is an elder at Capitol Hill Baptist Church in Washington, D.C.

Contrary to the world’s view that the purest, most supreme form of love is unconditional,

Leeman notes that God’s love for mankind is always conditional (104). God first and foremost worships Himself, which is proper for He is the Creator of all things and is the greatest of all beings. God’s love for men is thus conditioned on them worshipping Him and submitting to His authority.

Leeman says God’s holiness constrains His love, “like water is constrained by the pipe through which it flows.” This also means that God’s holiness serves the purposes of His love, “as the pipe does water” (100). The holiness and love of God are thus dual motivators for missions and evangelism and for establishing churches that best display His holiness and love.

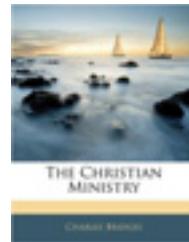
While authority can be and has been abused throughout human history, Christ redeemed authority by perfectly submitting to the ultimate authority, God Himself. Through His perfect submission, death and resurrection, Christ opened the door for men to use authority redemptively. Christ has been given all authority in heaven and on earth (Matt 28:18)

and He has extended His authority to the local church (Matt 16; 18).

What is the nature of this authority? Leeman says Jesus grants the church “authority to guard and protect the Gospel, to affirm credible Gospel professions, to unite such professors to itself, to bar or exclude non-credible professors, and to oversee the discipleship of believers. It has the authority to draw a line in the sand around those who give a credible profession of faith” (194). And while the drawing of such lines excludes some, it is an exclusion — and an inclusion — carried out in love.

Church membership and discipline then are integrally linked to the Gospel, for they serve as God-given authority structures that mark a person as being either in good standing with God or not. While the church can make wrong judgments about people and is not the ultimate authority, it does have the authority of being Christ’s ambassadors, an authority it is wise for men to embrace and heed.

By JEFF ROBINSON



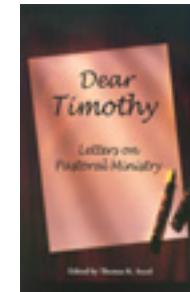
“The Christian Ministry With an Inquiry Into the Causes of its Inefficiency” by Charles Bridges (Banner of Truth 1976, \$31.99)

If you want to want to build a successful ministry as “success” is popularly defined, Charles Bridges has some important words for you: it may never happen.

In his classic work, Bridges reminds readers that the minister is God’s tool and the ministry is wholly God’s work: “Ministerial success must be viewed, as extending beyond present appearances. The seed may lie under the clods till we lie there, and then spring up. Of the prophets of old ‘that saying was true; One soweth, and another reapeth.’”

Bridges was a pastor and theologian in the Church of England who lived from 1794 to 1869. While “The Christian Ministry” was written in 1849, the book remains profoundly relevant for ministers in the 21st century. In five sections, he defines the Christian ministry, details evidences of the divine calling, sets forth the biblical qualifications for the pastoral office, calls the minister to be a holy follower of Christ and unpacks the specific tasks involved in the trenches of pastoral ministry.

Bridges unfolds several causes for the lack of visible success within a given pastor’s ministry, including: the withholding of divine influence, the power of Satan working to hinder the ministry and the lack of a divine calling.



“Dear Timothy: Letters on Pastoral Ministry” Edited by Thomas K. Ascol (Founders Press 2004, \$19.95)

Any book that includes pastoral wisdom from godly men who possess more than 480 years of combined ministerial experience is bound

to be worth the price of admission.

Indeed, “Dear Timothy” is a feast of pastoral wisdom, one that includes such contributors as C.J. Mahaney, Mark Dever, Ray Ortlund, Jr., Joel Beeke, Tom Ascol, Tedd Tripp, Ligon Duncan and others. The work includes pastoral letters, written in the mold of Paul’s letters to his son in the faith, on pastoral issues raised by the Pauline letters: watch your life, watch your doctrine, do the work of an evangelist, love your family, love your flock, memorize Scripture, be courageous and the like.

The letter by Mahaney, “Cultivate Humility,” is alone a worthy reason to own the book. In his inimitable style, Mahaney encourages ministers to safeguard their lives against the deadly scourge of pride and offers several suggestions to help promote humility: study diligently but recognize your theological limitations; just before you preach, read Spurgeon; use unflattering illustrations of yourself in your sermons and in your counseling; recognize your relative unimportance and prepare to be replaced.

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HISTORY HIGHLIGHT:

Martin Luther King Jr. visits Southern Seminary

By STEVE JONES

On April 19, 1961, Martin Luther King Jr., visited Southern Seminary to deliver the Julius Brown Gay Lectures on Christian Ethics. According to Duke McCall, these lectures marked the first and only occasion in which King was invited to address an agency of the Southern Baptist Convention.¹ This visit marked a significant moment in the history of the seminary, the oldest seminary in what was at that time a predominantly segregated SBC.²

King's visit to the seminary was initiated by the request of members of the seminary faculty, including Henlee Barnette, G. Willis Bennett, Wayne Ward and Nolan Howington.³ Faculty members of the seminary had long been working to provide educational opportunities for African American pastors that pressed the boundaries of accepted norms in Southern states. Prior to 1951, however, legal restrictions required that these educational efforts take place in the segregated settings of private classes or in the Negro Extension Department, which was established in 1940. Ten years before

King's visit, the trustees of the seminary had voted to end segregation at Southern.⁴

King's address, entitled "The Church on the Frontier of Racial Tension," was a call for church leaders to accept the responsibility of confronting the moral evil of segregation in the South and take the lead in moving American society towards integration.⁵ King urged the future church leaders in attendance that "certainly the church has a significant role to play in this period because the issue is not merely the political issue; it is a moral issue. Since the church has a moral responsibility of being the moral guardian of society, then it cannot evade its responsibility in this very tense period of transition."⁶

King also delivered a lecture to Barnette's Christian ethics classes while he was on the seminary campus. This lecture, which was held in Alumni Chapel due to the large number of interested guests, focused upon the methodology of the civil rights movement and his reasons for insisting upon the use of nonviolent resistance. Before leaving Louisville, King visited with multiple civil rights leaders in the city.

During his visit with Louisville's mayor, a petition in support of desegregation efforts in downtown Louisville, which was signed by more than 200 seminary students, was presented.

To hear an audio recording of Martin Luther King Jr.'s address, visit the seminary's institutional repository at <http://digital.library.sbts.edu:8080/> and search for "Martin Luther King Jr."

ENDNOTES

¹A. Ronald Tonks, Duke K. McCall: An Oral History. (Brentwood, TN: Baptist Heritage and History Society, 2001), 223.

²Gregory A. Wills, Southern Baptist Theological Seminary, 1859-2009. (New York: Oxford University



(L-R) G. Willis Bennett, Nolan P. Howington, Hugh R. Peterson, Martin Luther King Jr., Wayne E. Ward, Allen W. Graves and Jim Austin on the Southern Seminary campus, April 19, 1961.

Press, 2009), 415.

³Henlee Hulix Barnette, *A Pilgrimage of Faith*. (Macon, Georgia: Mercer University Press, 2004), 129.

⁴Wills, *Southern Baptist Theological Seminary*, 415.

⁵Martin Luther King Jr., "The Church on the Frontier of Racial Tension." Martin Luther King Jr. File, Alphabetical Files, Archives and Special Collections, Southern Baptist Theological Seminary.

⁶*Ibid.*, 3.

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SBTS faculty response

Continued from Page 9.



William D. Henard,
assistant professor of
evangelism and church
growth at Southern
Seminary

Initiating change represents one of the most difficult tasks, if not

THE most difficult task, pastors face. No one likes change. Change is difficult because it is sometimes viewed as attacking one's "family" — church traditions, standing organizations or longtime ministries. We, as pastors, need to know which hills are worth dying on. We sometimes pick fights over issues that have little to do with Kingdom work.

How do we initiate change in a palatable manner? I do not think that any easy answers exist, nor do I believe that change can happen overnight. But I can suggest a reproducible process that is based upon a biblical model for change.

The change matrix

Let me suggest a four-step course of action. Calling it a matrix means that all four steps work concurrently, not just consecutively, and that they must be repeated consistently.

Priorities

First, biblical priorities for the church must be set. This particular matrix utilizes five priorities based upon Acts 2:41-47: (1) worship (Eph 5:18-20), (2) evangelism (2 Cor 5:18-19), (3) discipleship (Eph 4:11-15), (4) fellowship (1 John 1:6-7) and (5) ministry (1 Pet 4:7-11).

In order to communicate these priorities to the congregation, it would be essential to preach a sermon series on them. These standards should also be taught and discussed within the leadership of the church.

Parameters

An important aspect of helping the church become confident with change develops out of the security of biblical parameters. Many church members find themselves uncomfortable with change because of the fear of pragmatism. The solution comes by insuring that all change will fall within certain biblical parameters.

The five parameters are: (1) holiness (Phil 3:10, 1 Pet 1:13-21), (2) excellence (Phil 1:9-11), (3) anticipation (Acts 1:4-5, 14), (4) relevance (1 Cor 9:19-23) and (5) teamwork (Phil 4:1-3).

Paradigms

In order to understand the effectiveness and extent of the change, communication and evaluation must take place with five specific groups of people and areas within the church. These people/areas provide an essential sounding board that will show the progress of, or resistance to, change. The five paradigms are: (1) pastoral staff, (2) lay leadership, (3) membership, (4) calendar and (5) budget.

In order to communicate the changes needed, start with the other pastors or elders of the church. Move then to others in leadership, including church committees and deacons. Finally, the need for change must come before the congregation, using whatever form of

church polity is presently in place. Calendar and budget provide important evaluative measures because the changes are not really implemented until they are reflected what the church does and what it funds.

Process

Finally, a particular process must be followed in order to lead the church to understand the need for change and how these changes will be implemented. The process is truly cyclical, as one must consistently and constantly review the changes made and the future direction of the church. The process includes:

“As the church leader, help your church to get involved personally in doing missions and ministry outside the four walls of the church.”

— Bill Henard

- **Inward focus:** the church must be led to discover a “holy dissatisfaction” with their current status or accomplishments. They must answer the questions, “Are we as effective as we can be, and are we accomplishing God’s plans for us?”

- **Upward focus:** a key element to finding this “holy dissatisfaction” arises out of a commitment to prayer. A focus on prayer will move the church to a brokenness about personal sin. Being a vision caster for the church is essential at this moment.

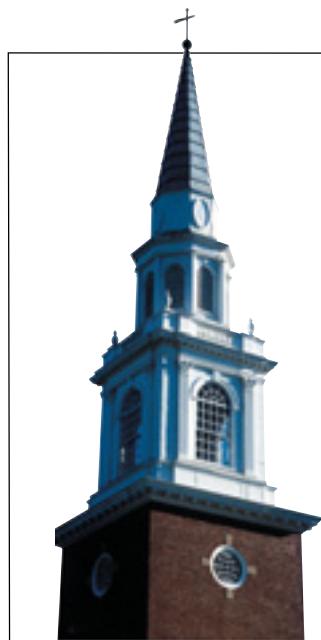
- **Outward focus:** in order for the church to see the need for change, they must recognize more fully their role in the Great Commission. As the church leader, help your church to get involved personally in doing missions and ministry outside the four walls of the church. Contact your local association, state convention, the North American Mission Board or the International Mission Board for help in connecting with missionaries and putting together mission trips. Personally take people on a mission trip.

- **Church focus:** once these new priorities have been set, lead your church to implement the dream. Celebrate with them the victories that the church has and make sure to listen to your people.

- **Biblical focus:** be consistent in teaching the church about the centrality of biblical revelation (the truth, inerrancy and infallibility of Scripture), and make the preaching of the Word primary. Be committed to expository preaching, whereby the depth of the Word is taught and proclaimed. Avoid the pragmatism of initiating a program or method just because it works somewhere else.

Conclusion

As the matrix is implemented, remember that it is a constant process, not just a one-time presentation. Continually use it to evaluate the effectiveness of the changes. Change is never easy, but being wise in bringing it about can take away some of the sting and allow for greater effectiveness through the changes that are put into practice.



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

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

April 13

LIGON DUNCAN
Senior Minister
First Presbyterian Church
Jackson, Miss.

April 15

BRIAN VICKERS
Associate Professor of
New Testament Interpretation
Southern Seminary

April 20

MARK DEVER
Senior Pastor
Capitol Hill Baptist Church
Washington, D.C.

April 22

Clyde T. Francisco
Preaching Award recipient

Announcements

'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.

Edge Faculty Award nominations

Nominations are being accepted for the "Findley B. and Louvenia Edge Faculty Award

for Teaching Excellence." The Edge Award honors Findley Edge, who served as a member of the Southern Seminary faculty from 1947 to 1982, and recognizes teaching excellence by a Southern faculty member. The award also honors Louvenia Edge, who served with distinction in shared ministry with her husband, and who was equally involved in the personal care of students and in their spiritual development.

Nominations are to be submitted in writing to Russell D. Moore's office, no later than April 15. Nominations should be based on how effectively the faculty member teaches the basic knowledge for which he/she is responsible; how personal care and interest are demonstrated for students and how genuine concern is demonstrated, inside and outside of the classroom, for the spiritual development of students. For more information, contact the office of academic administration, ext. 4112.

Women's Auxiliary scholarship

Women committed to a Christian vocation are eligible for the Women's Auxiliary scholarship and must apply by the standard financial aid deadline of April 15. Applicants will be interviewed and evaluated based on financial need. Applicants must carry at least a "B" grade average, be a member of a local Southern Baptist church and be a full-time student

with at least nine credit hours. In addition, applicants must become a member of Woman's Auxiliary, and attend at least three required Woman's Auxiliary meetings. Applications are available online at <https://finaid.sbts.edu>. For more information, call the Financial Aid office, at ext. 4206.

Health and Rec

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

Aerobics schedule

- Fitness Boot Camp M, W & F 8-8:45 a.m.
- Mommy and Me Power Walking M & F 10-11 a.m., W 9-9:45 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 6-6:45 p.m.

Intramural volleyball

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

Kickball tournament

1:30 p.m., Saturday, April 17

Register at the HRC front desk or by emailing hrc@sbts.edu. You do not need to register as a team.

Blood Drive

11 a.m.-4 p.m., Monday, April 12
The Red Cross bus will be located in the parking lot behind the Honeycutt Campus Center.

Family Fun Day

11 a.m.-1 p.m., Saturday, April 24
Join us on the Seminary Lawn (weather permitting). If not, we will be in the Main Gym).

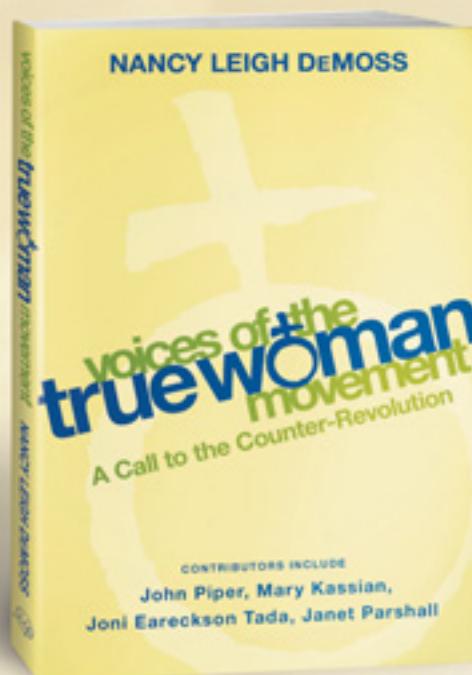
Swim Lessons

Registration ends Wednesday, April 14
Register at the HRC front desk.
Lessons are 3-5 p.m., Wednesdays and Fridays, April 14-30.

- 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 and follow us on Twitter: SBTSHealth_Rec.



Mary Kassian
girlsgonewise.com

Nancy Leigh DeMoss
reviveourhearts.com



Available at your local or online bookstore April 1



Phil Newton planted South Woods Baptist Church in Germantown, Tenn., on April 19, 1987 and has served as senior pastor for 23 years since.

1 *How would you prioritize issues in bringing about biblical change in a local church?*

FIRST, I WOULD teach the Gospel. I know that sounds so basic yet we make a mistake in thinking that all those attending our churches understand the Gospel. Moreover, we must help them learn to articulate and apply the Gospel. In the process of expositionally teaching the Gospel, you are helping your congregation to think biblically. Once they begin thinking biblically, then it is not as difficult to bring about biblical reformation.

Now, to a few priorities: First, prioritize expository preaching. Take the congregation through books of the Bible, explaining and applying the text week after week. Second, slowly work to implement changes in the worship service, such as adding Scripture readings, times for confession and intercession and doctrinally rich hymnody (whether old hymns or newer ones is not the issue).

Third, work on raising the bar of leadership qualifications. Apply consistently an expectation that church leaders will meet the qualifications found in Acts 6, 1 Timothy 3 and Titus 1. Whether or not you are able to shift to a plurality or pastors, or elders, is not as great a matter as the character of leaders in your church. Fourth, once strong leaders begin to function in the church, tackle church membership issues. This will include church discipline and developing a legitimate church roll.

2 *What has been the most difficult change you have made at South Woods?*

THE MOST DIFFICULT change was moving toward a Gospel-centered ministry. By that I mean, the Gospel ultimately driving and shaping everything that is done in the church.

3 Questions WITH

Phil Newton
Senior Pastor of
South Woods Baptist Church
in Germantown, Tenn.

Whatever programs or ministries the church has must further the Gospel or reflect the Gospel or they must be removed. We met with stiff opposition as the Lord worked this change in my life and the church practice. If I were doing it over I would (1) try to be more patient in bringing people along and (2) invest time in teaching men the basics of the faith. I did the latter a couple years into the transition and found it immensely profitable.

3 *What should a church planter emphasize during the first year or two once the church has launched? What about a new pastor in an established church?*

THE CHURCH PLANTER is establishing his and the new church's identity in the community. What are they known for? What are they about? That's what he must focus early on so that the community recognizes that the church is about the good news, humble service, healthy relationships centered in the Gospel and passion for Jesus Christ and His Kingdom. To do this the church planter will not only spend lots of time teaching the Word in corporate, small group and private settings but he will also need to model the Christian life. So, major on teaching, building relationships, fostering healthy worship and ministry and serving others in the community.

The established church is already known for some things in the community. The new pastor must discover what these things are, evaluate them in light of Scripture and then slowly work toward biblical reformation. He does not need to make radical changes in the first couple of years. He needs to invest in building relationships with his people, excelling in pastoral care, helping them to delight in God's Word, showing them responsibility to take the Gospel to the world and giving them a vision for the church as "a display of Christ's glory" (to borrow Mark Dever's phrase).

Towers

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