Playing the part: knowing the church's role in God's redemptive drama.
Thinking in Public
Mohler talks with historian and biographer Andrew Roberts about wars, leadership and interpreting history.

Marriage, Family and Seminary
Randy and Danna Stinson tell soon-to-be parents about allowing God to stretch them while in seminary.

Investigating the Jo-Bowl Legend
This month’s History Highlight looks into the lore surrounding the pop-name of the seminary lawn.

Fall Festival by the numbers
Southern Seminary’s annual fall festival required a lot of moving parts. “Towers” counts a few of them.

What we could, what we should
Kevin DeYoung and Greg Gilbert talk about their new book What Is the Mission of the Church?

From the editor:
In the course of God’s global project, he calls a people to himself and vindicates the poor, needy and oppressed. God’s instruc tion is to re-create this cosmos, with King Jesus reigning. Where do we Christians—on-lookers of Christ’s work—fit in? Some people suggest we participate with God in all he works; others claim that God gave the local church a specific role apart from all God does. That’s what Kevin DeYoung and Greg Gilbert try to determine in their new book in this “Towers,” the two authors explain their conclusion to Josh Hayes and Josh. And I survey some recent literature answering the same question.

Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.
Southern celebrates McCall on the anniversary of his presidential election

By Aaron Cline Hanbury and Josh Hayes

The Southern Baptist Theological Seminary honored former president Duke K. McCall on the 60th anniversary of his election as president of the seminary, Sept. 6.

In an unprecedented service offered only a few institutions, current Southern Seminary president R. Albert Mohler Jr. led a 9/11 Service of Remembrance and Reflection in the chapel at the Sydney Theatre, the seminary’s main auditorium.

The service was in memory of the 3,000 people killed in the Sept. 11 terrorist attacks on the World Trade Center and the Pentagon.

“Moments of grace are often rare. And this was an incredible moment of God’s grace and mercy when He led us to recover and to receive,” Mohler said.

The service included a message of repentance and prayer, as well as music and prayer from various members of the seminary community.

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Every child seeks to discover a command or request from their parents that would be direct, clear, and unyielding, the kind of thing that would do well in a test question, the question, “Why?” gets the child in one of two categories: if they answer, “Because the Lord said so,” their parents will usually fall into the doctrine preacher category. If in this instance, the rare social interaction in which the child asks why their father or mother asks why the child should take长春rice from the dotte®, the parenthesis, “Why, because we are living in God’s two kingdoms.”

This is what authors Kevin DeYoung and Greg Gilbert have written to their readers to consider in their new book, What Is the Mission of the Church? DeYoung is senior pastor of Third Avenue Baptist Church in Louisville, Ky. Gilbert is head of the Texas Baptist Christian University in East Lansing, Mich. Gilbert, a graduate of Southern Seminary, is senior pastor of Third Avenue Baptist Church in Louisville, Ky.

The authors wisely point out that in some circles, the thoughts of living in God’s two kingdoms are held as a dangerous heresy, a rejection of the church’s mission and mainstream culture. How should the church understand her dual nature in these dual contexts in which God placed her? What should a Christian think about her responsibility to education, the arts, the economy, politics or her responsibility to education, the arts, the economy, politics or

Living in God’s Two Kingdoms

Kevin DeYoung and Greg Gilbert

(Moody, $19.99), Michael Horton

Making Disciples

Wright

(Zondervan, $20), Michael Horton

Making Disciples

Wright

(Zondervan, $20)

With this in mind, the authors call for a change in theological conversations. They里斯kers a biblical grid of alternative to the normalization of something more acceptable, living in God’s Two Kingdoms.

The kingdom of God professed by the living in God’s world, that is, the church. He certainly has given the church a vocation, largely consisting of its fair and insightful assessment of this vitally important issue.

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What we should, what we could

DEYOUNG AND GILBERT TALK ABOUT THE MISSION OF THE CHURCH

“there are a thousand good things we can do, and we will do many of them. But our concentrated efforts and resources should be focused on our unique, specific mission – which we believe to be to make disciples of Jesus Christ.” - DeYoung

“Ideas...”

KD: How, if possible, would you summarize the message of the book for others?

JH: I think that I was writing to think, you would just say something like, “The mission of the church is to proclaim the gospel of Jesus and make disciples of Jesus.” So, the Great Commission as it is stated in all four Gospels and Acts is a good summary of what the mission of the church is.

KD: It’s a common idea that the church is to make the world better and there’s a lot of debate, so like they say, “building the kingdom,” “building God’s kingdom” and “serving with God to create the new heavens and new earth,” etc. All of these topics come into play. How do you address the confusion?

KD: How do you address the confusion of matters related to mission?

JH: There’s an idea that whatever we do is for “the mission of God” is necessarily the mission of the church. This rhetorically works really well. But God cares about something, why wouldn’t you think of it as your mission to be about that? But if you look more carefully

fully at the Bible, you find out that there are lots of things in the Bible that God says that’s about and a lot of things that He promises He’s going to do in the future that we as the church are not to be involved in. At all. At the end of time, Jesus is going to sack the wicked. You had better not be involved in sacking the wicked right now. It does not necessarily follow that whatever you say God promises something or care about something that necessarily follows that we are to be about it in this age.

KD: Why did you choose the young angen- gual in helping despairing souls change while also advising him or her to leave the local church as the primary venue for mission and ministry?

KD: Whatever change, whatever part of a better world you would like to see, work hard for it. You have to start with the recognition that there is no promise in Scripture that any particular change is going to happen in the world until Jesus comes back. There’s just no promise that you are going to see victory in whatever cause for which you’re working. Actually, to recognize that the kind of change you’re hoping for and envisioning is only going to come when Jesus returns. You’re freeing. You’re not caught in such a situation that when you work at it carefully, you find out it actually says that God is going to bring about a new heavens and new earth all through him. It doesn’t say that you are going to partner with him.

KD: I think you’re right that heterosexuals be a big role in the contemporary confu-

sion surrounding issues, such as and social justice. I see at least three problems: (1) reading contemporary debates back into biblical texts; (2) looking carefully at the audience (e.g., is this written to the king, to Israel, to the church); and (3) taking general concepts from individual promises that you’re going to see victory. A lot of times what you find is that there are big political and philosophical disagreements on the answer to these questions, but these questions emerge pretty much any time the “social justice” phrase “social justice” applies to everyone writing about it on any level, in any venue. Actually, to recognize that these questions have to be smuggled into a discussion. You can get everybody to agree with it without ever dealing with these questions. There, then other questions that come out after that, so unless you are really careful to define it, the phrase “social justice” is probably not that useful.

KD: My church generously allows for a four- week writing leave each summer. Without this, I wouldn’t be able to write books. For a year leading up to that leave, I’d be reading lots of books on the topic of my book. I take notes, the articles and start developing and refining ideas. That’s a time when I come to writing in the summer a good deal of the background work is already finished.

“I’m not saying indirect stuff shouldn’t be done. Sometimes something indirect can be the best use of funds. But you don’t load the church down with guilt that the lack of water in certain countries is the church’s fault and therefore the church’s responsibility.” - Gilbert

KD: How do you have any more writing proj-

ects? I’m working on a book with Mark Dever called Preaching and Preach-

ers. It’s a work to understand Martyn Lloyd-Jones’ preaching and Preach-

ing and Preach-

ers. This will, God willing, come out before Preach: Theology Meets Practice (B&H). This will, God willing, come out before Together for the Gospel in April 2012. We’ll see how that shapes up.

KD: I edited a new, 40th anniversary edition of Lloyd-Jones’ Preach and Preach-

ers (Zondervan). It will contain new headings, notes on the answer to these questions, but these questions emerge pretty much any time the phrase “social justice” applies to everyone writing about it on any level, in any venue. Actually, to recognize that these questions have to be smuggled into a discussion. You can get everybody to agree with it without ever dealing with these questions. There, then other questions that come out after that, so unless you are really careful to define it, the phrase...
Thinking in Public

The second season of “Thinking in Public” started Sept. 7. In this first podcast of the season, Mohler talked with British historian and biographer Andrew Roberts. Mohler and Roberts talked about some of Roberts’ more than 20 historical works and the vantage point history provides.

MOHLER: You have given a great deal of your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life to the task of writing about, interpreting and understanding history. Speaking to an audience interested in history, affirm your life.
Meilaender offers “perspectives on death, dying”

By Richard McCon non

On the hand, a Scripturally informed vision of death, as Meilaender
demonstrated, reminds us that “a person is not just a something, but a someone who transcend to the spiritual life. For
god created human dignity and he showed this fact in the Incarnation. And the cross he
tulminately restore it.

Both Christian theology and much of
psychology tend to see health and sickness as categorically
Meilaender’s second notion of digni
ty he called “personal dignity,” or “the
power we have to determine our own ends.”

For Meilaender, the intention of an act
must be understood as distinct from the fact, particularly in scenarios in which “allowing
someone to die under the right circumstances
may be the only option available.”

Continuing this argument, he explained that “intention may be refuted if it is both
useless and excessively burdensome on the other
the dying person must include the knowledge
that this natural life is not all there is, as well
as “protect against the dangers of comparis
on judgments” of what it means to live and die.

Second, we do not recommend taking
an entire semester off from your studies
unless you have strong reasons to believe there will be significant complications.

Although, there are no guarantees for a safe
and simple delivery with any pregnancy, your
wife may have high risk for some problems. For
instance, if there is a high-risk pregnancy
such as multiples, or if certain pregnancy-
related complications run in your wife’s family,
you want to anticipate these things and
preemptively take a lighter load. Many factors
weigh into this and you will want to make
sure you have covered your bases with your
physician as you anticipate what may or may
not be likely.

Third, we generally believe most young
have to stretch their decision making
for use of time and management of their respon
sibilities. Adding a child is a joyous occa
sion that also adds to the daily challenges of
life. Instead of taking a semester off, it may
be actually serve your family to maintain your
schedule while learning to live in a new
normal. Most young couples are surprised at
how much more they can handle in terms of
family by simply managing expectations and
priorities. By adopting a more flexible attitude,
you may in fact limit the stressful process that
god intends. Seminary itself is a great
training ground for learning theology, but also
for learning how to manage multiple tasks at
the same time. Ministry is not a 9-5
vocation and each week brings about its own
unique challenges. A decision might die
the timing ends up raising your normal
preparation time, but it allows for a better
understanding of your situation whenever
our new pace will be like?

At times, you are correct to be concerned
about your new pace and prepare for them.
You can serve your wife in this time is to encour
age her to find a Mrs. Tumnus with whom
She can spend some time and benefit from
the balancing act you are going to have the
rest of your ministry.

Finally, one of the key mistakes young
couples, particularly moms, make is to
seek out the rest of your ministry. Many young men have
seen this too. Couples, particularly moms, make, is to
sequester themselves at home alone or with
other young adults. Many ram’s heads are
told one over the years that they are tak
ing a semester off because their wives are
overwhelmed. My first question is to ask,
how many more they can handle in terms of
family by simply managing expectations and
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In the Jo-Bowl legend

HIS T ORY HIGHLIGHT

BY AARON CLINE HANBURY

A retelling of the Jo-Bowl’s history and lore

A re-telling of black-and-white photographs and historical-looking news clippings

Not many students from the South Carolina and Kentucky areas knew of a Jo-Bowl, but in 1947, a young man who began his studies in 1930 at the Presbyterian Theological Seminary, as early as 1926, had heard the stories passed down for generations that Josephus Bowl, the designation “Josephus Bowl” bears some later point. It gained that name before he arrived or at some later point. While no evidence exists to verify this, it is possible that the Jo-Bowl’s name originated in the seminary’s early years. The Jo-Bowl was named after the “ministerial Church” located in D.C. that Jesus once visited in his youth. Keisling and Jennifer found a church whose heritage they wanted to help preserve and so began, "In the flesh, the Jo-Bowl exists now every day, and the Jo-Bowl has a heritage that needs to be preserved."

"It’s not hoarding." he said. "It’s not just value, old architecture. Where I live is important to me."

At Southern, he is the associate vice president for academic resources, while, according to Keisling, he is a fancy way of saying, "library." In addition to normal administrative duties like managing budget and personnel, Keisling acts as the seminary’s chief collection-development officer. That means he spends a significant amount of time in the archives, not only reading potential books for purchase, but also reading books and libraries. The New York Times Book Review, New York Times Review of Books, and other resources are kept close to the library’s network.

From the choosing neighborhoods in which he decides to live in addition to religious, ecclesiastical, and cultural life, the Jo-Bowl is certain preservation in Keisling’s life. Because of Dever’s friendship with Southern’s president, R. Albert Mohler Jr., when the seminary’s library needed a new director, Keisling decided to become a librarian. ‘You know what, being a librarian is really not a career. It’s a calling. If you can influence one of these neighborhoods, helping to preserve cultural heritage, that’s what I want to do," Keisling said."

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Beyond the usual excitement and energy of being a librarian, Keisling said about his first days on campus, "I was in the Archives and I just thought I could join a local church here and see it also brought together for a banker in D.C."

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Fall Festival by the numbers

THE PEOPLE, THE FOOD, THE ENTERTAINMENT AND SETUP

SETUP

8:00 Thursday morning
Setup begins

37 hours of set-up, event and tear-down

10,244 ft of cable (just less than two miles)

1400 sq ft of fake snow

12 artificial Christmas trees

400 chairs

PEOPLE

3200 people estimated

1 White Witch

4 Royalty of Narnia

12 artificial Christmas trees

Mr. Tumnus (pictured left)

FOOD

4750 dinners served

28 bounce houses

1 White Witch

2 long lines

4 horses

$18,000 of Chick-fil-A food donated

500 swords given away

ENTERTAINMENT

4 movies shown in Heeren Hall during the week

The Lion, The Witch and The Wardrobe, Prince Caspian, Voyage of the Dawn Treader and Shadowlands

1 Celticish, Bluegrassy band named The Demerits

2 jousters from Canadian performance team

500 swords given away

13 medieval tents full of snow-cones, facepaint, cotton candy and more

8:00 Thursday morning
Setup begins

Young and old stood waiting in the dimly lit hallways among the sights and sounds of an early 20th-century train station. When six o'clock came, they passed through wardrobe-like a web of fur coats. On the other side they found a snowy sidewalk and lamp stand reminiscent of C.S. Lewis’ fictional world, Narnia. Southern Seminary’s annual Fall Festival welcomed the entire community to an evening of swords and horses, Turkish Delight, an ominous witch and hours of Naria fun.

But transforming a seminary lawn into a storybook land wasn’t easy. Here’s a sample of some of the things that went into making a local Narna.

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After a busy first two months, the fall semester is in full swing. First up in October is fall break, a much needed week off from course lectures. The second week of October is Heritage Week, with the seminary welcoming its Board of Trustees for their regular meetings. Heritage Week means a special three-church week featuring Drs. Mohler, Moore and trustee David Dykes. Later in the month, the School of Theology will welcome University of Chicago’s Jean Bethke Elshtain, one of the nation’s foremost political intellectuals, to give the Norton Lectures, Oct. 24-28.

Health and Rec

The Health and Recreation Center (HRC) will be open: M, T, W, 8 a.m. – 10 p.m.; Th-Sat, 9 a.m. – 9 p.m.; Sun, 9 a.m. – 3 p.m. The cost is $5 for one hour. Children ages six weeks to 12 years old are welcome. Parents must remain in the HRC and be working out or attending an aerobic class.

Swim lessons

3:30 p.m. – 6:30 p.m., Wednesdays and Fridays, Oct. 14-28.

The cost is $20 per child. Registration will begin at 9 a.m. on Saturday, Oct. 29. Must register and pay with cash or check (in person at the Health and Recreation Center front desk). For more information, contact Andy Huber at ahhuber@sbts.edu.

Parents’ Night Out

Friday, Oct. 21, 6:30 – 9:30 p.m.; and Saturday, Oct. 22, 6:30 – 9:30 p.m. Enjoy a night without the kids. The Health and Recreation Center will provide the childcare. Registration for the PMG will begin Sept. 21, 9 a.m. on Saturday, Oct. 22 and will close Wednesday, Oct. 19 at 4 p.m. for the Oct. 21 outing; and registration for the PMG will open Saturday, Oct. 22 and will close Wednesday, Oct. 26 at 3 p.m. The cost is $15 for one child and $20 for two or more. Register at the HRC front desk.

Faculty/Staff vs. Boyce Bulldogs

Friday, Oct. 28, 9:30 p.m. Join us in the Main Gym as the Boyce Bulldogs take on the faculty and staff.

Racquetball tournament

Saturday, Oct. 29, 10 a.m. Register at the HRC front desk or by emailing hrc@sbts.edu.

Billiards tournament

Friday, Nov. 4, 9 p.m. Register at the HRC front desk or by emailing hrc@sbts.edu.

Towers

Credit: Dr. Greg Belver (Norton Lectures Jean Bethke Elshtain)

Nanny needed

Local Rolling Hills family needs a nanny to care for two children, four and six years old, from 2 p.m. to 6:30 p.m. Mondays, Tuesdays and Fridays. Those interested should email Ladora C. Summit at ldc.summit@gmail.com.

IMK contact

Jan Kesarsky, M.Div., graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If you are interested in talking with him, you may contact him at jsclauson@gmail.com.

2012-12 mission trip opportunities

Participate in a domestic or international mission trip through the Great Commission Center this year. Niger, Africa – Spring Reading Days, April 9-11, application deadline Feb. 5, 2012

South Asia, Central Asia, China, New York City, West Virginia – Summer 2012, application deadline Feb. 17, 2012

Visit www.sbts.edu/gcc for more details. To apply, submit an application online and bring a $100 non-refundable deposit by the Great Commission Center.

Worship song recording project

The Division of Biblical Worship in the School of Church Ministry is seeking original worship songs written by students from Southern and Boyce. We are planning a pilot recording project to be released in late spring 2012 of songs from Southern. If you would like to submit a worship song you have written for consideration, please contact Bo Warren, awarren@sbts.edu. Submissions are needed by Oct. 15.

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

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

*Become a fan of the HRC on Facebook and follow us on Twitter (@SBTHRec).
How has this generation’s view of morality changed from generations past?

I think we are in the process of raising a generation of people who are relativists. Not theoretical relativists, but practical relativists. That’s what “diversity” has come to mean. It means, “You have your way of thinking and I have mine. And as long as you don’t tell me to change mine, I won’t tell you to change yours.” It’s sort of self-protective devise. So they’re kind of practical relativists.

What is the greatest ethical dilemma of our time?

I’ll give you an answer I don’t think most people would give. I’m thinking specifically for Christians in the United States – obviously, there are other global issues. I think the biggest dilemma is figuring out how to let Christian beliefs enter in and shape public medical questions. What we’ve tended to do is say, “That’s important, but it’s private.” It’s not finally satisfactory. Thinking about our views and how to let those views shape larger public, I think, is a huge task.

How did you get to be an ethicist and theologian?

When I was in seminary, I knew, if possible, I wanted to go on to graduate school. I thought student life was great. I was married and had one child when I graduated from seminary, so if I hadn’t gotten a great fellowship, I wouldn’t have gone on, but I did. I was always interested in ethics and politics in a kind of simple-minded way. When I got my degree, I suppose if I hadn’t gotten a teaching job, I would have been a parish minister and that’d be okay with me. But I got a job and then kept and it. And now it’s just who I am.