

# Towers

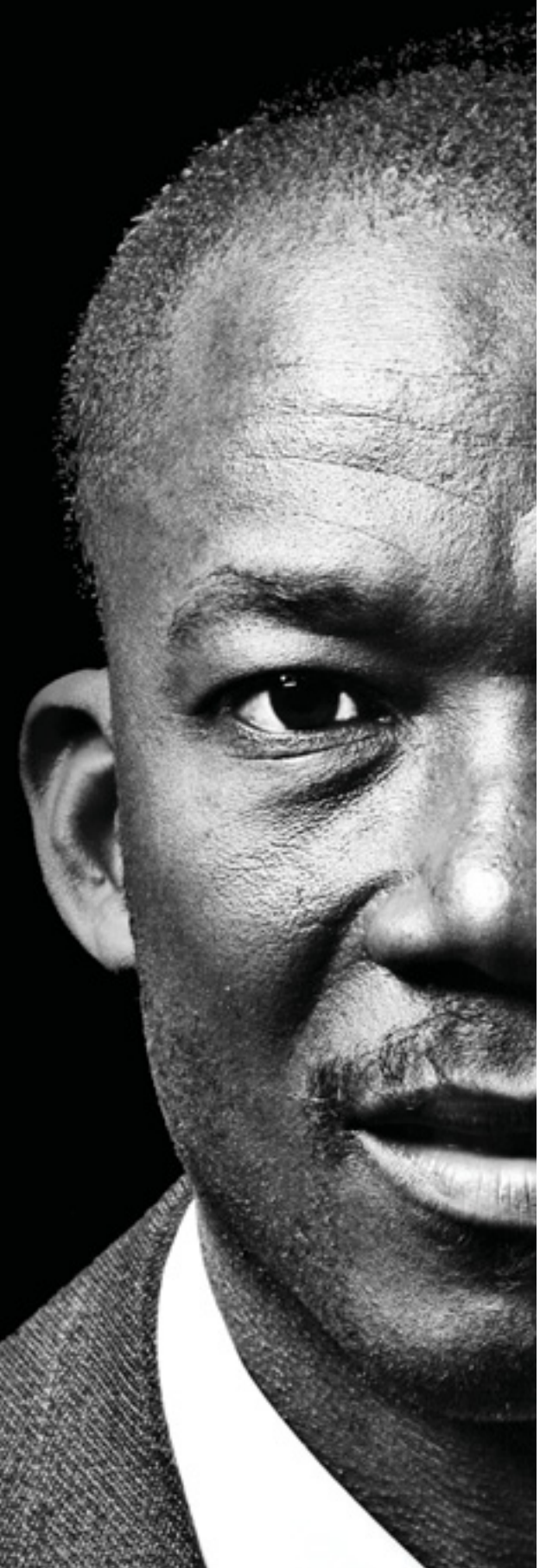


A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

## Haiti hits close to home

Haitian Boyce Student  
praises God his family  
is safe p. 3

Former SBTS student  
ministers amid “enormous  
suffering & confusion” in  
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# Haitian Boyce student praises God his family is safe, prays for the future of his country

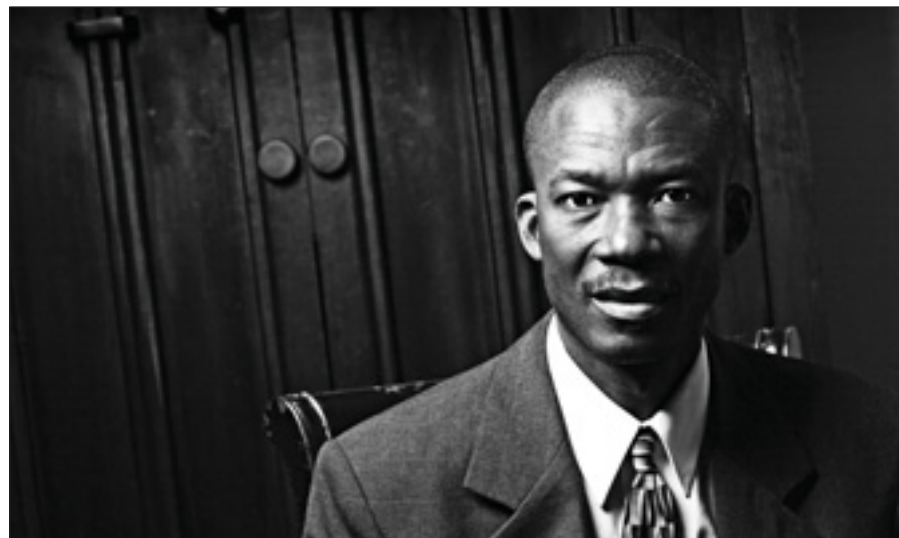
By EMILY GRIFFIN

Boyce College student and missionary Abel Barthelemy is from the south-Haiti port city of Jacmel. Nearly one month after a 7.0 magnitude earthquake shook Haiti, Barthelemy is praising God his family is safe, but hurts for his city. He speaks of the natural disaster in a concerned but calm tone, recognizing the Lord's sovereignty over all situations.

"I think God is always good, He is always sovereign. He is loving and compassionate but because of the sin of our world we have consequences," Barthelemy said. "He is in control, and He shows that."

Just 25 miles from Haiti's capital city Port-au-Prince, the Jan. 12 earthquake struck Jacmel with equal force, and yet two weeks after the quake the city continued to wait for any kind of aid. The Miami Herald newspaper reported that piles of dirt and fallen boulders have blocked the narrow, winding road that leads from Port-au-Prince to Jacmel. Being cut off from fresh water, food and medical supplies has raised the town's death toll, which Barthelemy said had already reached 3,000.

Barthelemy said that in the aftermath of the quake 1,785 homes were completely destroyed and 4,410 were partially destroyed in his hometown, displacing nearly 6,000 families. Many of Jacmel's 35,000 residents are living in tents or some kind of makeshift structure. The majority of Barthelemy and his wife Cerette's family members are fortunate to have tents, but many Haitians find themselves homeless. Barthelemy continues to praise God that his



Boyce College student Abel Barthelemy was grateful to discover that his family is safe following the earthquake that ravaged Haiti a month ago. *Photo by Devin Maddox*

immediate family wasn't physically harmed in the quake, but asks for prayers that their need for food, water and shelter be met during this time of recovery.

"God has put them there for a reason. God is powerful, and He alone is sovereign," Barthelemy said. "I trust that they will be okay."

Barthelemy's hometown overlooks the blue waters of the Caribbean and its streets used to boast buildings reflecting historic French architecture. Today, the ocean is about the only thing that remains. In Jacmel, 24 hotels and 87 businesses no longer have a structure. Barthelemy is pleased that the city's 200-year-old

Baptist church remains standing and he hopes the church rises to the occasion and goes on mission to meet the people's physical needs and share the Gospel with them.

"In 35 seconds we lost people for an eternity; that should make us want to be on mission," Barthelemy said. "I want to challenge them (the Baptist church) to be on mission and tell people about the Gospel."

Barthelemy has long had a heart for missions. Prior to enrolling in Boyce College he served through the Evangelical Baptist Union of Haiti (UEBH) in a number of Haitian cities. While on mission, Barthelemy has helped plant churches, equip schools and spread the Gospel. His three children: Abel Jobert, 13, Abelson, 10, and Laurett, 4, were born while he and Cerette were on the mission field.

Barthelemy has three semesters remaining at Boyce, and upon graduation he feels God is already calling him back to his native land to continue his mission work.

"This is a wonderful school; all the professors have a great, deep conscience for the ministry and the Gospel. There is no better place to be," he said. "There is no good school to train ministers in Haiti, but my heart wants to go back."

"Thank you to all professors and staff at Boyce and SBTS who are praying for me and have given me strength through prayer. Thank you to the Southern Baptist Convention for the relief effort. I also thank all Americans who are giving with a compassionate heart."

## Former Southern Seminary student ministers amid "enormous suffering and confusion" in Haiti

By JEFF ROBINSON

For Spencer Nix, it is a virtual certainty that the biblical story of the rescue of baby Moses from the Nile River by a Hebrew woman will never be the same after his recent trip to Haiti.

Nix, a former student at The Southern Baptist Theological Seminary, traveled to Port-au Prince just three days after a massive earthquake splintered the island country's most densely populated area. Nix serves as a preaching elder at Isaac's Keep, a small home church in his native Canton, Ga., out

of which he founded Grace to the Nations, a mercy ministry that partners with local churches to execute Gospel-centered mission to those most desperately in need.

It was after he had been there a few days that Nix came face to face with Moses outside an orphanage where 56 children had died in the rubble and the 75 that remained alive stood in desperate need of help. His encounter provided Nix with much-needed Gospel encouragement in the midst of the utter wreckage.

See SBTS student in Haiti, page 6.



# TOWERS

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# How do we answer the burning question: Where was/is God in the tragedy in Haiti?

By JEFF ROBINSON

On Aug. 31, 1886, an earthquake ravaged Charleston, S.C., demolishing more than 2,000 buildings and homes, causing millions of dollars in damage and killing 110 people.

Generations later, geologists estimated the deadly tremor at around 7.0 magnitude on the Richter scale, a device that was not developed until nearly 50 years later.

Amid the rubble, Southern Baptist preachers used their pulpits to answer the inevitable question: Where was God when the earth began to break apart? There was an overwhelming consensus, nuanced according to a given pastor's precise theological convictions, that was worded something like this: A sovereign God sent or allowed the earthquake for the good of His people and the glory of His name.

Fast forward nearly 124 years to January 12, 2010. The Caribbean island of Haiti is devastated by an earthquake of identical magnitude, but the death toll is staggeringly worse: 150,000 have been confirmed dead with the total certain to grow by thousands. The place and result are different, but the question remains for many: Where was God when His creation began to split wide open?

David Sills, associate professor of Christian missions and cultural anthropology at The Southern Baptist Theological Seminary, said the answer also remains the same as that given by SBC pastors in late-19<sup>th</sup> century Charleston.

"The world is asking this question and saying, 'God can either be all powerful or all good, but he can't be both,'" said Sills, who spent many years as a missionary in Peru. "I think we have to patiently and humbly turn that back around to them and show them, that that is not the right way to look at this.

"The problem is not what happened in Haiti; the problem is why we are ever allowed to have one smile, why we are able to ever enjoy one moment of bouncing our grandchildren on our knee or why we are able to enjoy the blessings of a meal

every day or the salvation we have. The problem is one of pleasure and not of the pain we see in Haiti. God is sovereign, and we must affirm that, especially in times like these. He is our only comfort."

## The problem of pain: Where was God in Haiti?

So how should Christians approach the questions of their family, friends and neighbors about God's proximity to the earthquake? Sills said it is an opportunity for Christians to both weep with those who are weeping and to share with them the good news of God's redeeming love in Christ.

"It's a wonderful witnessing opportunity to walk them through the whole thing: God made the world perfect, Adam and Eve fell into sin and when they did, death came into the world, tragedies like this came into the world and yet God is so loving and patient that that is not what determines, or what defines, our lives," he said.

"This is such a rare anomaly on a global scale that, when it does happen, the whole world is reeling because that's not what is normal. But that should be what is normal; we all should be suffering abject horror and torment in hell and yet we don't.

"Even pagans have pleasant lives. Why is that? That is the bigger problem when what we deserve is judgment. And the only answer is God's grace and His patience with us and I'm praying that that patience would extend even to Haiti and His grace would be poured out and we would see that grace."

## Both/and: Comprehensive Gospel ministry needed

But how do well-meaning Christians avoid seeming glib and falling prey to accusations that they merely care about making converts? Sills said full-orbed missions work entails meeting both physical and spiritual needs, particularly among a people who are facing a disaster with such deep-reaching consequences.

Our model is Jesus, who did both kinds of missions work, Sills said; He

fed the hungry and also admonished them to feast on the Bread of life.

"We shouldn't back up to feeding a hungry person, certainly, if we take the New Testament seriously," Sills said.

"If someone is starving to death and all I do is preach the Gospel to them, I have not done my comprehensive Gospel-duty. But if a person is starving to death and they are lost and all I do is give them a bag of bologna sandwiches, I have not done my Gospel duty; I must do both."

## Handle with care: Haitians open to many spirits

While many mission maps stamp Haiti as "reached" due to the longtime presence of Christian missionaries in the republic, Sills said it is a nation that remains overwhelmingly bound up in darkness. The predominant religion in Haiti is voodoo, which is polytheistic, syncretistic and consists in a toxic blend of animism and African spirit worship stirred together with elements of Roman Catholicism. Haiti is the birthplace of voodoo.

Voodoo is steeped in superstition and is driven by fear; its adherents often worship a number of local deities that are often tied to earthly elements — volcanoes, bodies of water, trees, changing weather. A jarring event such as the earthquake in Haiti will strike a deep-seated fear into the hearts of the people, making them open to other religions, including Christianity, Sills said.

But, such openness can be a two-edged sword, Sills warned, and Christian missionaries must be patient in ministering the Gospel to the Haitian people. Being a polytheistic people, they are prone to accept any religion uncritically and will often merely add its "god" alongside their collection of deities. They must be carefully taught the difference between genuine Chris-

tianity and other religions, he said.

"The good news is they are looking for answers," Sills said. "And many will be open to really listening to the good news of the Gospel for the first time.

But how do we begin to pray for a land so ravaged by disaster, so wracked by poverty and so lacking in even the most basic essentials of everyday life — a land so deeply disconnected in worship from its Creator? Sills admits that prayer for Haiti in recent weeks seems to fall into the category of Romans 8:26, "For we do not know what to pray for as we ought..." but believers must join together and pray for God to work in the broken nation.

Sills said he's been praying that God would restore order to the chaos that has virtually consumed Port-au-Prince, that God would restrain the predatory crime that often arrives on the doorstep of such a vulnerable people during times when there is no defense against it, that God would meet their physical needs and that God would get glory for Himself by sending genuine revival.

"It's a powder keg down there," he said. "I pray for a sense of peace among the people. I pray that out of the very worst thing we can imagine, God would bring about the very best thing we can imagine. That's what happened on Good Friday; from a purely human perspective, it looked like it was the worst thing that could happen and yet God brings about our salvation through it.

"I pray that there would be an awakening, that God would pour out His Holy Spirit, that while the whole world is watching Haiti every day, that the world would begin to see an awakening, that they would begin to see the difference that God's Spirit makes in the lives of people, even people who have suffered such unbelievable tragedy."

## RESOURCE:

### Convocation address

*Video and audio of R. Albert Mohler Jr.'s convocation address from John 9: "That the works of God might be displayed — what's missing from preaching today?"*

<http://www.sbts.edu/resources/category/chapel/>

## ISSUE INSIGHT

# For Tebow, abortion is not political, but a matter of life and death

By JEFF ROBINSON

Perhaps like no other college athlete in history, Tim Tebow has lived in the glare of the media spotlight for the past four years. But in recent weeks, it has become clear that most of the media, for all of its veneration of college football's premier star, does not truly understand him. Perhaps clearest of all is this: the media does not understand his Christian faith and all of its implications.

During SuperBowl XLIV in Miami, CBS aired a pro-life advertisement from Focus on the Family that featured Tebow and his mother, Pam. The ad described the circumstances of Tim's birth: how doctors encouraged Pam to abort her child because they believed he would be born with debilitating birth defects, but his parents elected otherwise and

Pam gave birth to a vigorous baby boy on Aug. 14, 1987.

In the Feb. 1 USA Today, Tom Krattenmaker — a thoughtful writer who recently



Jeff Robinson  
Director of News and  
Information  
Southern Seminary

published a book on sports and faith entitled "Onward Christian Athletes" — echoed the same refrain as much of his brethren in the secular media: Tebow has gone political with his faith.

The heart of the misunderstanding is not really about Tebow, but is rather a misunderstanding of the fundamental reason why many evangelicals are staunchly pro-life. Tebow is not politicking for the religious right; he is defending life out of a belief in an inspired and inerrant Bible, which teaches that abortion is the high-handed, premeditated murder of a human being. For Tebow, this is about theology and not politics or winning a culture war.

Tebow's motivation is not to further his career or to prepare to run for office or any such machinations. He simply knows what a man of God is called to do: he must stand between his family or those who cannot help themselves and protect them from the world, the flesh and the devil. This is what biblical Christianity teaches, it is how a biblical man

acts and it is part of a Gospel-centered life; it compels a man to risk life and limb and even a good name or lucrative pro football career to protect the weak, the innocent and those whom he loves for the glory of God. It is what a sinless Savior did long ago "on a hill far away" in standing between His rebellious people and the wrath that their sins deserved.

That is what Tebow is up to with the advertisement. Krattenmaker admits that Tebow has proven that he is made of warrior material: "Tebow has proved like few others the ability to withstand the heat and stay in the kitchen."

Indeed, but the stakes are far higher on this issue than most in the mainstream media will ever understand. For Tebow it is a matter of life and death. Stand strong, brother: "Be watchful, a stand firm in the faith, act like men, be strong" (1 Cor 16:13).

## ISSUE INSIGHT

# Avoiding semester burnout before it begins

I know about semester burnout. I am in the middle of my fourth year of seminary, which means I am well acquainted with the stress that a semester can bring. I begin each term with great eagerness. For the first few weeks I am alert in class and take thorough notes. I read my textbooks with pen in hand, making marginal notes that will ensure that I grasp all that I read. I am disciplined, staying ahead of the syllabus and instinctively saying no to time-wasters like video games and television (except for *Lost*). I re-read my class notes, and in the spirit of diligence, I might even hit up the gym for a decent workout. Then, something begins to harass my Olympic-quality studiousness — *the rest of the semester!*

The first four weeks are marked with that dreamy honeymoon passion, but weeks five and on are marked by peeling myself out of bed, caffeine headaches, disinterest, and cynicism. During these weeks, I sometimes begin to question why I'm even at seminary. I don't particularly enjoy feeling this way, especially towards preparation for ministry. Fortunately, I've discovered that there are some practical ways to keep my sanity during a busy semester.

### The Gospel

Get your priorities straight. Your primary identity is "in Christ" (Eph 2:13), not "in school." Christ's blood brings you near to God, not seminary. Where you find your identity will be the deciding factor in the overall tone of

your semester. How you spend your time, who you spend your time with, and how much time you spend all flow directly from remembering,



Eron Plevan  
Master of Divinity Student  
Southern Seminary

or *forgetting*, the Gospel. The cross of Christ keeps you from making grades into gods — being "too busy" for obedience — and it also keeps you from despising the diligent pursuit of good grades — being too busy "being obedient" (Col 3:23-24).

Don't make seminary compete with life (i.e., marriage, parenting, church, work, etc.). Being anchored by the Gospel has driven me to finish seminary in a reasonable amount of time, but it also allows for seminary to take a backseat if it interferes with biblical priorities.

### Choose your classes wisely

I regularly see new students underestimate the weight of masters-level work while overestimating their abilities to carry it. Nothing kills my will to study faster than getting behind, and hopelessness can set in quickly when I start playing catch-up. My ego tells me

I can handle 18 hours, but my soul says nine is plenty. Thus, I've made it a rule to ask around about classes and work load before I register.

Signing up for professors you know nothing about is a sure way to get in over your head. Taking too many classes or signing up for the wrong ones will quickly lead to frustration and burnout. Choose your classes wisely and have the humility to accept that God may not have designed you to be the next Wayne Grudem.

### Get a daily planner

How many pages can you realistically read in a week's time? Unless you have the gifting of Dr. Mohler — and you probably do not — you will not be able to read and comprehend a month's worth of books in a week's time. It takes me approximately an hour to read a typical 20-page chapter. So, I budget my time and know *exactly* how many chapters I need to read a day in order to finish a book by a certain time.

How long does it take you to write one page for a paper? It takes me at least two hours, and that's only if I know exactly what to say. Using a planner, I know when to start reading and writing (which may involve starting before the semester begins), and it has saved me a lot of sleepless nights and caffeine headaches. And speaking of ...

### Get good sleep and eat right

Honestly, I think this area contributes to my episodes of burnout more than anything! After my first year of seminary, I vowed to never again pull an all-nighter. For me, one sleepless night can make an entire week exhausting. Thus, I have resolved to turn in a late paper rather than stay up all night. That may not be a sacrifice you want to make, but I refer you back to my first point.

Furthermore, my eating largely contributes to how I function during the semester. Prefer getting your attention span from a solid breakfast and a good night's sleep rather than from coffee and a Snickers. I can concentrate so much better on natural energy. Coffee is a wonderful companion and can give you a jump-start in the morning, but it is a weak long-term weapon against exhaustion. Overall, just make time to take care of yourself and be healthy to the glory of God.

Over the years of my seminary career, burnout has lessened as I have implemented these and other principles into my routine. No matter the work load, once the semester fog lifts and I see my hard-earned grades, the joy of being a seminary student returns and I begin eagerly anticipating the next round of classes. I wouldn't trade my time here for the world, and I hope these principles contribute to you being able to say the same.

# SBTS student in Haiti

Continued from Page 3.

"I remember burying my face into my hands and thinking of the cross," he said. "I was thinking of Christ and what He accomplished through suffering and the cross. How sin has had devastating effects upon our world but even still Christ gives us hope even in the midst of this reality. The Gospel was so real to me in those brief moments of realizing what had occurred here. And that reality gave me strength to carry on.

"A woman brought our doctor a 19-day-old baby whose mother had died in the earthquake. His name was Moses. Baby Moses was virtually untouched by the earthquake, just a small scratch on his forehead, and seemed to be thriving in the midst of the devastation. The doctor told the woman what a wonderful job she was doing caring for him and then prayed over Moses, that, like his namesake he would one day grow up and lead his people to God."

## The pictures are not enough

Nix said the scene in Haiti cannot be understood through mere words or pictures. So unconscionable is the damage and suffering, Nix said he found it difficult to even wrap his

mind around the situation.

"At times it felt like I was on a movie set, not in a real place. I saw an enormous amount of suffering and confusion while I was there, but I also saw hope.

"The small groups and individuals I was able to work with (from the Dominican Republic, Germany, the U.S. and Haiti) were so motivated and passionate about the work they were doing. When we arrived at one hospital after having obtained several thousands of dollars worth of supplies, one German relief worker was overjoyed. She said it was the best day she'd had in Haiti so far. Being able to bring that kind of excitement with just some simple medical supplies was humbling."

## Redeem Haiti

Haiti was on Nix's radar long before the tectonic plates beneath Port-au Prince began to pull apart; Grace to the Nations began a formal outreach to Haiti last year through its initiative called "Redeem Haiti," and Nix has made three visits to the poorest country in the West. He visited Haiti in December, a few weeks before the quake struck, teaching in conjunction with

Oasis Church in the Dominican Republic. Following the quake, Nix stayed for nine days and assisted with emergency response work.

"My goal with Redeem Haiti was to devise a strategy for both the churches in the U.S. and the Dominican Republic to work together for sustainable, long term ministry in Haiti," he said. "That has to address their physical needs, but it must simultaneously address their spiritual needs.

"But I also know there are those in Haiti

dedicated to the Gospel and biblical ministry. Our goal is to find those people and connect with them, to raise up spiritual leaders in Haiti and to do ministry there for years to come in order to see the Gospel bring real and lasting change — redemption."

So pervasive was the suffering, Nix said there were times when it was difficult to press on. But those who worked alongside him to minister to the acute needs of thousands provided desperately-needed reminders of redemption, he said.

"I'm not sure I can put that into words at this point," Nix said. "So much there made me want to weep, and I did when I could find a quiet spot. Death, destruction, hunger, frustration— there was so much tragedy.

"But then I saw volunteers hugging those waiting for care and Haitians weeping at the kindness of strangers. I saw individuals from all over the world working together for these people, who were formally known to us as 'the poorest people in the Western Hemisphere.' They now had names and faces for so many whose hearts went out to them, and seeing those people respond with grace and love was powerful."

Nix and his wife Paula have two young daughters, a fact that made the suffering especially difficult for him. He urged believers to

continue praying for Haiti — both for physical and spiritual renewal. Believers should also pray that God would raise up godly men to lead biblically faithful churches that will be able to meet the people of Haiti's deepest need — a new heart, he said.

"We can pray that those working would share not only physical supplies and care but also the grace and truth of the Gospel," he said. "We can pray that God's glory would be seen among the Haitian people in the midst of

disaster and that God would continue to use suffering for the purposes of redemption.

"Long-term, I think we pray that the Gospel would take firm root in communities in Haiti, that God would raise up biblical leaders and biblical churches in the country to impact them with the truth of His word for decades to come. And we can all pray that God shows us how He wants us to be a part of that.

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*"We can pray that those working would share not only physical supplies and care but also the grace and truth of the Gospel. We can pray that God's glory would be seen among the Haitian people in the midst of disaster and that God would continue to use suffering for the purposes of redemption."*

— Spencer Nix

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"When I look back on these last few days and my involvement in Haiti, I am blown away by the providence of God. It is a great thought to know that God was preparing me for these past few days of ministry over the last 10 years of education and ministry. I am thankful that The Southern Baptist Theological Seminary is part of this providence. To God be the glory!"

For more information on Nix's Grace to the Nations, visit [www.gracetothenations.com](http://www.gracetothenations.com). Grace to the Nations is located in Canton, Ga., and exists to spread the glory of God to all peoples and nations by connecting the community of believers into the community of need, according to the ministry's website.

For more on Nix's "Redeem Haiti" initiative, visit [www.redeemhaiti.org](http://www.redeemhaiti.org). There you will find information on how you can give through Redeem Haiti and video updates from Haiti.

## C. EDWIN GHEENS LECTURE SERIES

# Hunter Baker

## February 16-17, 2010

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TUESDAY, FEBRUARY 16TH

1:00 p.m. • **Lecture 1**, Heritage Hall  
*"Freedom, Democracy, and Secularism?"*

2:30 p.m. • **Lecture 2**, Heritage Hall  
*"Decline, Fall, and the Options"*

WEDNESDAY, FEBRUARY 17TH

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

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### Carl Stam video on his need for stem cells

Visit SBTS professor Carl Stam details his need for a stem cell transplant due to an aggressive form of Non-Hodgkin's lymphoma.

<http://www.sbts.edu/carl-stam/>



# SBTS community works through local churches to help Haiti

By COURTNEY REISSIG

When a magnitude 7.0 earthquake pummeled Haiti on Jan. 12, leaving untold thousands dead, the church gained an unprecedented opportunity to rise up and provide the world with a picture of the mercy of a sovereign God.

As casualty totals mounted in staggering numbers in the days following the deadly tremor, many churches in Louisville led or populated by students, staff and faculty from The Southern Baptist Theological Seminary did precisely that. Several congregations began relief efforts for Haiti and plan to continue assistance as rescue and recovery in Haiti turns to rebuilding.

Sojourn Community Church, where SBTS graduate Daniel Montgomery serves as pastor, had a unique opportunity in the days following the earthquake. Sojourn had already started plans for a concert to benefit G.O. Ministries, a Christian non-profit organization that seeks to help build sustainable communities in impoverished areas.

When the earthquake devastated Haiti, the church's leadership believed they should focus the concert on raising awareness for the plight of the people in Haiti. All of the proceeds

from the concert went to benefit the ministry's efforts in Haiti. As many churches did, Sojourn took a special Haiti offering in all five of its services at its two campuses on the Sunday following the earthquake.

At Ninth & O Baptist, where SBTS professor Bill Cook pastors, former Southern student Robert Patterson acted quickly to help through his connection with Agape Flights. Patterson, himself a pilot, said the Christian missionary aviation group has helped supply missionaries for years through weekly flights to Port Au Prince.

Patterson and Ninth & O's leadership organized a collection of medical supplies and food the Sunday after the earthquake, which Patterson then hand-delivered to the Florida-based aviation group.

Ninth & O also served as one of the sites — along with Second Baptist Church in Madisonville, Ky. — for Kentucky Baptist Convention Disaster Relief Training. Southern is working closely with the KBC to provide aid to Haiti in the form of resources and staffing. The Disaster Relief Training is necessary for anyone who wants to do volunteer work in Haiti with the KBC.

Michael Clark, director of the Church Planting Center at Sojourn, said that because

of the KBC's commitment to disaster relief in Haiti, Sojourn has channeled all of its members to work with the state convention in providing hands on disaster relief in the devastated nation.

Clifton Baptist Church, whose pastor is SBTS professor Tom Schreiner, has a couple of members with connections to Haiti. The father of Jeremy Pierre, a professor at Boyce College and an elder at Clifton, serves as chairman of the board of the Baptist Haiti Mission.

Nate Harmon, a Clifton member, has kept the church apprised of the situation on the ground in Haiti through his family that works with an orphanage in Haiti. In both cases, Clifton's leadership is keeping church members informed on how they can give financially to support these causes.

While some churches, such as Highview Baptist Church, do not have direct contacts on the ground in Haiti, they are heavily committed to helping however they can. Highview's leadership has pointed its members toward the Southern Baptist Convention's existing channels for disaster relief.

William Brown, minister of missions at Highview, said that in the immediate aftermath of the earthquake, Highview took an

offering totaling nearly \$12,000 to help with relief efforts. The International Mission Board, Baptist Global Relief and the Florida Baptists have all mobilized efforts for the disaster relief work in Haiti.

The desire to help in significant ways is a response shared by many churches, regardless of size. New Heights Baptist Church, where Southern Seminary student Cody McNutt serves as pastor, is using church events to encourage its congregants to give to relief efforts in Haiti. On Feb. 14, New Heights will host a world mission's banquet, where an offering will be taken to support Baptist relief efforts in Haiti.

As the recovery turns into rebuilding, many churches in Louisville and throughout the country will be praying about ways to continue supporting the people of Haiti. As the situation continues to be sorted out, Southern Seminary will continue to provide details at news.sbts.edu and inside.sbts.edu about opportunities to partner with existing ministries already on the ground. For the latest on KBC disaster relief efforts, visit <http://www.kybaptist.org/kbc.nsf/pages/disaster-relief.html>.

*Garrett E. Wishall contributed to this story.*

## SBTS to host stem cell donor drive for professor Stam

By EMILY GRIFFIN

The Southern Baptist Theological Seminary is partnering with "Be the Match" to host a stem cell donor drive on Feb. 11 for Carl Stam, associate professor of church music and worship and director of the Institute for Christian Worship at the seminary.

Since spring 2007, Stam has been battling an aggressive form of Non-Hodgkin's lymphoma. The nature of Stam's lymphoma is necessitating a stem cell transplant to aid in his recovery.

"We are blessed — and so hopeful for a full recovery," Stam said. "But it has come down to this: we must find a stem cell match for a transplant. This is the best chance to eliminate the lymphoma from my body."

The goal of the drive is to help find Stam a stem cell match and make participants aware of the "Be the Match" organization, which helps patients find a matching donor and assists in funding transplant procedures.

Anyone between the ages of 18 and 60 and in overall good health can become a registry member at the donor drive. From 11 a.m. to 3 p.m. "Be the Match" will be registering participants in the lobby of 5th and Broadway in the Honeycutt Campus Center.

Participation will require filling out basic paperwork and collecting a swab of cheek cells. If you are unable to attend the Feb. 11 event, you can join the registry online at [www.bethematch.org](http://www.bethematch.org).

"The support that has come our way from family, friends and strangers, has been a terrific display of God's love and care for us," Stam said. "Thousands of cancer patients, including me, are depending on the willingness of interested friends like you to register with the NBMR's 'Be the Match' program."

To watch a short video from Stam, visit [www.sbts.edu/carl-stam](http://www.sbts.edu/carl-stam). On that site, you can also download a flyer that can be printed or distributed via email.



ANDREW PETERSON  
AUTHOR  
SONGWRITER  
PERFORMER

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY  
Institute for Christian Worship

**Thursday, February 25, 2010**  
10:00 A.M. – Chapel Worship (Alumni Chapel)  
11:30 A.M. – "What If?": The Place of Imagination in God's Kingdom (Heeren Hall)  
2:30 P.M. – "So What?": The Place of Imagination in God's Kingdom (Heeren Hall)

**Friday, February 26, 2010**  
7:30 P.M. – Concert: Adopting for Life Conference (Alumni Chapel)  
Students/seniors \$5 • General admission \$10

*For more information: [www.sbts.edu/icw](http://www.sbts.edu/icw)*



with **Caitlin Shakely**



A cross section of the student body of Southern Seminary

**Hometown:**

Sacramento, Calif.

**Degree track:**

M. Div.; School of Theology; Christian ministry track

**What were you doing before you came to Southern?**

"I graduated with a degree in English literature from Cal Poly in San Luis Obispo, and then worked as a server at two restaurants on the central coast of California before coming out to Louisville in 2008."

**How have you supported yourself through seminary?**

Shakely's parents have put her through seminary thus far. Currently she is teaching preschool at Dorothy Sayers Classical School to help with expenses.

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

"The Lord has radically changed my perspective of ministry since arriving here at Southern. Since being saved my freshman year of college, I have been greatly shaped by the bold and faithful preaching of a few well-known preachers. However, I was not at all proficient in biblical counseling. Over the past year and a half, the Lord has shown me that I have been overlooking this invaluable component of Gospel ministry. I have learned that biblical counseling, or discipleship, cannot be neglected if God's purposes in Gospel proclamation are to be fulfilled."

**What classes have most impacted you and why?**

Stuart Scott's introduction to biblical counseling class helped Shakely understand the lack of knowledge in the church today of the Bible's teaching on how people change. Bruce Ware's systematic theology classes

have humbled her as he has magnified the greatness of God through his careful study of, and meditation on, the Scriptures.

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

"That's actually easy: the Gospel. Having God so winsomely and consistently revealed through His Word in classes, and in outside readings, has had the effect of exposing much sin, folly, laziness and apathy in my life. I have learned many new things, but none so transformative as having a more clear vision of Christ crucified."

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

Shakely is a member of Immanuel Baptist Church. While she does not have any official ministry responsibilities at this point, she is involved in a care group. In the care group she serves the body in daily and practical ways, through prayer, finances, counseling, and babysitting/housework where and when it is needed.

**Classroom fear:**

"I think my greatest classroom fear is that classes would become mere academia and would not lead to heart transformation, which takes meditation and application. I don't want to deceive myself into thinking that I am pleasing the Lord because I can articulate truth when 'to obey is better than sacrifice.'"

**Advice for other students:**

"I know this is obvious, but it is a danger I fell into when I first got to seminary: don't get trapped in believing the lie that you can do seminary to the exclusion of loving and serving the people around you and in your church. Make time to pour out what you are learning into someone else's life and pray for them. Don't wait until after seminary to begin the work of discipleship."



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

## @albertmohler

Have you seen the 2010 SBC Pastors Conference schedule? I am thankful for the leadership of @kevezell as president. Go see [www.sbcpc.net](http://www.sbcpc.net).

<http://twitter.com/albertmohler>

## @DonWhitney

Think an associate deans' mtg is stuffy? Not w/ Moore, Schreiner, York, Wills, & Parker. Serious; hilarious; informative; edifying

<http://twitter.com/DonWhitney>

## @JimmyScroggins

The clarity of the mission & the culture of the group outweigh strategy & resources in determining organizational success.

<http://twitter.com/JimmyScroggins>

*Bird illustration Copyright © 2009 Luc Latulippe*



# ‘Holy Subversion: Allegiance to Christ in an Age of Rivals’

**A Q&A with Trevin Wax, recent SBTS graduate and author**

By GARRETT E. WISHALL

“So, how can we *as communities of faith* live in a way that subverts the ‘Caesars’ that rule people around us... and seek to rule us too? The rest of this book is devoted to answering that question.”

So writes Trevin Wax at the outset of his recently-released book, “Holy Subversion: Allegiance to Christ in an Age of Rivals” (Crossway: 2010). Wax has served as associate pastor for education and missions at First Baptist Church of Shelbyville, Tenn., for the last three years. In December, he graduated from The Southern Baptist Theological Seminary with his master of divinity degree. *Towers* recently caught up with Wax for a few questions about his new book.

## **What is the thesis of your book?**

**Wax:** This book is really a call to the church to intentionally discover what the idols are in the prevailing culture and then to deliberately subvert those idols by the way that we live. It is a very practical book on idolatry.

The way that the book is set up is that it takes the early Christians as our example and shows how they were deliberately subverting the Caesar worship of the day, the cult of Caesar worship, by proclaiming that Jesus Christ was Lord and by living according to the reality that Jesus is Lord and that God raised Him from the dead.

So, by taking that truth and living according to that truth, they were a very subversive bunch. Not subversive in the revolutionary, “We are overthrowing the government” kind of way, but in the way that they lived challenging the powers and principalities of that age. We as Christians don’t live under a Caesar, but there are idolatries in our world that are grappling for our attention and affection.

**In the book, you talk about subverting the idols of self, success, money, leisure, sex and power. Regarding leisure, you write “Instead of being a friend to a hard worker, Leisure often morphs into a taskmaster that squeezes the life out of us.” Explain what you mean.**

**Wax:** I think leisure is one of the prevailing idols in our churches and sometimes I think pastors are afraid to touch it. Leisure should be a friend to us. God has created us to enjoy rest and enjoy recreation. For example, sports are a gift from God. We can honor God in our sporting activities and our entertainment choices. We shouldn’t be so hyper-spiritual in the sense

that we can’t enjoy the good things in life that God has given us.

But we in the United States, including in our churches, have made work something that is necessary so that we have time for leisure. Work is also necessary so that we have the money to fill that leisure time. Take sporting events. Sports are a great way to instill discipline in your kids and to show them what teamwork is all about and sportsmanship, but what happens when sporting events compete with church? Too often I think ball is a modern day Baal. No matter what we as parents tell our kids about the importance of God in our lives and the priority of church, if church runs up against a ballgame and ball wins, we have demonstrated something completely different than what we have said.

## **Define success, biblically.**

**Wax:** Faithfulness. Faithfulness to Christ’s call. Faithfulness to fulfilling God’s role for each one of us individually. Success looks different for different people. We, as a church, are often guilty of taking the world’s definition of success and imposing that on the church and on believers and it puts a certain kind of pressure on church leaders that we weren’t meant to bear. We have this mindset that a successful church is always a growing church numerically. So, part of the problem is how we have defined success.

We must remain faithful to doing what God has called us to do, day in and day out, week in and week out, seeking first His Kingdom, leaving the results in God’s hands and not just taking what the world sees as success and imposing it on the church and then trying to build that up. God calls me to be faithful and I have to leave the results in His hands. Success in the eyes of God is different from success in the eyes of the world. Sacrifice, serving and suffering: those are the three – when you look at Jesus speaking to His disciples and He is defining what greatness is He is constantly pointing them back to sacrifice, suffering and serving.

**Do you think American Christians by and large see a need to be distinct from non-believers in the way that they live?**

Unfortunately, no. My friend Tullian Tchividjian says we have a fascination with fitting in. His whole book, “Unfashionable,” is about that. I am saying a very similar thing as Tullian. I think that evangelicals believe that to make a difference we need to fit in. We are obsessed with fitting in: looking cool, being cool, doing things a certain way. When we as church leaders are fascinated by that, with showing how cultured we are and how much we fit in, our



Trevin Wax hosts the blog *Kingdom People: Living on Earth as Citizens of Heaven* at [trevinwax.com](http://trevinwax.com). Photo by Devin Maddox

church people get that and they do the same thing and then we wonder why we don’t see enough difference in the lives of the people that we minister to.

**“... True Christianity is not merely life-changing. It is world-changing.” Explain what you mean.**

**Wax:** When I talk about the early Christians I don’t want to leave it at just, “What did individual, early Christians do?” We, as evangelicals, are the ones who champion the idea that Christ changes individual lives. That is one of the things that distinguishes us from the other traditions in the Christian faith is that we put an *emphasis on personal conversion* and we are right to do so.

The early Christians, though, *also changed the world*, not just individual lives. They changed the world not because they were trying to, but because they lived the life that was world changing.

What I mean by that is when communities of faith begin intentionally living according to the reality that Jesus Christ has been raised from the dead, when they live in light of the forgiveness they have received from God through His sacrifice and when they live in light of the power of His resurrection, then world-changing is inevitable because it clashes with the prevailing powers and principalities that the apostle Paul tells us about.

If you preach individual conversion and never stop to think about what the resurrection of Christ means as public truth in the world —

how it deals with political structures, systems and society — then you have left systems in place and you have failed to call them under the Lordship of Christ. For example, I think back to slavery and racism.

On the other side, though, if you feed the hungry, champion rights for people and go on crusades against abortion, but you don’t share the Gospel then you have left people dead in their sins.

So, we have to bring together the importance of individual conversion with the importance of individual Christians in their vocations seeking to fulfill the will of God in their respective roles and areas.

**What do you hope people take away from the book?**

**Wax:** I hope they are challenged by the call to cast out our idols and to lean heavily on Christ, on His finished work on the cross and on the implications of His resurrection. That their lives would be shaped and formed by who Christ is and what He has done for us and in such a way that the idolatries that are in our world and that take hold of our heart sometimes, without us even knowing, are exposed and dealt with and then we move forward in a more positive light.

I do hope that churches as communities will seek to put into practice a lot of what is in this book because I think that is where ... there is a lot of insight for individuals, but I would love to see churches intentionally trying to live out the things in this book.

# Buchanan grateful for his training at Boyce College

By EMILY GRIFFIN

Chris “Buck” Buchanan picked up his first set of drum sticks at age four, and has yet to put them down. In high school Buchanan started tinkering on the guitar and singing. Before long he began leading worship in his youth group and at his school’s Fellowship of Christian Athletes meetings.



Buck Buchanan. Photo by Devin Maddox

As Buchanan started his college career at the University of Tennessee it became evident that his talents for music were underutilized. Desiring to serve the Lord through his talents, Buchanan sought wisdom from his high school youth pastor, Billy Thornton.

Thornton and a close friend were instrumental in recruiting Buchanan to Boyce College in fall 2005. Today, Buchanan is preparing for Boyce’s May graduation, where he’ll receive a bachelor of science degree in Christian leadership under the church ministry major. This summer will prove to be monumental for the Tennessee native: he will initiate his ministry career and be married to his girlfriend of four years, Amy Hansen.

“Two weeks after graduation I am getting hitched!” Buchanan said.

Hansen, a teacher at Eastside Christian Academy in Louisville, and Buchanan were

introduced nearly five years ago through a mutual friend.

“She didn’t really like me at first, but I kept calling and my persistence paid off,” Buchanan said. “We’ve talked every day for four and a half years.”

After Buchanan’s graduation and the couple’s wedding, Buchanan and Hansen feel the Lord calling them to establish their residence in Florida. They opted for Florida for two reasons: first to be close to Hansen’s family, but also — more importantly says Buchanan — to respond to the desire that God has given them to serve the people of Florida.

“I feel that God has called me to see the Gospel and the church furthered, and in a lot of cases reformed, in Florida,” Buchanan said.

“Two years ago you couldn’t get me to even think about staying in Florida for more than a week: it’s too hot and I just don’t like being hot. And, I’m a Tennessee fan so I really don’t like the Florida Gators. Amy is a Florida Gator fan through and through, so I just

tease her that “The Lord will be redemptive.” But, seriously, the Lord has really moved in my heart and I have a strong desire to be with those people (Floridians).”

Buck’s eagerness about entering ministry has been cultivated during his time at Boyce. He entered the college as a Youth Ministry major, but has since determined that God has focused his calling on music ministry.

“Even while I was working with different youth groups and at youth camps I was always still doing something with music, like working with the youth worship band,” he said. “God has refined my calling and what I need to be doing, and that is to be in music ministry.”

When Buchanan arrived at Boyce helping out with the school’s various music programs was an easy opportunity to meet students and get involved in campus life.

When Craig Spinks, Boyce’s previous wor-

ship leader for Monday night dorm meetings, married and moved off-campus, it was natural for Buchanan to step into the role. Now in his fourth semester of leading worship for the college’s dorm meetings, Buchanan plans the music, organizes the musicians, plays the guitar and sings in the service.

“Leading the Monday night service has really cultivated my passion for music, especially church music. It has really helped concretize my views on what church music should be,” he said. “I like to take deep, theological hymns, and even hymns that others have redone, and put them to relevant music.”

Buchanan compares his personal music style and preferences to the music ministries of Sovereign Grace and Indelible Grace, and to Sojourn Community Church in Louisville.

“Sojourn’s music team does a really good job taking the theological truths in old hymns and putting them into songs that are easy to sing in a congregational setting,” he said.

Buchanan worships weekly at Sojourn and also plays the drums for Sunday morning worship services.

“Being able to do that, and give back to Sojourn in that capacity is just awesome,” he said.

As Buchanan prepares to transition into full-time ministry, his goal is to get plugged in with a church, whether as pastor of worship or in another role.

“In the ideal world I would be a pastor of music,” Buchanan said. “In that capacity one of the main things that I’ve thought about is starting a pastors’ school within a local church. I would like to see all the different ministries within the church contribute to the school, each being focused on their own area, while allowing the church to train up and equip leaders of music.”

Whether he becomes a pastor of worship or not, Buchanan knows Boyce has equipped him well for ministry.

“The types of classes they offer at Boyce have greatly impacted me,” he said. “I was reflecting on this a while back with my Dad, and I don’t think I would be where I am, theologically, if I had not come to Boyce. I don’t think I would have had the training and learned the knowledge of Scripture that I currently have. There have been many, many godly men that have led me to where I am now.”



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# Books old and new

Product review by GARRETT E. WISHALL;  
Book reviews by JEFF ROBINSON



## BibleWorks 8 (\$349)

I used to be a hacker.

No, not that kind of hacker:

a Greek hacker. If Greek found its way into one of my sermons or Bible Fellowship Group lessons it was basically a glorified word study on a verb or participle spliced out of its original context. Because I didn't want to do that, I actually wasn't really a hacker: I was a non-user.

Five months ago, however, I decided I wanted to change this. I enrolled in Southern Seminary professor Tom Schreiner's Galatians exegesis course. And I started using BibleWorks 8.

Now I am no longer a hacker; I am a user. Not an expert, or even a semi-expert mind you, but I am a user.

There is only one way to learn Greek: long hours of study. There are no shortcuts, no secret passageways to Greek mastery. It is like digging the Panama Canal. But there are tools

to aid you in your work and over the last five months BibleWorks has been my central tool.

If you are looking to unpack, understand and use the original biblical languages, BibleWorks would be a great resource to consider. In the five months I have used it, BibleWorks has done two key things for me: save me time and enable me to better understand biblical Greek and, thus, the Bible.

## A time saver

So far, BibleWorks has saved me time in two main ways. First, it helps me rightly identify words quickly that I can't break down (parse) at first glance or that I might break down wrongly. This is particularly helpful for words with irregular forms or that look like one form, but are actually another. In years past, you would have had to look up each word you didn't know in a dictionary. Now, you can scroll over the word and you have everything right in front of you.

Of course, if you lean on BibleWorks in this way too hard it will become a crutch that cripples you versus an aid that helps you. But if you take a moment to figure out *why* a verb

is an aorist — drawing on the paradigm chart tucked away in your mind from previous study — you will begin to need less and less help.

Second, BibleWorks provides a number of reference works that are readily available *and searchable*. For instance if I am trying to determine how an infinitive functions in a sentence, I can search Daniel Wallace's "Greek Grammar Beyond the Basics" and get his thoughts on different uses, *broken down into categories* (purpose, result, time, etc.). This is an instant time saver.

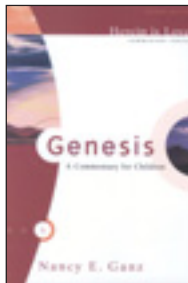
Of course, there are many other ways BibleWorks would save you time. One is its ability to allow you to quickly cross reference words and phrases to other passages. One prominent example of this is John Piper using a Bible software program to cross reference the key verb and noun in the phrase "filling up what is lacking in Christ's afflictions" in Colossians 1:24 to Philippians 2:30 to help him determine its meaning. With BibleWorks, you can do this in a matter of minutes.

For those who are not mere users, but who are experts or scholars in the biblical languages, I am sure that BibleWorks saves times in more

advanced ways as well. For example, SBTS professor — and Greek and Hebrew scholar, and pastor — Jim Hamilton says "If my computer is on, BibleWorks is open" (For more of Hamilton's thoughts on BibleWorks, visit [jimhamilton.wordpress.com/2009/01/17/bibleworks-8](http://jimhamilton.wordpress.com/2009/01/17/bibleworks-8)).

## Better understand biblical Greek and, thus, the Bible

Another key benefit, perhaps the greatest benefit, of BibleWorks is that it helps you understand biblical Greek and, thus, the Bible better (yes, it can help you better understand biblical Hebrew as well: I just haven't used it for that purpose yet). BibleWorks enables you to access the original languages of the Bible in a more efficient manner. For busy students and pastors, the importance of this can not be overstated. Students and pastors must balance the priorities of family, counseling, pastoring, studying, reading and evangelizing to grow in their understanding of the biblical languages. It is possible to do this without BibleWorks. But BibleWorks makes it much more feasible. It is like digging the Panama Canal with a backhoe instead of a shovel.



## Herein is Love commentaries for children by Nancy E. Ganz (Genesis-Numbers, 4 vols., Shepherd Press, \$11 to \$14.95)

Author Nancy E. Ganz has written commentaries for children on the first four books of the Bible (with many more to

come!) that open up Genesis, Exodus, Leviticus and Numbers to children and parents. They detail not only the texts, but their place in the storyline of God's redemptive plan that finds its fulfillment in Christ.

Published by Shepherd Press, the series is titled "Herein is Love" and is designed for parents to read to their children in family worship or in informal or formal Bible study sessions. Each chapter includes additional texts, particularly New Testament texts that show fulfillment in Christ, for study in conjunction with the Old Testament story. The reading level would allow for older children (8-12, depending on how well/much your kids read) to absorb and benefit from the commentaries. Each commentary includes a helpful teachers guide with many penetrating questions for understanding and application as well as recommended visual aids, memory verses, Psalms to sing and appropriate memory verses.



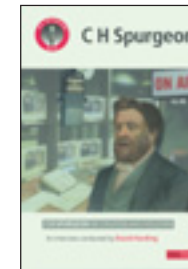
## "Basic Christianity" by John Stott (InterVarsity, \$19 in new hardcover edition, \$6 in paperback)

If you wanted to give one book on the Christian faith to an unbelieving neighbor or family member, John Stott's "Basic Christianity" would be a great candidate. Last year, IVP released the 50<sup>th</sup> anniversary of Stott's summary of the historic evangelical faith. The only new feature in this edition is an updated preface. The truths inside are not new and never shall be. "Basic Christianity" begins with a section on the claims of Christ — His person in the incarnation, His work in the resurrection — and proceeds to a section on the fallenness and depravity of man, followed by His substitutionary death and its meaning. The book closes with a "how to respond section." God has used this book as a means to change many lives and he will continue to do so long after the faith that its author articulates becomes sight.



## "Jonathan Edwards and the Ministry of the Word" by Douglas E. Sweeney (InterVarsity, \$20)

In 2003, evangelicals marked the 300<sup>th</sup> anniversary of Jonathan Edwards' birth and a glut of books on America's greatest pastor/theologian were published on every topic from Edwards' theology and life to his ethics and the political significance of his thought. Sweeney's book is a welcomed addition to this massive corpus because it takes a compelling look at Edwards' meticulous study of the Bible and shows how God's Word provided a secure anchor for his powerful preaching, his theological writings and his work as a pastor. Sweeney, who is a leading Edwards scholar, portrays Edwards as a model of Christian faith, thought and ministry, one who sought to take every thought captive to the Word of God.



## "An Interview With C.H. Spurgeon: C.H. Spurgeon on Creation and Evolution" by David Harding (DayOne, \$10)

Harding's book is unique in many respects. First, how often does one have an opportunity to be privy to an interview with the great Charles Haddon Spurgeon? Harding provides six virtual "interviews" that gives readers a clear view of the great British lion's view of the inspiration, infallibility and authority of Scripture as it relates to Darwinian evolution, a topic on the rise during Spurgeon's era in 19<sup>th</sup> century England.

Harding employs a compelling format to exhibit Spurgeon's views on science and the Bible, which includes advice to young people, warnings to pastors and even a few pithy-but-pointed words for Spurgeon's opponents. Don't miss this collection of Spurgeon's words on God's Word and the application of it. On any topic, Spurgeon is inimitable and unforgettable in his command of the English language in polemics.



# Medical teams to lead SBC Haiti response

By BARBARA DENMAN

The joint Southern Baptist response to the Jan. 12 Haiti earthquake decided Jan. 26 to launch four “strategically-selected” medical teams, leaders of the Southern Baptist Disaster Relief Network announced at the Florida Urban Impact Center in Hialeah, Fla.

Plans to respond to Haiti’s urgent, intermediate and long-term needs were addressed at the meeting by assessment teams that had just returned from the quake-ravaged nation along with representatives from the Florida Baptist Convention, North American Mission Board, International Mission Board, Baptist Global Response and other Southern Baptist disaster relief representatives.

The group wrestled with logistical arrangements and how to send mission teams and respond to needs in a country where transportation and in-country support for teams is extremely difficult. Access to airports and shipping docks remains highly restricted, the teams reported.

“At this point, all we can sleep safely in Prince-au-Prince is 55,” said Cecil Seagle, director of the Florida Baptist Convention’s mission division.



At the “Good Samaritan’s Clinic” in Jimani, Dominican Republic, Southern Baptist missionaries have worked with dozens of medical volunteers to treat people injured in Haiti’s Jan. 12 earthquake. *BP photo*

The group decided the next step would be to send four “strategically-selected” medical teams through the Dominican Republic to Haiti the week of Feb. 1 along with two representatives from the Florida convention who will continue

to make arrangements for trained disaster relief teams to travel in and out of the country.

Another meeting to discuss the logistics of getting additional response teams into Haiti will be held in Atlanta Feb. 11-12, the group decided.

“Once we get the mechanisms in place, we will have numbers of teams in there, week in and week out,” said Mickey Caison, who directs disaster relief coordination for NAMB.

“One of the things I am very excited about is that the four entities came together around Southern Baptist disaster relief to develop plans to respond to the disaster in Haiti,” Caison added. “I believe God is going to do something real good through all of us working together in Haiti. ... Our purpose is to carry the message of hope found in Jesus Christ.”

The group acknowledged that Southern Baptists are passionate about responding to the immediate needs in Haiti and urged patience as they try to solve logistical nightmares.

The disaster relief workers also sought to communicate to Southern Baptists that the response will be long-term in helping Haitians rebuild their lives and communities.

Southern Baptists will be asked to purchase and contribute “Buckets of Hope” to send to Haitian families, which will include a five-gallon bucket packed with rice, cooking oil, black beans, flour, sugar, spaghetti noodles and peanut butter. Even after Haitians use the supplies, the bucket can serve multiple uses for a family.

“Other relief agencies in Haiti are running a 100-yard dash; we are running a marathon,” said Fritz Wilson, disaster relief director for the Florida Baptist Convention. (BP)

## Newsbriefs

### Haiti response may require \$2 million, IMB trustees told

Southern Baptist workers anticipate spending at least \$2 million on relief and rebuilding projects in earthquake-ravaged Haiti over the coming months, International Mission Board trustees were told during their Jan. 18-19 meeting in Rockville, Va.

“We’ve already released an initial \$150,000, but anticipate over the coming months appropriating at least \$2 million for projects in Haiti,” Scott Holste, associate vice president for global strategy, told trustees meeting at the IMB’s International Learning Center. As relief projects get underway, Southern Baptist volunteers will be recruited to work alongside Haitian Baptists and others, Holste said. Longer-term education and microenterprise efforts also are being planned to help Haitians get back to work. (BP)

### String of suspected church arsons in Texas reaches nine

Early Jan. 20 saw two additional church fires in East Texas, bringing to nine the number of suspected arsons to churches in the region since Jan. 1. According to the Associated Press, a fire at the Bethesda House of Prayer in Lindale, north of Tyler, Texas, was contained the morning of Jan. 20. Meanwhile, firefighters fought a blaze inside the chapel of the Fellowship of Prairie Creek Church in rural Smith County near Lindale, news reports said. Anyone with information may contact the Tyler, Texas ATF office at 903-590-1475. During the weekend of Jan. 16-17 arsonists apparently struck the Tyland Baptist Church and the First Church of Christ, Scientist, both in Tyler. Tyland was the third Southern Baptist church to burn in the rash of fires. (BP)

### SBC giving portals for relief efforts in Haiti

The Florida Baptist Convention has established a Haiti earthquake relief fund, available online at [www.flbaptist.org](http://www.flbaptist.org). Donations may be made to the North American Mission Board online, [www.NAMB.net](http://www.NAMB.net), by phone or by mail. Initial funding for the relief effort will come from the International Mission Board’s disaster relief fund. Contributions can be made online, [www.imb.org](http://www.imb.org), or by mail. Regardless of the SBC channel, all funds received for this purpose will go to relief efforts; none will be used for administrative costs. (BP)

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# Adopting for Life conference set for Feb. 26-27 at SBTS

Preview videos for churches available for download

By JEFF ROBINSON

The recent devastation caused by the earthquake in Haiti has displaced and left homeless thousands of children and has pushed to the front page the topic of the adoption of orphans.

In the coming months, many of the Haitian orphans will find new homes as American families adopt them. This situation is one of many that causes The Southern Baptist Theological Seminary to want to help families think through the important issues surrounding adoption.

The seminary is hosting the "Adopting for Life" Feb. 26 and 27 on its campus, featuring keynote speakers Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at Southern; David Platt, senior pastor of The Church at Brook Hills in Birmingham, Ala.; and Jedd Medefind, president of the Christian Alliance for Orphans. Musical guest Andrew Peterson will lead worship and present a concert at the event.

Moore said the event will examine the

direct link between spiritual and physical adoption as well as addressing several key practical issues related to adoption.

"You may be wondering whether this will be a conference about the doctrine of adoption or 'real' adoption," Moore wrote on the Adopting for Life events website. "Well, one of the things that we'll be discussing is the fact that you can't talk about the one without talking about the other. Also, it is not as though we master one aspect and then move to the other — from the vertical to the horizontal or the other way around. That's not the picture God has embedded in his creation work.

"We'll be answering questions such as, 'What does adoption have to do with the Great Commission?', 'How can I pay for adoption?', and 'How can we start an adoption ministry in my church?' — along with so many others."

The conference will also include a number of breakout sessions. Cost is \$140 per individual or \$225 per couple. For more information, to view the conference schedule or to register, visit [events.sbts.edu/adopting-for-life](http://events.sbts.edu/adopting-for-life). To download video resources to show in your church, visit [events.sbts.edu/adopting-for-life/resources](http://events.sbts.edu/adopting-for-life/resources).

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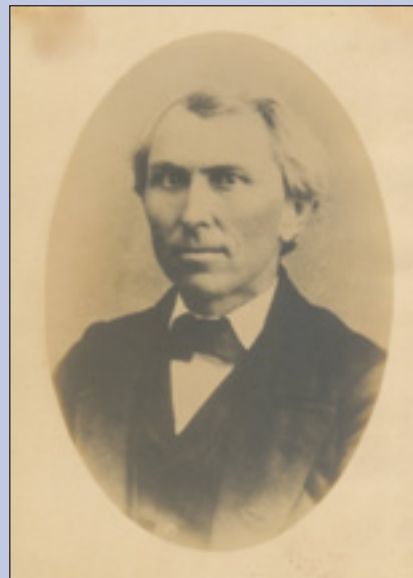


## HISTORY HIGHLIGHT

# The anniversary of the death of William Williams

By STEVE JONES

Feb. 20 will mark the 133<sup>rd</sup> anniversary of the death of William Williams, one of the founding faculty members of Southern Seminary. The years of his service as a professor, 1859-1877, nearly parallel the first season of the seminary's history. Williams went to his reward in 1877, the same year the seminary relocated to Louisville.



William Williams, 1821-1877

Williams was born in Eatonton, Ga., on March 15, 1821. After graduating from the University of Georgia, he turned his focus to law and studied at Harvard. He graduated from Harvard and went on to work as a lawyer, pastor and theology professor at Mercer University before accepting a position as professor of ecclesiastical history at Southern Seminary.

The other founding faculty members of Southern held great respect for Williams' teaching ability. John A. Broadus wrote that Williams, "had extraordinary power of terse, comprehensive, and clear statement of truth."<sup>1</sup>

James P. Boyce entrusted his own teaching load in theology to Williams during an absence from the seminary in 1862. During that absence, he wrote to John A. Broadus stating that, "I shall have the comfort of knowing that at least one class ought to understand theology if they do not. What would I not give for his wonderful power

to put things clearly before those he addresses."<sup>2</sup>

Williams worked tirelessly alongside the other founding faculty members in the classroom and in fundraising efforts to help ensure the survival of the seminary. His time with the seminary was not without controversy, however. In 1872, Williams came under fire from Landmark Baptists who adamantly opposed his position regarding "alien immersion." Williams held that in some cases the baptism of a believer in a non-Baptist church was not necessarily invalid. Boyce did not hold the same position as Williams but supported him and even traded courses with him for a period to help calm the controversy.

Williams published only one book during his life, "Apostolic Church Polity" (1874). His life and service to the seminary were cut short when, in 1877, he died of consumption at the age of 56. Prior to his death, he asked his friend and colleague Broadus to deliver his eulogy from Psalm 31:15, "My times are in thy hand." Broadus would later recall that, "It is vain to attempt any fitting eulogy of William Williams. Besides his high intellectual powers which have been several times referred to in this narrative, his character was such as to command profound respect and warm affection. While undemonstrative in manner, and scorning all pretence, it needed only to know him fairly well, and you would love him warmly. Whoever knew a man more completely genuine, more thoroughly sincere, more conscientious in all his doings?"<sup>3</sup>

To learn more about William Williams, the founding faculty of the seminary or other archival resources available to you at SBTS, visit [archives.sbts.edu](http://archives.sbts.edu).

### ENDNOTES

<sup>1</sup>John A. Broadus. *Memoir of James P. Boyce*, (Louisville, KY: Baptist Book Concern, 1893), 227.

<sup>2</sup>A. T. Robertson, ed. *Life and Letters of John A. Broadus* (Philadelphia: American Baptist Publication Society, 1901), 191-192.

<sup>3</sup>Broadus, *Memoir of James P. Boyce*, 247



# Jones casts Southern's vision for family ministry in Australia

By JEFF ROBINSON

Southern Seminary's vision for Family Equipping Ministry has begun to spread across the globe in recent months.

Timothy Paul Jones, professor of Christian leadership and education in Southern's School of Church Ministries, spent several weeks last fall in Australia speaking at two conferences on family ministry for the Anglican Church in Sydney.

Jones first spoke at Youth Works College, a small school in the Australian bush, where he urged attentive students to become leaders who take the lead in leading Gospel-centered homes that will, in turn, positively impact local churches. The college also sponsored a youth

ministry forum for which Jones served as the keynote speaker and he also served as keynote at a conference on a theology of children's ministry, which staff members of some 50 churches attended.

"They were hungry to hear about family ministry," Jones said. "Their churches are actually more segregated than ours are in terms of age. They will have a worship service for each generation — adults, children, older adults — and they are hungry for ways to connect the generations.

"I also had the privilege of speaking at one of the largest Anglican churches in eastern Australia, Menai Anglican Church, to all their weekend services and proclaimed to them the vision for family ministry. The people were

incredibly kind and gracious and open and it was good. Literally, Southern Seminary is having an impact with Family Equipping Ministry around the world."

Unlike the Anglican Church in its home country, England and also in the United States, the Sydney diocese is conservative and largely holds to biblical inerrancy and inspiration, a complementarian view of gender roles in the home and church and an orthodox interpretation of the 39 Articles of Faith.

One unique factor in Australia is that public schools include Bible classes. The school system operates out of a genuine pluralism and offers classes in Christianity and other world religions such as Buddhism and Islam, among others. Jones said he encouraged

conference attendees to capitalize on the opportunity in public schools for the sake of the Gospel.

"They have an incredible opportunity to be able to get a hold of the kids in public schools at that level," Jones said.

"One of the things I encouraged them to do that they didn't seem to be doing as a whole was to make contact with those kids' families.

"I told them, 'You have a unique opportunity in your culture that we don't even have in ours in America. You can make contact with and make some sort of connection with the parents of those kids you have in Scripture classes in public school, then you have huge opportunities there.'"

## Metropolitan Opera star to perform at Southern Seminary

**SBTS President R. Albert Mohler Jr. to discuss opera's impact on worldview analysis with professional opera singer**

By STAFF

Metropolitan Opera star Philip Webb will appear on Feb. 9 at The Southern Baptist Theological Seminary for a performance titled, "Southern Goes to the Met: Opera Like You've Never Heard It!"

The evening will be emceed by Southern President R. Albert Mohler Jr., who describes opera as "One of Western civilization's most powerful ways of telling a story."

"Opera is fertile ground for premium worldview analysis," Mohler said. "Opera combines narrative with some of the most beautiful and moving music ever heard. An understanding of opera is important, not only for cultural enrichment and aesthetic appreciation, but for an understanding of music in Western culture."

The concert begins at 7:30 p.m. and will be held in Alumni Memorial Chapel.

Webb, an American tenor who performs operatic and classical music, studied two years under Margaret Harshaw, a well-known vocal teacher formerly of the Metropolitan Opera and the Indiana School of Music.

In 1993, after nearly 12 years as a church music minister, Webb was encouraged by the

renowned bass Giorgio Tozzi to pursue a career in opera, according to Webb's website. Webb had won an opera competition in 1993 that included six weeks of training at Northwestern University under Tozzi.

In a personal note on his website, Webb said despite a rigorous schedule, he enjoys having the opportunity to glorify God with his voice.

"We (he and his family) are reminded of the Apostle Paul's words, 'And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father,'" he said.

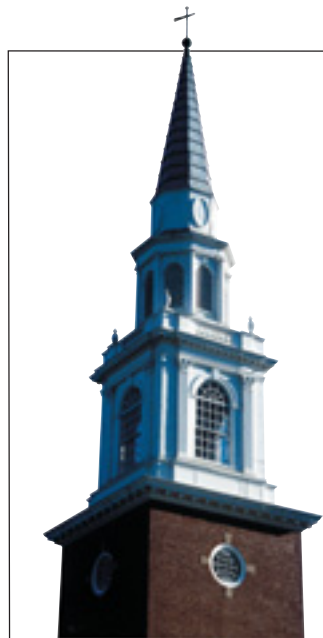
"We enjoy the great music and the chance to know many wonderful people. We are grateful to God for giving us the opportunity to have

such a neat career. My wife Barbara and I have been married for over 25 years and she has been my constant support and encouragement. Even with no background in opera, she has become a fan and a lover of the music I sing."

Tickets are \$5 for students and seniors and \$10 for regular admission. Mohler encouraged the seminary and Louisville community to come and benefit from Webb's gifts.

"Come hear a premier operatic artist introduce you to the world of opera," he said. "You owe it to yourself — and your family — to take advantage of an unprecedented opportunity."

The event is presented by Southern's Academy of Sacred Music, the seminary's new concert and musical events forum.



## CHAPEL SCHEDULE

Tuesday & Thursday  
at 10 a.m.

Previous chapel messages available  
at [www.sbts.edu/resources/](http://www.sbts.edu/resources/).

**Tue., Feb. 9**

DANIEL DUMAS  
Senior VP for  
Institutional Administration  
Southern Seminary

**Thu., Feb. 11**

PANEL DISCUSSION  
Moderator: R. Albert Mohler Jr.  
President  
Southern Seminary

**Tue., Feb. 16**

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

**Thu., Feb. 18**

O.S. HAWKINS  
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## 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](http://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](mailto:mail@albertmohler.com) with questions and comments.

### 2010 mission trip opportunities

Mission trip opportunities are available in 2010 for Southern Seminary students and their spouses in South and Central Asia, Canada, Brazil, West Africa, Utah and Iowa. Students may earn up to five academic credits (Applied Ministry and a missions elective) while serving on a mission trip with the Great Commission Center. Tuition scholarships are available. The deadline to apply is Feb. 12. Here are the details on the various trips:

**West Africa** — April 2-11: led by George Martin; cost: \$2,800\*; discipleship, evangelism and chronological Bible storying.

**South Asia** — May 15-30: led by Brian

Vickers; cost: \$2,800\*; discipleship, evangelism and pastor training.

**Central Asia** — May 18-31: led by Shawn Wright; cost: \$2,600\*; evangelism.

**Winnipeg, Canada** — May 31-June 6: led by Jeff Walters; Cost: \$1,500\*; research and prayerwalking.

**Brazil** — June 1-16: led by Bruce Carlton (Boyce College sponsored); cost: \$2,000\*; evangelism and discipleship.

**Utah** — June 21-27: led by Travis Kerns (Boyce sponsored); cost: \$1,000\*; evangelism.

**Iowa** — July 24-Aug. 1: led by Mark Cop-penger; Cost: \$850\*; evangelistic biking trip.

\*Costs are estimates and are subject to change.

Visit the Great Commission Center in Norton Room 108 or on the web at [www.sbts.edu/gcc](http://www.sbts.edu/gcc) to apply. For more information, email [missions@sbts.edu](mailto:missions@sbts.edu) or call 897-4594.

### Clyde T. Francisco Preaching Award

Applications for the Clyde T. Francisco Preaching Award are now available. This award is for masters-level students called to pastor. This prestigious award gives the recipient \$1,000 and the honor of preaching in the final chapel service of the Spring 2010 semester. Applications are due by Feb. 24. For more information contact Student Resources at

897-4206. The application is available online at [www.sbts.edu/current-students/files/2010-francisco-preaching-award.pdf](http://www.sbts.edu/current-students/files/2010-francisco-preaching-award.pdf).

### GuideStone Financial Resources on campus

GuideStone Financial Resources representatives will be on campus Thursday, Feb. 18 to counsel current participants about their 403(b) retirement accounts and investment options as well as others who may be interested in becoming a participant. A 30-minute meeting may be scheduled by calling Edie Glass at 897-4721 to reserve your appointment. All meetings will be held in the Honeycutt Student Center's North Gallery Room. There are limited appointment times available. For questions, call Mike Wade at 897-4721, ext. 519.

## 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](http://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.

### Vermont church planting

On Friday, March 4, Terry Dorsett, director of the Green Mountain Baptist Association in Vermont, will be on campus and available to meet with students. If you are interested in meeting with Dorsett to learn more about ministry and church planting opportunities in Vermont, contact the Church Planting Center at [churchplanting@sbts.edu](mailto:churchplanting@sbts.edu) or 502-897-4498.

## Health and Rec

The Health and Recreation Center (HRC) will be open regular hours during the spring semester: M-F — 6:30 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.

- Step It Up Cardio Blast T & R 8-9 p.m

### Intramural basketball

- Feb. 9 — registration ends for intramural basketball.

Register at the HRC front desk in HCC 246.

- 5:45 pm, Thursday, Feb. 11. Open gym for those who do not sign up with a team. Come to the Main Gym. Captain's meeting following.
- 5:45 pm, Tuesday, Feb. 16. Intramural basketball games begin. Enter through the double doors of the gym.

### Intramural volleyball

- 6:30 p.m., Mondays. Co-ed volleyball takes place at 6:30 p.m., Mondays in the Main Gym.

### Intramural dodgeball tournament

- 7 p.m., Saturday, Feb. 20. Register at the HRC front desk in HCC 246.

### Parent's Night Out

- 9 a.m., Saturday, Feb. 13. Parents Night Out registration begins.
- 5:30 p.m., Friday, Feb. 19. The HRC will close for Parent's Night Out.
- 6:30 p.m., Friday, Feb. 19. Parent's Night Out begins.

### Kids Fit

Kids Fit is every Monday and Thursday at 4:30 p.m. through April 22 in the Main Gym.

### Motor Skills

Motor Skills is every Tuesday at 4:30 p.m. through April 20 in the Main Gym.

### Bulldogs basketball

- 7 p.m., Tuesday, Feb. 9. \*Champion Bible
- 7 p.m., Friday, Feb. 12. \*\*Dayspring Bible
- 5 p.m., Saturday, Feb. 13. \*\*Kentucky Christian
- 3 p.m., Saturday, Feb. 20. Johnson Bible

\*The Main Gym, both locker rooms, and pool will be closed 2 hours prior to the game and will be closed for the duration of the night.  
\*\*Played at HOOPS

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

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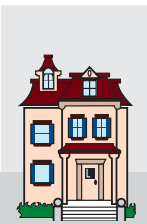
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# 3 Questions WITH

Ray Van Neste

*Assistant professor of Christian studies; director of the R.C. Ryan Center for Biblical Studies at Union University in Jackson, Tenn.*

**1** You write a lot about the idea of a pastor being a shepherd of the flock instead of being one who is a mere “dispenser of sermons.” Do you see a resurgence of this approach to soul care among the pastors and future pastors you teach?

NO, I DON’T YET. I see students here who, when they are exposed to this idea, rally to it. But for many of them, it’s new; they’ve never really heard this idea before. It’s what we do in our pastoral care class and they typically come up to me say, “Man, this is great.” I had one young man e-mail me and tell me he was praying for my paper at this conference (at Union University last October) on this. He said, “These are the truths I heard as a 19-year-old and I am now basing my life and ministry on them.” But I don’t hear it a lot.

More of what I hear from guys coming out of seminary is their preaching, which of course is important and we have to make that clear. But I hear that and I don’t hear the other. I hear an attitude sometimes that communicates, “(Preaching) is important, so I can’t bother with people.” Now, they don’t say it that harshly, but their attitude toward it does (say that). That is partly what has given me the desire to make it a more important issue because I think it is missing.

**2** During the Puritan era in England, America and even beyond, it certainly was a major pastoral emphasis. Where did we lose the shepherding pastor and replace him with the professional minister?

I DON’T KNOW enough to speak real authoritatively, but there are a few things that seem obvious. Greg Wills talks about when you come to the early 20<sup>th</sup> century, there was a move

from purity to pragmatism or “efficiency” is the word he uses, I think. This kind of ministry (shepherding) is not efficient. When you move to a more program-driven, efficiency model, then this is going to begin to slide.

You find evidence of it (shepherding ministry) in the 1950s, but as the business and efficiency model continued to grow, this fell out. It can’t fit along with all the other things that are crowding in, particularly the CEO mentality. Then you also have that idea that (the pastor) is too important to do this. And of course, it is hard to shepherd, so we look for other ways out. It’s easier to preach against adultery than it is to sit down with a man who has walked out on his family and rebuke him and call him to repentance.

**3** What people and writings/books have been your main influences?

AS I CAME through seminary and doctoral work, I had some older pastors who would ask me, “Do you think people are caring for the flock?” They understood that I cared about preaching and sound doctrine, but didn’t think I cared about the other thing (pastoral care) and that was a challenge to me. I had to reconsider.

Richard Baxter’s “Reformed Pastor” was also a key for me. Baxter and also Eugene Peterson have probably been the two biggest influences. I think there is a lesson there with Peterson. I say “Eugene Peterson” and a lot of people freak out, and I certainly have my differences with Peterson, but people who are wrong on one thing can be right on other things. In my estimation, he is the wisest voice writing on this topic (of shepherding) today.

**Towers**

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