

Towers




A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

22

February

2010

A man in a dark jacket and jeans stands on a stage, looking down at a scroll he is holding. A music stand with papers is in front of him. The background is dark with two glowing yellow lamps.

“I am going to keep my
face like flint toward the
Lord and do what he has
called me to do.”

-MATT CHANDLER



ANDREW PETERSON

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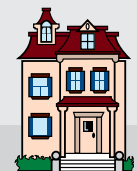
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'I am going to keep my face like flint toward the Lord and do what He has called me to do'

— Matt Chandler

By GARRETT E. WISHALL

From the moment of Matt Chandler's conversion at age 17 he didn't have much doubt that he would do vocational ministry. The only question became: would it be in the local church?

Chandler serves as lead pastor of The Village Church, formerly Highland Village First Baptist Church, which has campuses in Highland Village, Denton and Dallas, Texas. Chandler has filled that post for seven years, beginning in December 2002, but prior to that time local church ministry was not a certainty for him.

"I thought ministry worked better outside the church:" Chandler's journey to The Village

Chandler said he attended church growing up, but it was not until three days before his 18th birthday that he professed faith in Christ and began to follow Him. Upon his conversion, Chandler said godly men around him began to pour into him, recognizing in him a giftedness for spiritual leadership.

As he finished high school, Chandler did whatever was asked of him in his church — First Baptist of Texas City, Texas — from teaching fourth grade Sunday School to helping with recreation at Vacation Bible School.

"If somebody wanted me to talk or teach I did that," he said. "If somebody wanted me to set up stuff, I would come and set up stuff. For me, my sanctification was pouring myself into the life of the church there in Texas City."

Chandler attended Hardin-Simmons University, a small Baptist school in Abilene, Texas. While there he taught a college Sunday School class and led an "ecumenical Bible study that grew very large."

Chandler graduated with a bachelor of arts in biblical studies from Hardin-Simmons in 1999. Though he started seminary twice, on both occasions he chose not to finish.

"I am not anti-seminary, but for me it felt like I was laying a foundation in a house I was already living in," he said. "I had the Greek; I had the Hebrew; I had the tools I needed (from my undergraduate studies)."

During and immediately after his time at Hardin-Simmons, Chandler said he grew significantly disenchanted with the church.

"My experience in church was the Gospel had become extremely assumed and not explicit at all," he said. "I was sharing the Gospel with friends and bringing them to church and they



were hearing 'don't do this or do that.' They were hearing all sorts of things that maybe even are morally correct, but they weren't hearing the Gospel."

Through such experiences Chandler concluded that "ministry worked better outside the church." But then the Lord brought David McQueen into his life.

"I had grown bitter and hard ... and then David McQueen at Beltway Park Baptist Church (in Abilene, Texas) came and got me and said, 'Hey come on, come here and help,'" Chandler said. "He brought me on staff and I sat in the elder room and the executive staff room. I went on all the retreats. He helped show me that you can do church differently."

While at Beltway from 1996-1999, Chandler continued to teach the ecumenical Bible study, and in 1999 he decided to move to Dallas and start a non-profit itinerant speaking ministry.

Then came the call from Highland Village First Baptist Church (HVFBC): they wanted Chandler as their senior pastor. Initially, he did not share their desire.

"I had some real doubts about HVFBC's philosophy and theology and whether it was compatible with my own," Chandler said.

"That, and I had a thing for the city and didn't really want to live out my life in the suburbs."

Because of his lack of interest, Chandler chose to be significantly forthright during the interview process about his theological beliefs and philosophy of ministry, believing that this would scare off the church.

But Highland Village continued to pursue him. Eventually, Chandler accepted the position.

"It came down to not being able to lose the job," Chandler said. "I was honest and thought I killed the opportunity a couple of times, but we just kept talking. I thought there was some providence involved in that."

In 2003, Highland Village First Baptist Church became The Village. Today, the church has three campuses and has planted two churches: Providence Church in Little Elm, Texas, in April 2005 and City View Church in Keller, Texas, on Easter Sunday 2006.

Interviewing for a potential ministry position

Chandler said that though his forthrightness in the initial interviewing process with Highland Village has resulted in "unbelievable

See **Matt Chandler**, page 6.

TOWERS

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Running as worship: looking to an all-sufficient God

Do you exercise with regularity? You should. Moreover, you must! The body is a tool for the Lord and it must be nurtured and cared for.

One of the effects of living in the post-Genesis 3 world is that our bodies were introduced to wear and tear and ultimately physical death. Exercise is one measure we can use to lessen the physical consequences of sin on our lives during the years that God has measured out for us. I like to say that just as God decreed that man should work and eat “by the sweat of your face” (Gen 3:19), so also must man maintain his health and thrive during his days “by the sweat of his face.”

Regular and frequent exercise is good for a host of reasons. Some reasons you are familiar with and embrace. Other reasons are often overlooked and, quite honestly, never considered. Sure, exercise is good for the heart, lungs, brain, weight, etc. Everyone believes this to be true. But have you seriously considered the spiritual benefits of exercise? The foremost benefit of exercise is worship of the one true God ... if exercise is done correctly. Allow me to explain.

Misdirected worship

I am not talking about the wrong worship that so much exercise is about. Many are driven to exercise solely for the praise of man. Our society has bombarded us with images of fit people with perverse and sensual intentions. When someone pursues an image that is pleasing to man, they are actually worshipping man.

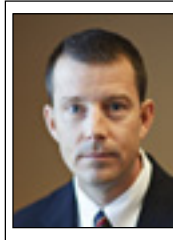
Many are driven to exercise solely for the pride of self. Physique and health are modern-day religions in and of themselves and rob worship from God. Such people are actually worshipping themselves when they exercise.

Some are even driven to exercise solely because of a fear of death. In such cases, people are frantically running on treadmills literally in fear of their “fate” (as they call it) with no regard for their Creator. In these cases people are worshipping the unknown.

Right worship

The worship I am advocating

is directed to God the Father, Creator of heaven and earth. Please understand: I am not merely talking about worshipping Him by enjoying His creation as you run through the woods, over the hills and in the great sunlight with lots of fresh oxygen. That is all well and good, but I am talking about something more.



Edward Heinze
Executive Assistant
to the Senior
Vice President
of Institutional
Administration
Southern Seminary

When you work out hard and feel a strong degree of fatigue and some degree of pain, you are in a prime condition to worship. It is a humbling experience to be tired and hurting (to a healthy degree, mind you). When you are in such a state you can begin to see yourself in relation to God. God never tires, but you are easily exhausted. God is omnipotent, but you quickly become weak. God is ever sovereign, but you are extremely vulnerable. These are the types of thoughts that run through my mind as I am in the final minutes of an intense workout.

Such thoughts are the beginnings of true worship. Worship begins with an honest and healthy mental ascent to these truths (God's tireless, omnipotent sovereignty). But the mental ascent turns into experience and reality minutes and miles later when you are craving deeply inhaled oxygen, relief from burning muscles and rest from mental weariness. It is at this moment that you are prepared for true worship! Here is what I am mean:

The stages of exercise and how to worship

The early stages of exercise are... well, pleasant. By this I mean things described by words

such as easy, comfortable, exciting, enlivening, etc. This is worship material in that you can acknowledge God and the strength and ability he has given you to be active and rigorous. That's all well and good, but...

When you have gone long enough that you begin to think about quitting (have you been there?), that is when worship can elevate to a higher level. When you are halfway through

“God never tires, but you are easily exhausted. God is omnipotent, but you quickly become weak. God is ever sovereign, but you are extremely vulnerable. These are the types of thoughts that run through my mind as I am in the final minutes of an intense workout.”

— Edward Heinze

your workout you begin to feel your heart labor, your lungs sting and your muscles begin to burn. You draw in deep breaths to get enough oxygen to regulate your heart rate and refresh your brain. This is true exercise. This is when your humanity becomes stark.

You begin to realize that you are finite. You begin to see that you are dependent upon something outside of you to exist. It is at this point that you need to draw in Scripture just as

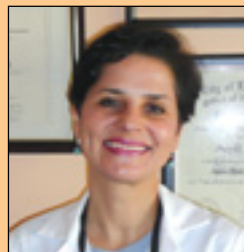
you are drawing in oxygen. Scripture must fuel your worship at all times so that you worship the Author (2 Tim. 3:16) of Scripture. Here is what I mean: When you are at the point that you are not sure how much longer you can go and wonder if you are going to dismantle in the next tenth of a mile, that is precisely the time to draw in this truth:

“He upholds the universe by the word of His power” (Heb 1:3) and a parallel passage: “And He is before all things, and in Him all things hold together” (Col 3:17).

Such verses have an altogether different impact (not meaning, but impact) on you when you are pushing yourself through the end of a workout. These verses coupled with physical exhaustion drive you to consider them in ways very different than if you were sitting in your study reading them with a cup of coffee and the dog at your feet.

When you are at this point and you start considering that “in Him all things in the universe hold together by the word of His power,” you are poised to acknowledge God as the sovereign Creator and Sustainer of you and your existence.

So it is time to exercise. Yes, do it for the reason of good stewardship of the body that God has given you. But more than that, do it as yet another way in your life to worship at the throne of your Creator and Sustainer. It is a win-win: God will be glorified and you will be edified. Your physical health will prosper, but more importantly, your spiritual health will soar for the glory of God.



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Why I decaffeinated

This time a few weeks ago, if I had dropped dead, my body would have twitched for 72 hours before I could have been embalmed.

Recently I noted on Twitter that I felt two golden tablets away from Mormonism. It's not because I'm aspiring to rule my own planet or because I've added the Osmonds to my iPod. It's because I'm doing what I never thought I'd do: I'm withdrawing from caffeine.

Lots of folks are asking "Why?" Is it because I think caffeine is an "evil drug" that shouldn't be used by Christians? Not at all. I think caffeine is a good drug. It is one of those blessed herbs of the field the Lord God declared to be "very good" (Gen 1:29-30).

I don't think there's anything spiritually superior about being without caffeine or being with it, anymore than I think there's anything superior about vegetarianism vs. carnivory (Rom 14:2-5).

So why am I, a lover of all things coffee and Coke Zero, cutting back to almost nothing?

It's simply because I didn't know how much of it I was consuming. A friend asked me not long ago how much coffee and soft drinks I drank in a day. I sat down and recounted it all, starting with a full pot in the morning that I'd just drink without thinking about it being there. And that was just getting started. I hadn't

thought about it at all. It was just there, and I liked it, so I drank it, and slowly over time the amount ratcheted upward and upward.

Because I wasn't mindful of how much caffeine I was consuming, I also wasn't mindful of what it was doing. A little bit of lots of things are beneficial: a little bit of sleep, a little bit of work, a little bit of meat. But there are consequences that come with too much or too little of almost anything, consequences that ought to keep us in balance.



Russell D. Moore
Senior Vice President for
Academic Administration;
Dean of the School of
Theology
Southern Seminary

A friend asked me if I found myself irritable, especially in the evening. Yes, I remarked, I sometimes would think, as my kids bounded through the house, "Will you please just GET QUIET!"

He asked if I have trouble sleeping. You bet. Animals being tranquilized on "Animal Planet" drift easier into unconsciousness than I do.

He asked if I felt "crashed" and exhausted throughout the day, needing more caffeine to perk up and press on. Kind of.

The lynch-pin for me was irritability with my kids. That's not the caffeine's fault; it's mine. But why would I give myself a stumbling block to raise my stress levels for something as (relatively) meaningless as coffee and Coke?

So recently I started backing down, little by little, my caffeine intake, until I'm down to two (or less) half-caffeine cups of coffee in the morning, and a green tea or two during the day. Yes, the first week or so I felt like I was in a haze, but, now, I feel incredibly energized. I don't "crash." And I don't feel irritated with my kids at night.

I told my folks at the church Sunday, as I preached in a sweater, that I felt all calm and "Mr. Rogers-like" now, and that they could expect a trolley to go riding by on the platform at the end of my sermon.

So that's why I've cut back on the caffeine. I don't miss it (well, kind of). I'm writing this post partially to hold myself accountable, because I know I'll be raring to fall off the wagon next week.

It might not be that that's what's best for you. Maybe you need as much (or more) caffeine than you're taking in now. I don't know.

Maybe your design will allow you to drink as much or more than I was drinking without it ever affecting you badly.

"The lynch-pin for me was irritability with my kids. That's not the caffeine's fault; it's mine. But why would I give myself a stumbling block to raise my stress levels for something as (relatively) meaningless as coffee and Coke?"

— Russell D. Moore

If so, I raise my mug of decaf in your honor. There's nothing immoral about drinking coffee.

In my case, though, coffee was making it harder for me to be loving. The amount I was consuming was enabling my flesh to do what it wants anyway, to be "irritable or resentful" (1 Cor 13:5). I have enough trouble being "patient and kind" (1 Cor 13:4) while fighting the world, the flesh and the devil.

I didn't need to fight caffeine too.

ISSUE INSIGHT

Is it sin if it is unintentional?

My daily Bible reading plan had me in Leviticus 4 and 5 recently and got me thinking about the Bible's teaching on unintentional sin. The Bible makes a distinction between sins committed intentionally and those that are unintentional. The Law of Moses, for instance, distinguishes premeditated murder from manslaughter and assigns the death-penalty for the former but not necessarily for the latter (Num 35:6-34). Intentional evil brings greater judgment under God's law.

Does this mean, therefore, that the sins that we commit *unintentionally* are okay with God? When we do something wrong that we didn't mean to do, are we therefore innocent before God? Biblically the answer is clearly *no*. We are not acquitted by our ignorance. Let me give you three texts to consider and some implications.

In Leviticus 4, God sets forth what the children of Israel must do when any one of them "*sins unintentionally in any of the things which the LORD has commanded not to be done*" (Lev 4:2; cf. 4:22, 27; 5:15, 18). In every case, God calls the unintended act a *sin* for

which the worshiper must bring a sin offering of atonement.

In Luke 23:34, Jesus prays for His executioners and accusers as He dies on the cross,



Denny Burk
Dean
Boyce College

"*Father, forgive them; for they do not know what they are doing.*" Jesus acknowledges that His tormentors do not know the evil that they have perpetrated. In one sense, they were sinning *unintentionally*. Nevertheless, Jesus does not treat them as innocents. No, Jesus plainly says that His opponents need *forgiveness*, which presumes that they have sin for which they are accountable.

After the resurrection in Acts 3:13-19, Peter holds Jewish leaders accountable for the death

of Jesus, "*You disowned the Holy and Righteous One, and... put to death the Prince of life.*" Having accused them, Peter adds, "*I know that you acted in ignorance, just as your rulers did also.*" Nevertheless, Peter commands them to "*repent*" of their "*sins*" (v. 19). They are not excused by their ignorance. So what do these texts teach us?

1. We need the Gospel more than we think.

We are fallen and often sin without even thinking about it. Sin comes naturally to us (Rom 7:18). It is likely that we have far more sins that we don't even know about than ones that we do. This knowledge should not drive us to despair, but to an even greater awareness of our need for Christ's blood-bought forgiveness.

2. We need to repent before God of our unintentional sins.

Hopefully you are in the habit of confessing your intentional sins, but we all need to reckon with the fact that our offenses before God are worse than we let ourselves imagine.

3. We need to pray for the Spirit's sanctifying work to eliminate our unintentional sins.

We have them, and our prayers should reflect that fact. We don't know our own hearts as we should, but God does. He wants us to ask Him for help.

4. Our ability to commit unintentional sins should cause us to be humble in our relationships with others.

How many of us try to justify bad behavior with our spouses and friends on the basis of it being unintentional: "*I didn't mean to do it, so you shouldn't be hurt.*" Oftentimes, words like that reveal the very insensitivity that led to the *unintentional* sin. This is not to say that there's no moral difference between intentional sins and an unintentional ones. There is. It's just that in either case there is still an offense that must be dealt with.

Matt Chandler

Continued from Page 3.

dividends,” he does not necessarily recommend this approach to young, would-be, first-time pastors. He said that if the position in question was in a small church that has had the same people in it for decades, he would recommend stepping in, preaching the Bible faithfully, getting experience in leadership and answering questions about particular theological convictions as people have them.

“If they are asking questions, then you be honest,” he said. “I don’t know if you need to provide a list of where you land on everything from eschatology to ecclesiology. But if they say, ‘What do you believe about predestination?’ then you answer the question biblically. If they say, ‘What do you believe about the role of women?’ then you answer that question biblically.”

For a position with more long-term potential, Chandler said he knows of men who have stepped in and slowly and patiently taught and that has worked well. Chandler said a key thing to keep in mind is the power and connotations that certain labels carry.

“I don’t care if anyone at The Village can give you the five points of Calvinism,” he said. “If you pulled some people out of The Village and said ‘Are you a Calvinist?’ they might even say, ‘No, absolutely not.’ But if you said, ‘Do you believe man is born intrinsically sinful?’ they would say, ‘Oh, absolutely, we are born in iniquity,’ and they would unpack it (the doctrine of original sin).

“If you asked, ‘Is everybody going to get saved?’ they would say, ‘No. They’re not.’ If you asked, ‘Can you say no to God?’ They would say, ‘Well, God doesn’t force you, but it is just beautiful if He reveals Himself to you.’ So, I don’t want to go to war over labels. What I want is biblical theology in the hearts of our people.”

So what things did Chandler openly share when he interviewed at Highland Village?

“I was honest particularly about my complementation view of the role of women,” he said. “I was very honest about being a continualist and not a cessationist. I was very honest about being reformed in my soteriology. And then I was very honest in my ‘Christian hedonism’ foundation, my John Piper foundation, in regard to theology.

“Philosophically, they were a Willow (Creek) model. They would even say things like ‘Worship is the enemy of evangelism.’ So, they had been taught that the more affection we show toward the Lord in worship, the more that deterred people wanting to know the Lord. So, I pointed out my frustration with their system of government and their worship style. Now, I didn’t (share my thoughts) angrily or aggressively. I tried to teach as I did it.”

Missiology and ecclesiology

Chandler said the mission of the church is clear: the reconciliation of all things to God through Christ.

“You can share this message in one of two ways: You can do ‘God, man, Christ, response’ or you can do ‘creation, Fall, reconciliation, consummation,’” he said. “The mission of the church is to live out the Kingdom of God: that we are saved by grace through faith and not by anything that we have done and that we declare to people that their sins have been forgiven in Christ if they will repent and put their trust in Him. So this is the mission of the church.

“We live out the mission of the church in whatever domain God puts us in as well as being the community of faith, the covenant community of faith, in the local church context. So, if we are in business, we are missionaries in business; if we are in economics, we are a missionary in the domain of economics, agriculture, education, all of these domains that God has given us.”

Regarding ecclesiology, Chandler said he sees three viable models for local church government.

“One, is congregationalism. Two, is elder-government. Three, is what you see commonly and that is a strong staff that pretty much runs the church,” he said. “What I have found is where you have all three pieces you tend to have a really healthy church: where you have an elder body, an elder-governing body, like we see in the Scriptures, that sets philosophy, theology and direction; where you have a staff team that handles the outworkings of that philosophy and theology, and where you continue to come to the body and inform, get pushback and create feedback loops. When you have those three heads, you tend to have a very healthy place.”

Chandler described The Village as mostly elder-ruled with some elements of congregational rule. The church’s constitution and bylaws, which were rewritten in April 2004, calls for a congregational vote on buildings, the hiring of the senior pastor and whether or not to go into debt. Chandler said there is some flexibility, however, to extend congregational rule beyond what the constitution stipulates.

“We just added a bunch of elders,” he said. “Our constitution does not dictate that we vote on those elders, but I rolled the vote out. Some of those people in our congregation are (likely) going to be brought under church discipline in the next couple years. They need to have had a say in who their elders are.”

How about the multi-site approach to church? Chandler said there is “not enough

Matt Chandler health update



On Feb. 12, Matt Chandler completed his first six weeks of radiation treatment and chemotherapy.

“At the Desiring God conference last year, Dr. Piper asked me if I had ever felt the tangible weight of the prayers of the saints in a moment,” Chandler said in a video update on The Village blog. “At that time, I don’t know that I could have said yes. One of the things that has really changed in this season for us is that we have felt that we were being sustained and held up by the prayers of the saints.”

Chandler now has a five-week break

from treatment that culminates with an MRI on March 15. The prayer is that the MRI shows nothing unusual: that would be a positive report.

After that comes six more months of chemotherapy, consisting of five nights of intensive chemotherapy per month. Then will come another MRI: “That is the one that becomes the ‘How are we doing here?’ report,” Chandler said. “My full expectation is that six months from now there will be nothing there and we will just keep doing what we do until Christ calls me home.”

biblical ammunition to kill the multi-site approach or sing its praises too loudly.”

“It (the Bible) doesn’t teach anything on multi-site,” he said. “I think there are some implications in the Scriptures that we need to look at, but the truth is technology always creates — from the printing press forward — these types of arguments, where people want to draw lines.

“I think it (multi-site) is something that you need to be very careful with. It is something that you need to move very slowly on. And it is something that you need to put up a lot of yield signs on. But nobody can take the Scriptures and say you can’t do multi-site. Where they do, they break their own hermeneutical rules and if you replace multi-site with something else, then they would change their opinion of how they are using the Scriptures.

“So, what I say is it needs to be slow, careful, purposeful and you need to make sure that in the end you are not building something that is around a personality.”

Doing what he was created to do

Chandler said everything about pastoral ministry is rewarding despite the difficulties it includes.

“The lost being saved (is rewarding). The nominal coming to a saving faith. The de-churched falling in love with Jesus,” he said. “Watching sanctification occur in the life of people. That moment where a guy has been in church for 15 years, but all of the sudden the light comes on. I mean that is unbelievable.

“That the Lord would let me do this. That He would trust me with this. That He would sustain me in this. It is all rewarding to me, even the hard days. Some days the hard days are more rewarding. But I love it. He wired me for this.

“I am going to keep my face like flint toward the Lord and do what He has called me to do, planting churches and preaching the Gospel to the lost and the saved.”

Student life initiatives continue to enhance the SBTS experience

By EMILY GRIFFIN

Even to the most casual observer, it is easy to see that The Southern Baptist Theological Seminary and Boyce College are making campus-wide upgrades. In 2008-09, the Southern community saw the Duke K. McCall Sesquicentennial Pavilion rise on the east side of campus and appreciated the appearance of directional signs and flourishing landscaping across Southern's 80 acres. In 2009, the Honeycutt Student Center welcomed the campus mall, Boyce College's Patio Room was upgraded, several of the residence halls received updated paint and the campus' internet bandwidth was strengthened.

As Southern settles into 2010, remodel work has been completed in Cooke Hall, which serves as the home to the School of Church Ministries, and additional upgrades to classrooms across campus are being launched. The Honeycutt Center's Health and Recreation Center has been under renovation since January 2010 and upon completion, will be more accessible to students and offer more opportunities for families to use the center together.

"We are completely modernizing the Health and Recreation Center," Dan Dumas,

Southern's senior vice president of institutional administration, said. "With this project we've taken into consideration young children and mothers. There will be places for mothers to gather and talk while their children play. There will be a total upgrade to everything from the facility entrance, to the locker rooms, to the types of games, etc. We've also decided to open the Recreation Center at 6 a.m., allowing more time for students and employees to workout in the mornings and still have plenty of time to get ready for class or work.

"The Recreation Center's pool renovation is in response to a new national law that requires all pool drains to have reverse-flow protectors. Since we were making the safety upgrade already, we decided to go ahead and repair some ceiling leaks and bring the entire space up to date and to make it more appealing."

Dumas has been working with Southern's President, R. Albert Mohler Jr., and the Executive Cabinet to plan, fund and initiate these improvement projects and is excited to see what is still in store for Southern's campus and students.

"We really want to mister to and care for our students. We want to put our capital funds towards the students and their student life experiences," Dumas said. "We are building all the

time; we are rolling out large quantities of capital and energy towards projects that are for the students and will only better their experience at Southern as they prepare for Gospel ministry."

Dumas is looking forward to this spring, when construction begins on two state-of-the-art conversation pits, which will be located outside of the Mullins Hall and Fuller Hall complexes.

"These conversation pits will include fire pits, gas grills, Wi-Fi accessibility and comfortable seating for a crowd," Dumas said. "These are areas that will serve as conversation and discipleship places, and places to take advantage of the climate that we enjoy here in Louisville."

The Executive Cabinet is hoping projects like the conversation pits will further the community spirit that is already prevalent at Southern.

Campus safety and security are also paramount issues to Southern's administration. This year, a 360° security camera and emergency phone post, which will be connected with the Campus Safety and Security office, will be installed between the seminary lawn and Boyce College. Dumas said that within the next 12 to 18 months similar posts will be deployed across campus.

Another major improvement to campus security comes with door-entry security upgrades. Within the year, all Mullins Hall outside-entry doors will require a hand scan for admission. Once the technology is installed in Mullins Hall, similar systems will be installed in other residence halls.

Dumas and the Executive Cabinet are engaging a master plan to roll-out additional campus-wide security measures and facility upgrades, but as with all growth, expansion is limited by time and funding. The electrical work that comes with security upgrades and remodeling buildings the size of Southern's are not projects done overnight nor are they done inexpensively.

"The big issue is that we want to make sure that we are deploying capital towards strategic, well thought out student life and security projects," Dumas said.

Dumas and the Executive Cabinet are developing plans for several projects that will be implemented in the next 12 to 18 months. For more on those projects, visit news.sbts.edu/2010/02/18/student-life-initiatives-continue-to-enhance-the-southern-seminary-experience.

SWI to host annual Seminar Saturday in March

By EMILY GRIFFIN

Twelve years ago Mary K. Mohler founded the Seminary Wives Institute (SWI) at The Southern Baptist Theological Seminary as a way to build kinship between the student wives and prepare them for service as ministry wives. Mohler, who serves as director of SWI and is the wife of SBTS President R. Albert Mohler Jr., works with the faculty and faculty wives of Southern Seminary to develop and host courses that best serve the needs and interests of Southern's student wives.

Mohler is proud that the SWI instructors reflect the virtues of Titus 2:4-5: "So that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored."

The SWI instructor's impact on the SWI students is evident to Mohler.

"I have heard from scores of women over the past 12 years who express gratitude for what they have learned through SWI," she said. "Many student wives suffer under the illusion that there is a mold that must be filled to be a true ministry wife and they fear that they don't measure up somehow. The gifted faculty wives who serve with me strive to dispel that notion and seek to excite women about their unique calling to serve alongside their husbands."

In 2007, Mohler and SWI initiated Seminar Saturday, a day-long event that offers SWI students and women outside of the seminary community the opportunity to take courses not typically offered in SWI. On March 13, SWI will host its fourth Seminar Saturday event at The Legacy Center on Southern's campus.

"The idea is to address specific issues

within our general subjects of interest related to worldview, spiritual disciplines, counseling, marriage, parenting and homemaking," Mohler said. "An additional benefit of an event like this is that it allows us to widen our audience to include local churchwomen and extension center spouses, for example. We are especially excited about our alums returning to campus and bringing their (church) staff wives with them."

Mohler said that many come from out of town to attend Seminar Saturday and find it so beneficial that they make the event an annual trip. Just like SWI as a whole, Mohler said the scope of the Seminar Saturday curriculum is purposefully diverse. For 2010, Mohler and Kristi Hunter, SWI's Garrett Fellow, have worked with the SWI faculty to develop a lineup of 12 new Seminar Saturday courses.

"Drs. William Cutrer, R. Albert Mohler Jr., Bruce Ware and Jaye Martin are joining us for the first time along with 10 faculty wives and two student wives," Mohler said. "We are pleased to staff the entire event from within the Southern Seminary family this year."

The 2010 Seminar Saturday curriculum includes:

1. "Cultivating Contentment," Jodi Ware.

2. "Pursuing Adoption or Supporting Those Who Are," Maria Moore and Kristi Hunter.
3. "How Not to Raise a Heathen," R. Albert Mohler Jr.
4. "Helping Women Help Others in a World Consumed with Pornography," Sharon Beougher.
5. "Advice for the Early Years of Marriage," Dr. and Mrs. Bill Cutrer.
6. "Hiding God's Word in Your Heart: You Too Can Memorize Scripture," Mary Mohler.
7. "Homeschooling More than One Child/Stage," Danna Stinson.
8. "How to Bring Big Truths about God to the Young Hearts of our Children," Bruce Ware.
9. "Women Leading Women: Enlisting Teams," Jaye Martin.
10. "My Husband: My Ministry," Karen Allen.
11. "Couponing 101," Gretchen Wright and Elizabeth Nuss.
12. "Conversational Ministry: Influencing Transformation," Nora Allison.

The cost of the entire Seminar Saturday is \$15, including lunch. Registration and seminary selection information is available at www.sbts.edu/women. More information on SWI is also available at that link.

RESOURCE:

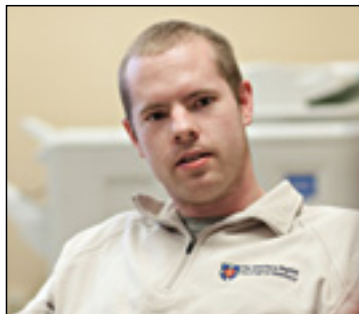
Matt Chandler exclusive video shorts

Matt Chandler talks about church planting and what it means to be missional.

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



with **Steven Dresen**



A cross section of the student body of Southern Seminary

When did you start at Southern?

August 2008.

Where did you go to College?

Brewton-Parker College in South Georgia, where he majored in Christian studies.

What confirmed your call to ministry?

“I got saved after high school in June 2003 while I was in the Navy (where he received a medical discharge) and after that discharge it took me a while to realize that I needed to be involved in a local church. Upon joining the local church I started feeling God leading me toward ministry, which pointed me in the direction of Brewton-Parker. Through serving in the local church and in my Baptist Collegiate Ministry, doing summer mission trips, spring break trips and winter break trips, God really confirmed His call to ministry on my life.”

What track are you in at Southern?

Advanced M.Div. in the School of Theology.

What has been your most impactful class so far?

“Calvin and the Reformed tradition with Shawn Wright. Being able to read through the ‘Institutes’ and seeing how pastoral Calvin’s concern was in all of those areas of theology has been impacting.”

What church are you a member of?

Clifton Baptist Church. Dresen teaches a 2-year-old Sunday School class.

What formative things are you learning in seminary?

“Be flexible. You can’t think that you have your path laid out: you are not the one who lays that out. When I first came to Southern I thought I would do the Advanced M.Div. in the Billy Graham School and then go into international church planting. But my first week of classes, health issues arose for me again and closed the door on that. Now, I am looking to do Ph.D. work in church history and I would like to pastor and teach.”

Where do you work?

Chick-Fil-A in the Mall St. Matthews.

What are your two favorite books in addition to the Bible?

“Calvin’s ‘Institutes’ because of how deep and rich to read it is and ‘Memoir & Remains of the Reverend Robert Murray M’Cheyne’ by Andrew A. Bonar because he is one of my heroes in ministry.”

What advice would you give to new students?

“Make sure that you have your devotional time set. It is easy to let other things distract you and take away time from that, so you need to make sure you are devoted to that first and foremost.”



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

@albertmohler

Looking at a beautiful winter landscape of snow & seeing the Gospel: “Though your sins be as scarlet, they shall be white as snow.” Is 1:18

<http://twitter.com/albertmohler>

@DrMoore

SBTS down again for snow. SWBTS and SEBTS last week. If NOBTS or GGBTS are snowed in, I’m going to start getting worried.

<http://twitter.com/DrMoore>

@davidprince

Baptized a new brother in Christ from Bhutan, prayed with a brother from Congo, shared Christ with a man from Iran. God is at work at AABC.

<http://twitter.com/davidprince>

RESOURCE:

Avatar, Eden and the Kingdom of Christ

Video of a panel discussion moderated by R. Albert Mohler Jr. with Russell D. Moore, James Parker, Mark Coppenger and Ted Cabal.

<http://www.sbts.edu/resources/chapel/chapel-spring-2010/panel-discussion-eden-avatar-and-the-kingdom-of-christ-just-what-are-we-to-do-with-popular-culture/>

Bird illustration Copyright © 2009 Luc Latulippe



Russell T. Fuller

Professor of Old Testament Interpretation

By Jeff Robinson

What do the National Rifle Association and the Evangelical Theological Society have in common? Russell Fuller.

Fuller, professor of Old Testament interpretation at The Southern Baptist Theological Seminary, is a member of both organizations and the two memberships, perhaps more than anything else, spotlight two of his more obvious passions: filling young student minds with Old Testament Hebrew and discharging high-caliber firearms.

Clint Eastwood of evangelicalism

Students have jokingly called Fuller “the Clint Eastwood of evangelicalism” for the boot camp seriousness he brings to the teaching of Hebrew. But one descriptor will never be attached to his name: flippant about the Scriptures.

“When I came to seminary, I recognized that very few people are using their Hebrew in ministry,” Fuller said. “So, I said, ‘I’m really going to try to teach people Hebrew here, and it is going to be hard.’ If I could make it easy, I’d make it easy. My goal is that if even five percent of my students use Hebrew in their ministries, it would be a huge success.”

Fuller’s method of teaching the biblical languages is as unique as it is rigorous; he learned it from one of his professors, Isaac Jerusalem, at Hebrew Union College, where he studied biblical Hebrew in the late 80s and early 90s. Students in Fuller’s Hebrew classes spend hours completing drills at dry erase boards learning how syllables break down and how vowel pointings work, among other aspects of biblical Hebrew.

Drill sergeant or softie?

Fuller, like a faithful shepherd/drill instructor, observes students individually as they work at the boards, encouraging the industrious, assisting the strugglers, awakening the drowsy, upbraiding the slothful. Fuller says his no-nonsense approach to teaching Scripture is a product of the seriousness of the subject matter; ministers must not trifle with the things of God.

“As far as my teaching style, I learned a lot from Jerusalem,” Fuller said. “He was tough. If you didn’t want to pay attention and wanted to goof off, he could be brutal. But if you paid attention and showed that you would work hard, he loved you.

“As far as my reputation goes, it’s all perception. I can just be crusty in my personality. But I sort of play a role, act a little bit. It’s all theatrics, all in fun, and the students know that. I do want students to know that I mean business. If you want to come in and goof off, you’re going to have a hard time. I want students who are serious about studying and not those who are just there because Hebrew is a hoop they are required to jump through.

“But once you have established that you are going to work hard for me, we are going to have a great time. We are going to cut up and enjoy it so long as we understand the rule, which is, we are going to work hard. My goal around here is not to be Mr. Hard. But Hebrew is difficult by its very subject matter, and I want students to learn it.”

Conversion and Bob Jones U.

A native of Atlanta, Ga., Fuller grew up going to church, but it wasn’t until the age of 15 that he truly heard and fully understood the Gospel. God opened the teenager’s eyes to the reality of his sin and the grace of God found in Christ, and he was converted.

“That’s when I heard the Gospel for the first time and I really understood it,” Fuller said. “Before that, they would talk about Abraham and I thought they were talking about Abraham Lincoln — I’m not kidding. The first time I heard the Gospel at 15, it was like bells went off, and I understood.

“Obviously, I couldn’t give you good theology at the time, but I knew that this was it, and that was when I repented of my sins and was converted. At that moment I started studying. My classmates would ask me questions about the Bible and, for some reason, I had to find out the answers to their questions. So, I’d go study the Bible. It changed my life.”

Fuller completed his undergraduate degree in business at Bob Jones University in the mid-



80s and went to work for Georgia Pacific in his hometown of Atlanta.

But the pull of theology and the biblical languages he had encountered at Bob Jones proved irresistible. Fuller surrendered to full-time ministry and left the business world for rigorous training in Hebrew, first at Dropsie College, then at Hebrew Union.

“I remember being in a Bible doctrines class (at Bob Jones), and I really felt my call there,” he said. “Scripture, theology, studying all of these things was just consuming me and I knew then, ‘This is what I’ve got to do in life.’ I knew I could do other things, but nothing else was going to make me happy. It’s not just teaching; I also love to preach; I love the whole gamut of ministry — I like Old Testament, New Testament, systematic theology, I love all of that stuff, not just part of it.”

Coming to Southern

Fuller began teaching at Southern Seminary in 1998 after two years at Mid-Continent University. He teaches Hebrew, Old Testament and other classes with a single goal in view: preparing students to preach and teach the Bible in the local church.

“It’s all about ministry,” he said. “If people are using Hebrew in their ministry, I’m thrilled, I couldn’t be happier. That’s what I am supposed to be doing. I’m not just teaching Hebrew to be teaching Hebrew. I am teaching Hebrew so people can use it in their ministry. That’s what drives me.

“It’s all about the church as well. That’s why I love teaching at Southern as opposed to a school that is just wanting to put out scholars.

Scholarship is great, but the church is everything for us. If we fail there, we have failed.”

Guns

Outside the classroom, he can be found periodically at the target range shooting one or more of his eight guns. Over the past few years, firearms have become a leading hobby for Fuller, one he has even been able to share on occasion with his son, David, and his two daughters, Christine and Katherine. One of his personal highlights was attending the NRA’s annual meeting, which was held in Louisville in May 2008.

“It is a joy to shoot,” Fuller said. “I have taken all my children out to get them used to it and understand what firearm safety is. I’m not a hunter, but I really like to shoot targets and collect guns.”

Book:



“Invitation to Biblical Hebrew: A Beginning Grammar” (co-authored with Kyoungwon Choi — Kregel: 2006)

Adams, Smith establish Center for Youth and Family Ministry in Nepal

By GARRETT E. WISHALL

As the new year began, Boyce College professors David Adams and Randy Smith helped establish a new work in Katmandu, Nepal, through the establishment of an International Center for Youth and Family Ministry.

The International Center for Youth and Family Ministry (CYM) at Boyce established the new center at Himalayan Graduate School of Theology in Katmandu, Nepal's capital, a project that has been nearly two years in the making. Adams, executive director of the CYM at Boyce, said the partnership between the two schools was facilitated by Youth Ministry International (YMI), where Smith serves as associate director.

"We are not interested in building buildings, we are not interested in raising money: we are interested in identifying schools — especially those that are IMB funded, affiliated or endorsed — that have a need for developing such a curriculum that would focus on youth and family ministry," said Adams, who is on the board of YMI and also serves as department coordinator and professor for youth ministry at Boyce. "Nepal is located between China and India, which makes it a strategic location because of the high population in those countries."

The degree program established at Himalayan Graduate School is a master of arts in youth ministry in an Asian context. The degree includes youth ministry, biblical and theological courses.

The center in Nepal is the tenth that Boyce's

CYM has established around the world, including four in Cuba.

Initially, Adams said instructors for the program will be sent by YMI, Boyce and The Southern Baptist Theological Seminary. But the plan is to phase these groups out over a three-year period, establishing trained national professors in their place.

"We don't think that the way to train nationals is to bring them back to America," Adams said. "In fact, it has been proven that when they come back to America they don't return, especially in third world and developing nations.

"So, the best thing you can do is invest your time and energy to train them in the context of their own culture. With the superior knowledge of linguistic and cultural issues the nationals do a better job training others in their culture than we would."

Professors from Boyce and Southern who will teach in Nepal include Adams, Smith, assistant professor of youth ministry at Boyce; Troy Temple, assistant professor of leadership and church ministry at Southern and youth ministry coordinator for Southern's School of Church Ministries, and Gary Almon, associate director of the CYM and assistant professor of Christian education at Boyce.

In addition to establishing the new center, Adams, Smith and recent Southern Seminary doctoral graduate Daniel Broyles taught two classes to graduate students from Himalayan Graduate School and undergraduate students from Nepal Bible College.

Adams taught introduction to youth and

family ministry, while Smith taught youth culture. Broyles split the teaching load of the two-week long courses — the three were in Nepal from Dec. 31-Jan. 16 — with both men. Adams said graduates and undergraduates were both in the classes, with the undergraduate students having a lighter course load.

The men also established a relationship with a prominent local church in Nepal that is pastored by a man who converted from Hinduism to Christianity.

"Our interest was to identify with an established school and church," Adams said.

Adams preached through a translator at the church's three Saturday worship services (Sunday is a regular business day in Nepal).

The cultural situation in Nepal makes it a prime candidate for a youth minister development program. Adams said compulsory education is in place in Nepal, but is not strictly enforced. Many 10-12 year-olds work 14-16 hour days, seven days a week, Adams said. This situation is beginning to change, however, which is leading to the development of a youth culture.

"They are very interested in training ministers in a developing nation where there is a tremendous void and vacuum where there are historically neglected, and even abused, children," Adams said. "It is very similar to what we had in America before the 1930s before we instituted child labor laws.

"There is a large youth culture that is developing where you can see the influence of MTV, American celebrities, the West. So, as they are progressing as a people some negative influ-

ences are also growing. Thus, the whole issue of training, equipping, caring for and reaching out to children and their families, to teenagers, is strategically important right now."

Nepal's location makes it a strategically important county to work in, Adams noted. The Arkansas-sized country is located in the Himalayan Mountains between population-rich China and India.

"We see this as a launching pad because some students who graduate from there can ministering in neighboring towns and areas," Adams said. "Obviously, we are thinking China and India."

Nepal is also a nation that is largely without a Gospel witness. Adams noted that 80 percent of the population is professing Hindus, while the number of professing Christians is negligible.

"It is certainly a nation that is ripe for the Gospel," he said.

For all of these reasons, Adams said establishing the Youth and Family Ministry Center in Nepal is an exciting and pioneering development.

"We are able to go grassroots and not make some of the mistakes that were made in the development of youth ministry in America," he said. "We let the secular culture dominate and control how youth culture was shaped and formed.

"We think working with this national church and being able to start the first — as far as we know — youth and family ministry major in the country (is a great opportunity)."

A passion for biblical womanhood: SBTS alum joins Revive Our Hearts

By JEFF ROBINSON

Soon, Southern Seminary graduate Liz Lockwood will begin to serve with Revive Our Hearts Ministries, but the providential path she walked to arrive there was anything but direct.

It began in 2006 with a meeting between Lockwood and Bruce Ware and wife Jodi. Having graduated with her M.Div. from Southern in 2005, Lockwood was pursuing a Theology of Ministry degree with Ware as her advisor.

"I was a little nervous at first when Dr. Ware said he wanted me to me with him and his wife," Lockwood said. "But it turned out to be one of those conversations that changed everything, just not right then."

The Wares advised Lockwood to consider working for Revive Our Hearts, an evangelical parachurch ministry to women led by author and radio show host Nancy Leigh DeMoss. Lockwood was excited about the prospect, but less excited

about one aspect of the ministry: Revive Our Hearts staffers must raise their own salaries.

"I quickly shut that door," Lockwood said. "I grew up in a Southern Baptist context with the Cooperative Program and so I had no category for that kind of approach to ministry. I was torn because I had such great respect for that ministry and Nancy Leigh DeMoss."

Lockwood completed her Th.M. in 2006 and went to work at a church in South Carolina for two years. All the while, she remained in touch with Revive Our Hearts and, after leaving the church position, decided to reconsider. At the urging of several close friends, Lockwood went away for a weekend to fast and seek guidance from the Lord.

"Revive Our Hearts was not on my mind at all when I started that weekend," she said. "But over that weekend, the Lord began kind of pricking my heart about who Revive Our Hearts.

"By the end of the weekend, I was wonder-

ing why I hadn't seen this before because of who Revive Our Hearts is and what they do is so perfectly in line with what the things that God has really put passions in my heart for. In May 2009, I officially accepted a ministry position with them."

Lockwood has raised about 40 percent of the support needed for the total monthly budget Revive Our Hearts has set for her. As she continues to seek ministry partners, Lockwood said God has used the waiting as a means of deep growth in sanctification. Both Ware and DeMoss are pleased with Lockwood's decision to join Revive Our Hearts.

"Liz brings to her work both solid biblical and theological understanding, and practical experience in church ministry," Ware said. "She is thoughtful, efficient, organized and prayerful in her approach, and I know that Revive Our Hearts will benefit much from Liz's input and hard work."

DeMoss has encouraged Lockwood during the fundraising phase of joining Revive Our Hearts and already considers her a part of the staff.

"We are excited about Liz joining the Revive Our Hearts team, because of the rare combination she brings of being biblically grounded and theologically trained," DeMoss said.

"She understands that "complementarianism" is more than a theological paradigm; it is a way of life, enabled by the Spirit that reflects the beauty of Christ and His ways and attracts others to Him."

As a Revive Our Hearts staff member, Lockwood will write and conduct research aimed at teaching and discipling women in the local church, with is the aim of Revive Our Hearts.

For more information about becoming a ministry partner contact Lockwood at liz.lockwood@gmail.com or at Revive Our Hearts at www.lifeaction.org/search/?q=liz+lockwood.

Books old and new



“The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything” by Colin Marshall and Tony Payne (Matthias Media, \$21.95)

When Mark Dever calls a book on local church ministry “The best book I’ve read on the nature of church ministry,” evangelicals had better take notice. And these are precisely the words that Dever, pastor of Capitol Hill Baptist Church, 9Marks Ministries leader and Southern Seminary trustee, wrote on a blurb adorning “The Trellis and the Vine.” And indeed the book is a deeply biblical

examination of the Gospel-centered mindset that must animate faithful church ministry. Co-authors Colin Marshall and Tony Payne wrap their arguments around the word picture of a trellis and a vine—the trellis being the church, the vine her people. The authors expose the dangers of the programmatic mindset that has plagued Western evangelical churches for decades and argue that churches are to busy themselves with a single task: making disciples to the glory of God.

Most churches, they argue, exhaust their energies maintaining the trellis and have abdicated their biblically-ordained calling of growing the vine. They write, “Structures don’t grow ministry any more than trellises grow vines, and most churches need to make a conscious shift—away from erecting and maintaining

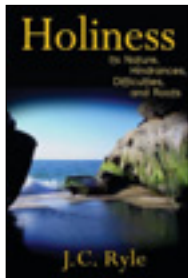
structures, and towards *growing people who are disciple-making disciples of Christ*” (emphasis theirs). Further, the authors remind the church that the Great Commission is not merely a call to take the Gospel overseas. While it certainly includes that, the Great Commission is a crystallization of the church’s call in light of all of redemptive history: to make disciples wherever people are found. The goal of Christian ministry “is to grow the vine, not the trellis,” they write.

The book opens with a number of couplets that set before readers the present state of local churches vs. what Scripture calls them to be. For example, churches must change “from running programs to building people,” it must change “from running events to training people,” it must change “from using people to

growing people” and the argument advances from there.

After identifying the problem, the book builds a robust Gospel-centered vision for training disciples who will be equipped to make strong disciples in turn. The book is a pleasurable read: it is written in a lively and engaging style, its central argument is clear and its sub-points are well organized. All in all, “The Trellis and the Vine” is spot-on in its analysis of the programmatic mindset that has crippled local congregations. Better still, it is profoundly accurate in its articulation of a robust God-centered vision that churches must embrace if they are to return to strength. “The Trellis and the Vine” is a must read for all pastors, future pastors and church leaders.

By Jeff Robinson

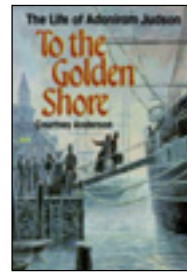


“Holiness: Its Nature, Hindrances, Difficulties, and Roots” by J.C. Ryle (Hendrickson, \$16.95)

If I could summarize the aim of Ryle’s classic book on sanctification, the following words from Bishop Ryle himself would do quite well: “I have had a deep conviction for many years that practical holiness and entire self-consecration to God are not sufficiently attended by modern Christians in this country. Politics, controversy, or party-spirit, or worldliness, have eaten out the heart of lively piety in too many of us. The subject of personal godliness has fallen sadly into the background.”

Written to challenge the rise of Keswick theology in England in the late-19th century and its more passive approach to sanctification, Ryle’s book is a definitive book on Christian living. Ryle (1816-1900), who served as the first Anglican Bishop of Liverpool, writes in a style that is alive with biblical imagery and burns with a passion to see God’s people formed in the image of Christ. For Ryle, sanctification as Scripture lines it out is no passive pursuit: it is a daily war against the world, the flesh and the devil. The genius of the book perhaps lies in its application of biblical illustrations, both negative and positive. For example, one chapter on Moses from Hebrews 11, exegetes the great OT prophet as an example *par excellence* of the daily self denial that lies at the heart of the Christian pilgrimage. Biblically-driven, theologically-informed, and Gospel-infused, Ryle’s book is one of the best non-inspired books ever written on sanctification.

By Jeff Robinson



“To the Golden Shore: The Life of Adoniram Judson” by Courtney Anderson (Judson Press, \$20)

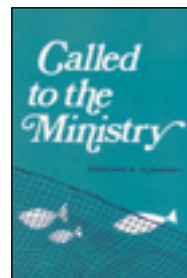
If you want to be challenged to live your life as if eternity hung in the balance for lost men and women without the

Gospel then read this book. More than 500 pages long, this book goes by like it is barely over 100 pages through Courtney Anderson’s compelling, narrative-style prose.

This biography of Adoniram Judson (1788-1850), Baptist missionary to Burma, recounts Judson’s life from conception to the grave. It walks readers through Judson’s youth as the son of a preacher, how he became a deist in college and then how the Lord used the death of one of his close college buddies to draw Judson to Himself.

Once Judson professed faith in Christ it did not take long for him to yearn to take the Gospel to those who had never heard the name of Christ. This desire drove Judson to the pioneering missionary context of Burma. The book recounts Judson’s shift from Congregationalist to Baptist as he arrived on the mission field and the many harrowing events he experienced in his efforts to reach the Burmese with the Gospel. Judson persevered through the death of his first and second wife and several offspring to establish a Gospel witness in Burma and complete a Burmese translation of the Bible. I was challenged in my own desire to spread the Gospel and make disciples through this compelling book.

By Garrett E. Wishall



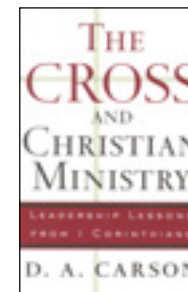
“Called to the Ministry” by Edmund P. Clowney (P&R, 1964)

Written 45 years ago, Clowney’s work addresses a question that continues to rage today among ministers and would-be ministers: how do I know if God has called me to ministry?

Clowney begins by speaking of God’s call of all believers to sonship in Christ. He then says every Christian is called to share in both the ministry of the cross and its dominion (42). While Clowney argues that every Christian is a minister, he also says notes that there are differences in the *degree of gifting* that each believer possesses (50). He says such gifting comes from God and is a mark of a call to ministry. How can men discover their gifting? One key way is to use their gifts in the context of a local church. The other key way is to consider what the church says regarding one’s gifting, particularly the church’s leaders.

In addition to the service in the church and the church recognizing gifting for ministry, Clowney says a call to ministry includes a personal *desire* to do ministry. Clowney calls such desire the most common evidence of the Lord’s calling (81). He notes that his desire sometimes precedes a gifting for ministry, in which case a man should pray that God would equip him with the needed gifts (1 Cor 12:31, Eph 6:19 and Js 1:5). In a succinct manner, Clowney addresses well the nature of God’s call to ministry in “Called to the Ministry.”

By Garrett E. Wishall



“The Cross and Christian Ministry: Leadership Lessons from 1 Corinthians” by D.A. Carson (Baker, \$12.99)

I had heard many people recommend D. A. Carson’s *The Cross and Christian Ministry*, including Mark Dever,

but had not read the book until recently. In a clear and detailed manner, Carson provides piercing exegesis of 1 Corinthians one through four and part of chapter nine. Carson then moves from exegesis into compelling interpretation and application, leading the reader to cross-centered, God-exalted ground that leaves no room for human boasting.

Carson examines the cross and preaching in chapter one, the cross and Christian ministry in chapter two, the cross and factionalism in chapter three, the cross and Christian leadership in chapter four and the importance of being a world Christian in chapter five.

I was challenged and edified by Carson’s unrelenting attack on human pride and so-called human wisdom that threatens to undermine local church ministry in a variety of ways. Carson rightly notes that cross-centered, Christ-centered ministers will “strenuously avoid all ostentatious display” and they will “abandon all cheap manipulation” (56). To do so would be to empty the cross of its power. I love the adjectives Carson uses to describe Christian preaching: “plain, clear, forceful, truthful, frank, compassionate, compelling, cross-centered” (56). Only such preaching is fitting for the message of the cross.

By Garrett E. Wishall

Mohler, Moore challenge students to hear and spread the voice of God at Give Me An Answer Collegiate Conference

By COURTNEY REISSIG and GARRETT E. WISHALL

The most fundamental question people can ask regarding the existence of true knowledge is how they can know that God speaks, R. Albert Mohler Jr. told college students gathered for the opening general session of the Give Me An Answer Collegiate Conference Feb. 12 at The Southern Baptist Theological Seminary.

“The only way we are going to have any assurance that we actually know God is if God makes Himself known to us,” Mohler told the record 415 attendees, including students and sponsors, who came from various colleges to hear God speak to them through His Word.

Mohler preached from Deuteronomy 4:9-31, telling the students that God’s voice speaking to the Israelites was confirmation that they were God’s people. Moses reminds them that they heard God’s voice, but most importantly they heard God’s voice and survived.

“The reality is that every single human creature will hear the voice of God,” Mohler said. “Not everyone hears the voice of God and survives. God’s saving purpose is that those who hear His voice will survive. God spoke to Israel so they would survive. The miracle Moses wants us to remember is that they were there when God spoke to Israel and they survived.”

Life is meaningless if God does not speak to us, Mohler noted. Everything that happens has to be explained. But because God speaks, Mohler said, we can know who we are and where we came from, and we can know of the hope that we have in Christ.

“God has spoken to us in His Word as surely as He did to Israel with His voice,” Mohler said. “In the Bible we have the inerrant and infallible revelation of God to us. God spoke to us in His Son. And what He spoke to us in His Son is our salvation. The only way we know the Gospel and the only access we have to the truth about Christ is in the incarnate Word of God.”

Russell D. Moore was the featured speaker for the second and third general sessions, Saturday, Feb. 13. In his first session, Moore — senior vice president for academic administration and dean of the School of Theology at Southern — preached from 2 Corinthians 3:12-4:6 and told the students that often our Christian witness does not work because no

one truly hears the Word that we present.

Moore said that Paul, through the Holy Spirit, calls Christians to boldness in speaking to people about the Gospel. But there is a veil covering their understanding of the Word. In addition, people hide from God’s Word, just like Adam and Eve did in Genesis, Moore said. They know that God speaks, but they are scared and run from Him.

“People are created to be able to recognize the voice of God,” Moore said. “People are built with a consciousness of

God. They are built with a conscience that points them to judgment. We suppress the truth in unrighteousness and create an illusion that enables us to live the kind of life we want to live.”

Moore challenged students to repeatedly pursue non-believers in their lives. He said we tend to give up on people, particularly if they reject us, because we assume the issue is intellectual and about winning an argument. Instead, it is about humility, not about winning the argument, when we are trying to engage with unbelievers. We have to understand that people are blinded to the Gospel, Moore said.

“Paul says our Gospel is being veiled because people are being blinded by the god of this age,” he said. “When you get angry and ridicule unbelievers, you are raging against the wrong people. There is a reptile behind all of this age. There is a god of this age who is personally working to obscure the light of the glory of the Gospel, to keep people at the status quo until they find themselves at the end of their destruction.”

In his second session, Moore preached from James 1:9-18 and reminded students that to be prepared to live in a world where God still speaks, you must understand that God is not the only one who speaks.

“The Word of Christ that is being spoken of in Scripture is everywhere being contrasted with the word of the demonic powers, with the word of the old order that is passing away,” he said. “There are many voices, Jesus says, many shepherds, Jesus says, many gods and lords, Jesus says, but only one God, one Lord, one Father and one Scripture that speaks truth.”

Moore said James reveals three areas where the conflict between the Word of Christ and the word of Satan plays out in the life of every human being who has ever lived.

First, James speaks of the question of identity. Moore said Satan tempts people in one of two ways in the area of identity: to think of themselves more highly than they ought or

Moore said everyone in the room is going through a time of temptation. Some might deny this, but everyone is. Why are men tempted?

“God is creating you with certain wants and certain inclinations: food, relationships, sex, power, glory, comfort, security,” Moore said. “He has created you for those things so that you can live in the Kingdom that He is preparing for you in Christ.

“What does the Satanic word do? Satan comes in and appeals to those things that are created good, but then tempting you to turn them ever so slightly away from Christ and in some other direction so that they become anti-Christ, so that he can destroy you then.”

Finally, James addresses the question of the future. Satan wants you to focus on the present and forget the future, Moore said. What the Word of Christ says, however, is, don’t live in the present, live in the future.



Josh Wilson led worship in Alumni Memorial Chapel at the event. Photo by Devin Maddox



R. Albert Mohler Jr. (right) responds to a question during the Q&A time at the 2010 Give Me An Answer Collegiate Conference. Mohler and Russell D. Moore (left) were the keynote speakers at the annual event that also featured Southern’s faculty in more than a dozen breakout sessions. Photo by Devin Maddox

more lowly than they ought.

Satan feeds the arrogance of those who think of themselves to highly: Moore said such people must grow in having a sense of humility that comes with understanding everything you have is a gift from God. And Satan feeds the despair of those who think of themselves lower than they ought: Moore said such people are actually self-focused and must look to Christ and find hope in the riches that they have in Him.

Second, James raises a question of desire.

“(You must) understand that you are in an internship for the end times and because that is the case you are willing to gladly endure suffering,” Moore said. “You are willing to clean toilets because you understand and know that God is preparing you to be a king or queen over the universe.

“You are willing to have wrong done against you and have people say evil things against you and have people say you are crazy because you understand and know that at the Last Day you will be vindicated.”

SBTS final collection point in Kentucky for Haiti 'Buckets of Hope' initiative

SBTS partnering with NAMB and Ky. Baptist Disaster Relief

By GARRETT E. WISHALL

As residents of Haiti seek to put their lives back together, The Southern Baptist Theological Seminary is working in partnership with Kentucky Baptist Disaster Relief to help alleviate the hunger needs in the earthquake-ravaged nation.

Southern Seminary will serve as the final collection point for the North American Mission Board's "Buckets of Hope" initiative in Kentucky. Bob Perkins, director of campus security at Southern, has worked with Kentucky Baptist Disaster Relief for years and explained the logistics of the initiative.

"The official response to the situation in Haiti from the North American Mission Board is the 'Buckets of Hope' initiative," he said. "NAMB is asking our churches to buy specific food items to put in a five-gallon bucket that will then be brought from our churches to our local associations and collection points and then picked up and brought to a central location to be packaged on pallets. Southern Seminary is going to serve as that central location in Kentucky."

Once the buckets arrive on Southern Seminary's campus, Perkins said he will be enlisting dozens of student, faculty and staff volunteers to load the buckets onto pallets and shrink wrap the pallets. The exact dates volunteers will be needed have not been finalized, but it will be sometime between March 11 and March 25.

A "Bucket of Hope" consists of a plastic five-gallon bucket packed with a standardized set of food items, according to the NAMB website. For approximately \$30 anyone can purchase the materials and assemble a "Bucket of Hope." The food contained in a single bucket will feed a Haitian family for a week. Each bucket also must include a \$10 cash contribution to cover the cost of transporting the relief buckets to Haiti.

Coy Webb, disaster relief associate for the Kentucky Baptist Convention, spent a week in Haiti with an assessment team in mid-January and met with two Haitian Baptist Conventions and representatives with the International Mission Board. These conversations led to the idea for the Buckets of Hope.

"As we talked to our Haitian Baptist partners, one of the things they suggested was putting together these buckets of food that could sustain a family for we think five or six days,"

he said. "After being in Haiti, I have a feeling Haitian families will stretch that and each bucket would probably then give a family eight to 10 days worth of food.

"As we began talking about this initiative, it has really grown. Initially, we were thinking a thousand, maybe two thousand, buckets in Kentucky. Now, I think we will probably be over 10,000 buckets in Kentucky."

Buckets of Hope must be taken to a local Baptist association in Kentucky by March 4. The buckets will then be sent to 15 cluster points across the state by March 11 before being delivering to Southern.

Buckets must be packed with a specific list of food items inside. This will ensure that every bucket quickly passes through customs. For a list of food items and instructions on how to pack each bucket, visit www.namb.net/bucketsofhope.

Each bucket must also include an envelope with \$10 cash taped to the lid. Webb said each local association will collect the envelopes and send one check of the entire amount to Kentucky Baptist Disaster Relief.

The week of March 22, NAMB will transport the buckets to Hialeah, Fla., where the Florida Baptist Convention will take over and make sure they arrive safely in Haiti.

Perkins said a company in Indiana is donating the pallets for the relief effort.

Webb said the two Haitian Baptist Conventions he talked with agreed to present the Gospel orally with the distribution of every Bucket of Hope. He noted that the situation in Haiti will require long-term relief efforts, but the Buckets of Hope initiative provides an opportunity to respond now.

"We decided that we really need to think long term because a lot of the need and opportunity to minister is going to be after the press has moved on to other news events," he said. "Hopefully, then some of the access into the country will begin returning to some type of normalcy.

"But we also realize that Southern Baptists are really aching to do something. We have been telling them to pray and giving is one of the best ways they can do something, but we could also tell from calls that we were getting that Southern Baptists wanted to do more than just pray and give dollars. They wanted something they could physically do."

For more information, visit www.namb.net/bucketsofhope or www.kybaptist.org/kbc.nsf/pages/disaster-relief.html.

The Completion of New York Hall

By STEVE JONES

On Feb. 21, 1888, Southern Seminary students began to move into the recently completed New York Hall, the first permanent home for the seminary since its establishment in Louisville in 1877.

Prior to that time, the seminary had used rented space in the public library building to house the library and lecture rooms and the Waverly Hotel had served as the dormitory. The newly constructed building served as the dormitory for seminary students and also housed lecture rooms, faculty offices and the library, while funds were raised for the construction of additional seminary facilities.



New York Hall.

James P. Boyce acquired the land to begin building a new campus in downtown Louisville in 1885. However, after making a down payment on the property, he was initially unable to raise the necessary funds from Louisville donors to cover the remaining cost of the property. With little hope of being able to raise additional building funds in Louisville, John A. Broadus traveled to New York in 1886 to

raise the estimated \$60,000 necessary for construction of the seminary's first new building. He was able to secure the necessary funds with a \$25,000 donation from John D. Rockefeller, a \$15,000 donation from Jabez A. Bostwick and additional donations from other northern donors including William Rockefeller and Charles Pratt.

Upon completion, the new building was named New York Hall in honor of the prominent northern donors who made its construction possible. The seminary catalog described the new facilities in the following way:

"The building is on Fifth street adjoining the Broadway property, in a most central, beautiful and convenient location. It is four stories high, and has a total front of 265 feet from North to South. The wing at the North end extends eastward 60 feet, and gives four recitation rooms with a gymnasium or hall for exercise, and a large room for the Library. The South wing extends 100 feet back, containing dining room, kitchen, housekeeper's department, boiler-room, etc., besides a number of lodging rooms for students in the upper stories. The first story of the central part is devoted to the Reading Rooms and offices for the Treasurer and the Faculty; the upper stories contain lodging rooms. The whole building is heated by steam. For most of the rooms open grates are also provided."¹

The students who moved into the dormitory space in New York Hall found it to be a welcomed improvement but were wary of the possibility of overcrowding as a result of growing enrollment. Alfred J. Dickinson, a student from Virginia, reported that, "The students have agreed, for the present session, to classify the rooms in suites of two, and the occupants can use one for a bed-room and the other for a study. It is feared that next year there will be so many students that two will have to occupy one room. This, to say the least, will be inconvenient."²

Dickinson went on to report that while the thought of two students sharing a 14-square foot room was an unpleasant one, the opportunities offered by the growth of the seminary outweighed the problems that it presented. He writes, "The great question with most Theological Institutions is how to get students; but the question that faces us is where to put them. This Seminary will be compelled soon to have another building, as well as several more instructors to relieve our overworked professors. Its opportunities exceed its ability. In His own time and way God will bring about these needed additions."

To learn more about seminary buildings, to see a student desk and dining room chairs from New York Hall, or to discover other archival resources available to you at SBTS, please visit archives on the second floor of the library or our website at archives.sbts.edu.

ENDNOTES

¹Southern Baptist Theological Seminary Catalog, 1888.

²A. J. Dickinson, "The New Building," *Seminary Magazine* (1888): 27.

Snow blankets Southern Seminary

Snow has blanketed the Southern Seminary campus on two occasions in the last few weeks, leading to three and a half days of class cancellations and closed offices ... and three and a half days to sled, play board games and study at home with the family or in the dorm room with friends.

Photos by Devin Maddox



Hundreds test to see if they are the match

By GARRETT E. WISHALL

The stem cell donor drive hosted by The Southern Baptist Theological Seminary Feb. 11 saw more than 500 people be tested to see if they are a match for professor Carl Stam or anyone else in need of a transplant.

"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," said Stam, associate professor of church music and worship and director of the Institute for Christian Worship at Southern.

The goal of the drive was 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.

If you were unable to attend the event, you can join the registry online at www.bethematch.org.



SBTS professor Carl Stam with his daughter Clara at the "Be the Match" stem cell donor drive at Southern Feb. 11. Photo by Devin Maddox



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

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

Tue., Feb. 23

DENNY BURK
Dean
Boyce College

Thu., Feb. 25

DAVID PLATT
Senior Pastor
The Church at Brook Hills
Birmingham, Ala.

Tue., March 2

DONALD WHITNEY
Associate Professor of
Biblical Spirituality;
Senior Associate Dean of the
School of Theology
Southern Seminary

Thu., March 4

RUSSELL D. MOORE
Senior V.P. for
Academic Administration;
Dean of the School of Theology
Southern Seminary

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.

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.

Baby recognition

For students and staff who have been blessed with a birth in recent months, there will be a baby recognition in Tuesday chapel on March 9. Please contact Student Life at 897-4015 to be included in the special recognition.

BibleWorks discount at LifeWay

The LifeWay Campus Store is currently taking orders for a special discount for students on BibleWorks 8. Students who take advantage of this offer will save \$99 on BibleWorks. The deadline for placing orders is Feb. 27 and a minimum of 10 students must sign up. Students will need to present their student ID when signing up. Please see store associates for details or call 897-4506.

Seminary Wives Institute Seminar Saturday

Seminary Wives Institute (SWI) at Southern Seminary is hosting its annual Seminar Saturday from 9 a.m.-3:10 p.m., March 13 in the Legacy Center. Participants may take up to five one hour seminars on a variety of topics. Cost is \$15, which includes lunch. Women not affiliated with Southern Seminary, including friends and neighbors are welcome to attend. Registration forms are available online but payment must be received before space is confirmed. Space is very limited and no child care is available. SWI students may take seminars for elective credit. For questions, email swi@sbts.edu. The link to the registration form is: www.sbts.edu/women/files/seminar_saturday_registration_2010.pdf.

Graduating students: composite photograph dates

Photographs for the graduation composite will be taken in the photography studio, located on the ground floor of the library (only accessible from the door outside the library). Please contact Student Resources at studentresources@sbts.edu or 897-4205 to schedule a five-minute appointment. Men should be dressed in suit and tie, and women should wear Sunday dress. Here is the photo schedule:

- Monday, March 1: 8 a.m.-12 p.m.; 1-4 p.m.
 - Tuesday, March 2: 8-9:45 a.m.; 1-4 p.m.
 - Wednesday, March 3: 8-11 a.m.
 - Thursday, March 4: 8-9:45 a.m.; 1-4 p.m.
- Make up dates:**
- Monday, March 22: 12-2 p.m.
 - Tuesday, March 23: 12-2 p.m.

SBTS hosts Taylor University Chorale

Southern Seminary is hosting the Taylor University Chorale for a concert at 7:30 p.m., Thursday, March 11 in Alumni Memorial Chapel. The 60-member vocal ensemble performs such works as Mozart's "Coronation Mass," "Chichester Psalms" by Bernstein and Faure's "Requiem." Taylor is an interdenominational Christian liberal arts college in Upland, Ind. The concert is free and is open to the public.

Ministry Resources

Vermont church planting

On Friday, March 4, Terry Dorsett, director of the Green Mountain Baptist Association in Vermont, will be on campus to meet with students. If you want to meet with Dorsett to learn more about ministry opportunities in Vermont, contact the Church Planting Center at churchplanting@sbts.edu or 897-4498.

Ministry position postings

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

Résumé service

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

Health and Rec

The Health and Recreation Center (HRC) will be open 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.

Fitness childcare

4:30-6:15 p.m., T & R
\$3 per child.

Children's programming

Kids Fit M & R 4:30-5:30 p.m.
Motor Skills T 4:30-5:30 p.m.

Gym closings

• Feb. 26-27 — All day, F & Sat.
The Main Gym and Levering Gym will be closed during the Adopting For Life conference.
• March 5-6 — 11 a.m.-11 p.m. F & Sat.
The Main Gym will be closed on Friday and both gyms will be closed on Saturday during the KBC Creative Ministries Festival.

Intramural volleyball

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

Ping Pong tournament

10 a.m., Saturday, Feb. 27.
Register at the HRC front desk in HCC 246 or by email to hrc@sbts.edu.

Racquetball tournament

10 a.m., Saturday, March 6.
Register at the HRC front desk in HCC 246 or by email to hrc@sbts.edu.

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

So, where are you headed next summer?
Have you thought about preaching in New England?
What if you could get paid and credit hours to preach weekly in "the least Christian corner of the US."



The New England Center for Expository Preaching
will be on Campus Feb 23-25 looking for someone who has what it takes to proclaim the Word of God in the northeast.
Call 603-391-7580 for an appointment. - www.NECEP.org



3 Questions WITH

Greg Thornbury
*Dean of the School of Christian
Studies and Associate Professor
of Christian Studies at Union
University in Jackson, Tenn.*

1 *How do you exhort students to apply the-ology to their daily lives and local church involvement?*

IF THEY ARE not applying theology to daily life then they are not doing theology and they are not studying theology. If you look at what Paul says when he says take heed to your life and doctrine it is like the divine “and” They are inextricably tied together (life and doctrine).

Luther once said you don’t truly become a theologian until you become a father and you change a dirty diaper. You don’t understand depravity until you are dealing with that. It is one thing to talk about it, it is a different thing to do it.

2 *What burdens do you have for the next generation of Christians? What issues do you think are going to be key for them and what things are you trying to drive home to them?*

AS I THINK about what burdens me as I am teaching 18-22 year-olds at Union University who are preparing for Christian ministry, I think about what Martin Luther King said in “A Letter from a Birmingham Jail:” if the church does not recapture the spirit of sacrifice of the early Christian community it will become no more than an irrelevant social club for the 21st century.

I think that is one of my primary burdens,

that we are at all times on the verge of becoming an irrelevant social club because we don’t have the kind of social presence, we are not truly living out the Gospel, as the early church community once did.

If you go back and look at the second, third and fourth centuries it was the living out of the Gospel in ways that the early Christians changed their communities on the ground in their local settings that was really the thing that produced a Christian empire. So, by the early fourth century Constantine is recognizing a fact that is on the ground. He doesn’t declare Christianity to be the religion of the empire by fiat, he is recognizing something that had already been taking place because Christians were living out the implications of the Gospel.

Not embodying the Gospel is always the primary concern that has been with the church and is with the church now.

3 *What would you like to see emphasized in the SBC over the next 5-10 years?*

I WOULD LIKE to see the SBC stop asking itself that question. I think there is a sort of fetishism over our own identity and our own future and probably not enough attention on our congregations that we are members of and pastors of. As a result, we spend so much time obsessing about our future that we are wasting time in the present.

Towers

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or just come and visit.

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