

# SOUTHERN SEMINARY



—  
**WORSHIP IN SPIRIT  
AND IN TRUTH**  
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## The Recovery of True Worship

**I**n *The Brothers Karamazov*, Fyodor Dostoyevsky’s Grand Inquisitor offers this insight into fallen human nature: “So long as man remains free he strives for nothing so incessantly and so painfully as to find someone to worship.”

Though the Grand Inquisitor falls far short as a reliable guide to theology, at this point he is surely correct. Human beings are profoundly religious — even when we do not know ourselves to be — and humans incessantly seek an object of worship.

Yet, human beings are sinners, and thus our worship is, more often than not, grounded in our own paganism of personal preference. The fallen human heart is indeed an “idol-making factory,” always producing new idols for worship and veneration. That corrupted factory, left to its own devices, will never produce true worship, but will instead worship its own invention.

But Christians are those who have been redeemed by the blood of the Lamb, incorporated into the body of Christ and are then called to true worship as regulated and authorized by

Scripture. Worship is the purpose for which we were made — and only the redeemed can worship the Father in spirit and in truth.

But, do we?

The British philosopher Roger Scruton once advised his fellow philosophers that the best way to understand what people really believe about God is to observe them at worship. Theology books and doctrinal statements may reveal what a congregation says it believes, but worship will reveal what it really believes. If so, we are in big trouble.

God.” True 50 years ago, those words now serve as a direct indictment of contemporary worship.

At the worldview level, we must face the fact that modernism collapsed transcendence in many minds. The focus of worship was “horizontalized” and reduced to human scale. Worship was transformed into an experiment in “meaningfulness” as judged by the worshiper, not an act of joyful submission to the wonder and grandeur of God.

While all Christians affirm the necessity and reality of the experiential dimension of faith, the experience must be grounded in and accountable to the Word of God.

Hughes Oliphant Old once summarized Christian worship in terms of “its sense of the majesty and sovereignty of God, its sense of reverence, of simple

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***Worship is the purpose for which we were made — and only the redeemed can worship the Father in spirit and in truth.***

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Years ago, A.W. Tozer lamented that many churches conceive of worship as “a maximum of entertainment and a minimum of serious instruction.” Many Christians, he argued, would not even recognize worship as “a meeting where the only attraction is

dignity, its conviction that worship must above all serve the praise of God.” As Old recognized, this path of renewal “may not be just exactly what everyone is looking for.”

Looking for it or not, this is the only path back to the worship God seeks.

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## News



## At SBC luncheon, Mohler announces alumni of the year and initiative to reach the unreached

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, announced G. Bryant Wright and John A. Folmar as distinguished alumni of the year at the Southern Seminary alumni luncheon during the annual meeting of the Southern Baptist Convention (SBC), June 20, 2012.

Wright, a master of divinity (M.Div.) graduate from Southern in 1979, is senior pastor of Johnson Ferry Baptist Church in Marietta, Ga., and a two-term president of the SBC. Folmar, who earned his M.Div. from Southern in 2003, is pastor of United Christian Church of Dubai in the United Arab Emirates.

Mohler also told the alumni and friends gathered at the luncheon that Southern Seminary has identified the Meskhetian Turks as a people group to target with the gospel of Jesus

Christ. At the 2011 annual meeting of the SBC in Phoenix, Ariz., Tom Elliff, president of the International Mission Board (IMB), and then-president Wright jointly called on Southern Baptist churches and institutions to “embrace” an unengaged, unreached people group for the purpose of spreading the gospel to the nations.

The IMB, an entity of the Southern Baptist Convention, defines “unreached” as a people group with less than two percent evangelical population and “unengaged” as a people group with no identifiable Christian presence and for whom no mission strategy exists.

The Meskhetian Turks are, despite their name, not from Turkey. Instead, the Meskhetian Turks are a people of about 300,000 who live in the Russian Federation. World War II scattered the Meskhetian Turks and they have since remained an especially elusive group to engage, with a number of attempts in the past seldom progressing beyond the information-gathering stage.

Louisville, Ky., the location of Southern Seminary, houses a community of 60 to 80 Meskhetian families

(somewhere between 500 and 800 individuals). Efforts to reach the Meskhetian Turks will begin by reaching out to the Louisville community, Mohler explained.

Closing his address at the luncheon, Mohler surveyed the happenings around Southern Seminary during the past year. He also explained the increasing need for faithful theological education in days that require well equipped pastors, missionaries and teachers.

“We’re up to this,” he said. “But we need each other. It is moving to imagine how the lives gathered together, gather to become a part of that long line of faithfulness that came before us at The Southern Baptist Theological Seminary.”

Mohler affirmed Southern Seminary’s commitment to the seriousness of her task, the urgency of her vision and the credibility of her alumni.

This commitment, however, is only a means to an end. He explained:

“We have a job to do, and it’s not done when we graduate; it’s not done when we retire; it’s not done until Jesus comes. It’s not done yet.” —SBTS COMMUNICATIONS

## Stinson talks manhood on FamilyLife Today

Randy Stinson, a father of seven and dean of the School of Church Ministries at Southern Seminary, participated in a two-part interview with FamilyLife Today radio show about biblical manhood.

In part one, Stinson tells FamilyLife radio's Dennis Rainey and Bob Lepine how his sports-loving family opted out of baseball in order to give his kids a bigger vision of the world.

In part two, Stinson lists some of the valuable things a father should teach his son before he leaves home, including building a fire, camping, carving a turkey, lighting a grill and tying a tie. He talks about the importance of a father casting a vision for his family, and then leading them in practical ways to reach their goals.

—SBTS COMMUNICATIONS

Audio of the interviews is available at the FamilyLife Today website: [www.familylife.com/audio](http://www.familylife.com/audio)



## Southern's campus loses smokestack after almost 90 years

The smokestack standing on the edge of Southern Seminary's main campus for nearly a century came down in August.

Constructed around the same time as Norton Hall in the early 1920s, the smokestack supplied steam-based heat to campus facilities for seven decades as part of a coal-fired boiler system.

In 1971, lightning struck the 160-foot tall smokestack, which also boasted aviation lights, causing workers to remove nearly 25 feet of the damaged structure.

Southern Seminary replaced the coal-fired boilers with natural gas boilers in 1998, rendering the smokestack obsolete.

Deteriorating conditions forced the seminary to tear down the smokestack. —SBTS COMMUNICATIONS





## Temple named alumnus of the year from Liberty

Liberty University awarded Troy Temple with its “alumnus of the year.” Temple currently serves at Southern as the associate dean for masters studies in the School of Church Ministries, associate professor of youth and family ministry and the executive director of the International Center for Youth and Family Ministry.

The award is in conjunction with Liberty’s *Youth Emphasis Week*, sponsored by the Center for Youth Ministries.

Temple received the award when the university invited him to preach before students within its School of Religion.

When asked about the meaning of the award, Temple replied, “From the moment that I arrived at Liberty, I was mentored and taught by dozens of the most godly youth ministry leaders in the country. Receiving this award is a result of the investment they have made in my life through a university that has shaped who I am and the family that God has given me.”

Temple, who has ministered at churches in Florida, Kentucky, North Carolina, Virginia and Indiana, also taught for five years in Liberty’s youth ministry department. —ANDREW WALKER



## Mohler addresses Chick-fil-A controversy at CNN Belief Blog

At CNN’s Belief Blog, R. Albert Mohler Jr. addresses the controversy surrounding Chick-fil-A and its president Dan Cathy. Mohler is president of Southern Seminary.

The controversy began when Cathy revealed to a Baptist newspaper that his views of marriage reflect those of the Christian tradition. To a different media outlet, he disclosed his concern

“Civic officials in some of the nation’s largest and most powerful cities have openly threatened to oppose Chick-fil-A for the singular reason that its president openly spoke of his Christian convictions concerning marriage.”

He concludes by calling the aggressive opposition to Chick-fil-A a sign of the length to which those who oppose the Christian perspective of marriage are willing to take the debate.

“This country is deeply divided over the issue of same-sex marriage, and the controversy over Chick-fil-A is an ominous sign that many of the proponents of same-sex marriage are

The threats made against Chick-fil-A betray the principle of religious liberty that is enshrined within the U.S. Constitution.

for a generation with the “audacity to redefine what marriage is all about.”

Shortly after, city officials in Boston, Chicago and New York publicly condemned Cathy’s statements and vowed to oppose the expansion of Chick-fil-A in their respective cities.

“The threats made against Chick-fil-A betray the principle of religious liberty that is enshrined within the U.S. Constitution,” Mohler writes in Belief Blog’s “My Take” column on July 31.

quite willing to violate religious liberty and to use any and all means to silence and punish any individual or organization that holds the contrary view — a view sustained by the voters in 29 states by constitutional amendments.” —AARON CLINE HANBURY

Mohler’s entire article, “Chick-fil-A controversy reveals religious liberty under threat” is available at Belief Blog’s website: [religion.blogs.cnn.com/search](http://religion.blogs.cnn.com/search)





## Southern Seminary to offer hybrid modular courses beginning fall 2012

As of fall 2012, Southern Seminary offers select courses in a new, more flexible format: hybrid modular.

The seminary has offered modular courses in “J-Terms” for several years, enabling students to take a whole course in five days. Hybrid modular courses blend online course lectures and discussion forums with an intensive on-campus experience.

The result is that now, in only eight days, students can earn up to 13 hours of on-campus course credit. Since more than half of the hours in each course involve face-to-face instruction at Southern’s campus in Louisville, Ky., all 13 hybrid modular hours count as on-campus credit. What this means is that a student can earn all required on-campus hours for a master’s degree in only two eight-day segments. Students can earn the remainder of the degree through online courses, at extension centers or at the seminary’s campus in Louisville.

The fall 2012 inaugural offering of hybrid modular courses includes a blend of theology, biblical studies, practical ministry and even one language course.

Hybrid modular on-campus sessions begin on the Wednesday of fall reading days and spring break each year, and they conclude the Wednesday after, respectively. The online component of each course begins and ends along with the semester. —TIMOTHY PAUL JONES

Those interested in taking a hybrid modular course for credit should visit [www.sbts.edu/online](http://www.sbts.edu/online)

## Mohler speaks to homosexuality, Christian hypocrisy at CNN

In CNN Belief Blog’s “My Take” column, R. Albert Mohler Jr., president of Southern Seminary, addresses the charge that Christians inconsistently isolate and condemn homosexuality.

After all, the Bible forbids the eating of shellfish and the wearing of mixed fabrics, among other things. Mohler points out that such ceremonial laws were given to Israel for a particular purpose at a specific point in redemptive history.

“An honest consideration of the Bible reveals that most of the biblical laws people point to in asking this question, such as laws against eating shellfish or wearing mixed fabrics, are part of the holiness code assigned to Israel in the Old Testament,” he said.

“That code was to set Israel, God’s covenant people, apart from all other nations on everything from morality to diet.”

Mohler explains that the New Testament rescinds dietary laws for Christians (see Acts 10:15). However, the Bible speaks to sexual morality in a different, unified sense.

Still, why do Christians continue to place importance on homosexuality?

Mohler explains: “In the first place, that question is answered by the simple fact that it is the most pressing moral question of our times,” he said. “Christians must be concerned about adultery, pornography, injustice, dishonesty and everything the Bible names as sin. But when my phone rings with a call from a reporter these days, the question I am asked is never adultery or pornography. It is about homosexuality.”

Mohler also deals with other “inconsistencies” people raise concerning the Bible’s witness to slavery and polygamy. He concludes by saying that Christian love requires nothing less than telling the truth about sexual sin.

“Christian love requires that we believe and teach what the Bible teaches and that we do so with both strong conviction and humble hearts,” Mohler said. “The Church must repent of our failures in both of these tasks, but we must not be silent where the Bible speaks.” —JOSH HAYES

The entire article, “The Bible condemns a lot, but here’s why we focus on homosexuality,” is available at Belief Blog at [religion.blog.cnn.com/search](http://religion.blog.cnn.com/search)





## At special forum, Frank Page discusses SBC issues

“The local church is God’s plan to attack the gates of hell,” said Frank Page, president of the Southern Baptist Convention Executive Committee to a special forum, Aug. 16. R. Albert Mohler Jr., president of the seminary, hosted Page in a discussion of major issues in the Southern Baptist Convention (SBC).

Among the many issues surrounding the convention, Page emphasized that the most important issue is not doctrinal, but rather the relevance of the SBC in the 21st century. He suggested that this methodological divide in the convention could even threaten the growth of Southern Baptist churches in the future.

Page celebrated the consistent desire among Southern Baptists to promote and expand the Great Commission. “I think Southern Baptists have grown weary of slogans and programs, but believe in the power of the gospel.”

Page explained that the Executive Committee is lowering its costs so that more Cooperative Program funds go directly to missions, but noted that the CP still depends on churches giving to support missionaries who are ready to serve. Mohler and Page discussed the challenges of a generation in which there are more missionaries ready to go than the SBC has the resources to send.

Speaking directly to those in attendance, Page encouraged Southern students pursuing church planting to also consider ministry in traditional church settings noting that an aging pastoral pool is making it so that some churches aren’t able to find pastors. However, he communicated clearly a vision of healthy churches planting healthy churches.

“We don’t need more churches in America, we need more healthy churches,” Page said, promoting traditional churches and church plants working alongside each other.

Concerning the issue of Calvinism, Page stated that he envisions unity in the convention in spite of differences concerning soteriology.

“I challenge the students and faculty at Southern Seminary to be sensitive to our convention and respect those who may not have the same theological positions you have,” Page said, desiring to “establish a dialogue that is Christ-like and filled with the Spirit of God.”

Page also called for unity around the *Baptist Faith and Message 2000*, believing it “sufficient to pull people of various soteriological beliefs together strategically and practically.”

He said he hopes the *BF&M 2000* continues to promote unity rather than arguments around theological issues. —CRAIG SANDERS

The full video of the forum discussion with Frank Page is available at [sbs.edu/resources](http://sbs.edu/resources)

## SBTS student life kicks off new office and opportunities

In effort to increase student life opportunities at Southern Seminary, the school opened a new Student Life Office this semester — right above the Health and Recreation Center in Honeycutt 230 — with new personnel and new opportunities for students.

In the Student Life Office are Grant Castleberry, student life coordinator, and Maegan Brown, Southern’s new women’s ministry coordinator. Castleberry, who came to Southern from South Carolina and is a Texas native, hopes the new office encourages students to seek the organization for assistance both spiritually and academically.

Brown, a native of Arkansas, plans to enrich the communal, relational and spiritual experience of women at Southern Seminary. Those plans include Abide, a female parallel of shepherding groups, and Koinonia, a quarterly gathering of female students and wives of students, staff and faculty.

More opportunities for students include a student leadership council, which will cultivate leadership among the student body, breathe life into the Southern community and serve students. —SBTS COMMUNICATIONS

Follow student life developments on Twitter: [@SBTSStudentLife](https://twitter.com/SBTSStudentLife), [@womenatsouthern](https://twitter.com/womenatsouthern) and [@SBTSKoinonia](https://twitter.com/SBTSKoinonia)







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# MASTER PLAN

## Deferred maintenance deferred no more: Amid crises in higher education, Southern Seminary innovates

Around the country, institutions of higher education face a persistent problem. That problem is deferred maintenance. Basically, an institution will defer addressing campus maintenance issues in an effort to reduce spending in general or to reallocate funds for more immediate needs. A recent article in *The Chronicle of Higher Education* painted a bleak picture of the deferred maintenance needs at institutions across the country.

*The Chronicle* reports that “deferred maintenance on college campuses amounts to about \$36-billion across the country, with \$7-billion of that considered urgent.”

Citing Sightlines, a higher education consulting company with more than 300 clients, *The Chronicle* reports, “the data indicates that the need for repairs and modernization has risen since the start of the 2008 recession, particularly at public institutions. At some institutions the backlog, which is not recorded on balance sheets, would rival or far exceed their net assets or liabilities.”

Moody’s Investors Service, a company that provides credit ratings, research, tools and analysis for corporations, produced a report revealing that for the 287 private colleges it rates, debt for capital projects more than tripled, from \$27 billion in 2000 to \$90 billion in 2010. This makes the need to address deferred maintenance all the more urgent.

At The Southern Baptist Theological Seminary, deferred maintenance is no less an issue. In an effort to assess the situation, the seminary hired one of the nation’s top consulting firms to evaluate the campus. The result was the quantification of the seminary’s \$52 million deferred maintenance bill.

*The Chronicle* suggests that campus buildings require “major renovations” every 25 years, and “further major renovations, or replacement, at 50 years.” Southern Seminary built many of its buildings when the seminary moved to its

current location in 1926, almost 90 years ago. Many areas of those buildings, the plumbing in the Mullins Complex for instance, have not seen an update since then.

“One of our chief responsibilities in this generation is to ensure Southern Seminary is propelled into the future unconstrained by limitations that we have the responsibility to address now,” said R. Albert Mohler Jr., who is president of Southern Seminary. “The campus of Southern Seminary is merely a tool, but it’s a very important tool for our ability to fulfill the mission that has been entrusted to us. For that reason, we need to take responsibility in this generation to make certain that the campus continues as a great asset to our mission and does not become a liability.”

The consensus of those interviewed in *The Chronicle* seems to be that “colleges will need to adopt new strategies to get more out of their buildings.” David A. Kadamus, president of Sightlines, said that “colleges are embracing all sorts of strategies to deal with deferred maintenance. The savviest have devised comprehensive plans that deal with maintenance issues while pursuing strategic goals.”

“

Colleges are embracing all sorts of strategies to deal with deferred maintenance. The savviest have devised comprehensive plans that deal with maintenance issues while pursuing strategic goals.

The seminary’s need for a comprehensive strategy provided the impetus for its new master plan. According to Mohler, Southern’s responsibility and the growing needs of its campus “explain the significant effort to address long-term issues and take advantage of opportunities for the campus.”

Mohler said that addressing the seminary’s deferred maintenance issue is not only for the current Southern community, but for the future of the institution.





“As I head into my 20th year as president, I do not want to turn over this campus to the next generation as a time bomb about to detonate,” he said. “In spite of all of its beauty and all of its utility, there are some things that are ticking as some of these buildings approach their 90th year.”

According to Mohler, the largest area of concern is the Mullins Complex. The complex consists of Whitsitt, Mullins and Williams halls and makes up one-third of the campus. If the complex were to require plumbing or electrical replacement, the cost for each would be \$4 million. Then, updating 1926 facilities to match 2012 codes would cost at least \$4 million.

During the next 10 years, the seminary’s newly adopted and implemented master plan will defer maintenance no more. This plan will dissolve the \$52 million in deferred maintenance and position the campus for immediate and future structural and financial sustainability. Phase one will restore and update the campus, primarily in terms of housing and administrative offices.

“We are going to look at the issue in terms of its component parts,” Mohler said. “Look at what issues are the most crucial and put it together in a package that will include some fund-raising and some use of capital.” Mohler insisted

that the seminary will not draw funds for the proposed master plan from tuition increases.

During its annual meeting, the Executive Committee of the Southern Baptist Convention approved a \$20 million loan for the SBTS master plan. This loan will help repurpose the Mullins Complex as a state-of-the-art facility for Boyce College, the undergraduate school of Southern Seminary.

Phase two will advance the learning community of Southern Seminary, primarily through renovation of the James P. Boyce Centennial Library. Phase three, without requiring any firm commitments, anticipates future development.

By the completion of the first phase of the master plan, Southern Seminary will almost entirely be free from its current deferred maintenance bill. The leadership and staff of the seminary are carefully, aggressively and creatively addressing the persistent challenge of deferred maintenance – but not just as a means to keep paint fresh and building infrastructure up-to-date. Instead, the master plan eliminates long-standing maintenance needs in a way that strategically resets the campus better to fulfill its enduring mission of training ministers of the gospel.

—AARON CLINE HANBURY

## Events



## Yum! CEO promotes Christ-centered leadership in McCall Lecture

Unleash the power of others, a Fortune 500 CEO told those in attendance at Southern Seminary's second annual Duke K. McCall Lecture on Christian Leadership, Aug. 21.

David C. Novak, who is chairman and CEO of Yum! Brands, the world's largest restaurant company, spoke about "Taking People With You" at the endowed McCall Lecture. Novak carries the distinction of "2012 CEO of the Year" from *Chief Executive* magazine and recently published his first book, *Taking People With You: The Only Way to Make BIG Things Happen*.

A member of Southeast Christian Church in Louisville, Ky., Novak encouraged attendees "to cast a shadow of leadership" by imitating Jesus and "placing God in the center" when leading others.

Sharing a brief testimony about his Christian experience, Novak described his recent spiritual renewal and daily routine of counting his bless-

ings. The influential CEO stated that he ascribes to servant leadership and advised his listeners, "Take people with you to get the job done."

Novak shared his story of growing up as the first of his family to attend college and achieving worldwide success after taking over Yum! Brands when the company became independent from PepsiCo in 1997.

As to the formula for his success, Novak emphasized the importance of investing in other people.

"You've got to build on the capability of your people," he said. "And make developing leaders your top priority."

One of Novak's more popular techniques is his "recognition award," in which he hands out rubber chickens to his employees in order to recognize their achievements. Novak described this as the "soft stuff that drives hard results" because it makes others feel appreciated and achieve greater goals.

The inspiration behind Novak's idea for recognition awards came to fruition when he noticed a fellow employee at PepsiCo who had spent 40 years with the company before realizing his co-workers appreciated him.

If this employee had received encouragement earlier, Novak reflected, imagine what kind of results he could have achieved.

The subsequent recognition awards, for which Novak receives acclaim from other companies and business journals, have since developed into a global phenomenon in the Yum! company. Countless others, from restaurant managers to chain presidents, have adopted Novak's brand of encouragement.

"God has given you a unique authenticity to make a mark in leadership," Novak said, telling his listeners that they should honor God with self-awareness and by empowering others.

Through personal anecdotes of his leadership experience, Novak stressed the importance of giving credence to the ideas of others and allowing everyone to contribute to the success of an organization.

Novak closed his lecture by calling attendees to bring others to know Jesus through their leadership.

—CRAIG SANDERS

Audio and video of Novak's lecture are available at [www.sbts.edu/resources](http://www.sbts.edu/resources)





## **SBTS hosts D3 conference 2012, features Mohler, Bancroft**

Summer at Southern is generally a quieter season. During the last week of June, however, this was not the case. For the third year in a row, Southern Seminary hosted the D3 Youth Camp.

Attendees gathered June 25-28 for multiple general sessions featuring R. Albert Mohler Jr., president of Southern Seminary; Eric Bancroft, a pastor in Indianapolis, Ind.; and Kurt Gebhards, a pastor in Hickory, N.C. In addition, students attended specialized lectures in one of the conference's three areas.

The D3 conference focuses on three aspects of discipleship: leadership, worldview and missions. A student's track determines which breakout sessions he or she attended, ensuring personalized and applicable teaching.

The worldview track sharpened and challenged each student regarding their commitment to a biblical worldview in all aspects of life. And the missions track sought to confront students with a call to share the gospel with the unreached, both in the United States and abroad.

Following the conference, two groups from the missions track went out to share the gospel — one state-side and the other abroad. A group of four students went to Boston, while another group of eight traveled to Rome, Italy.

The Hoffmans, a musical group from Nashville, Tenn., led worship for D3, and Christian rap artist FLAME performed a one-night concert. —ALEX DUKE

More information about D3, including a first ever D3 winter camp come, Jan. 18-21, visit [event.sbts.edu](http://event.sbts.edu)

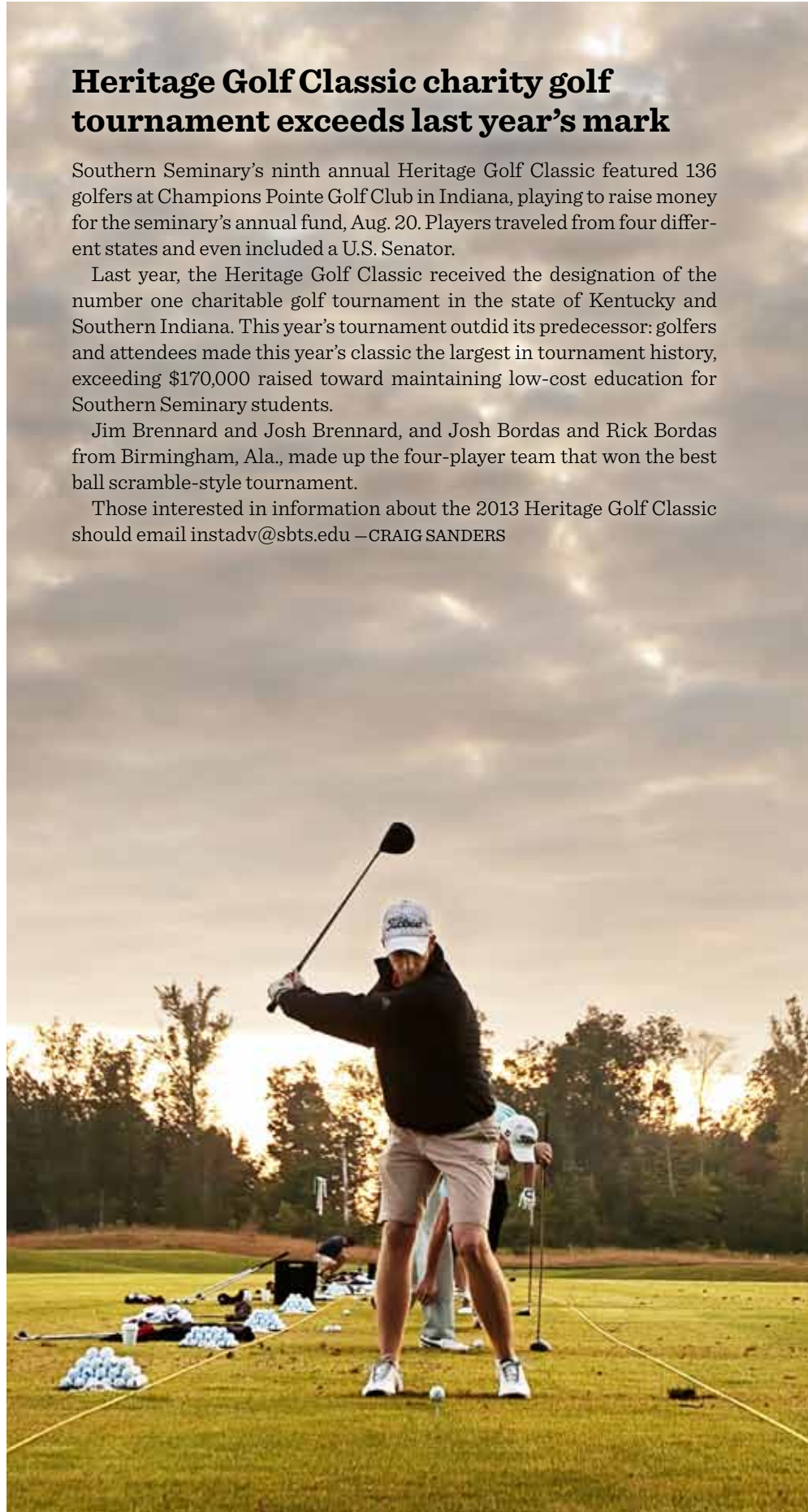
## **Heritage Golf Classic charity golf tournament exceeds last year's mark**

Southern Seminary's ninth annual Heritage Golf Classic featured 136 golfers at Champions Pointe Golf Club in Indiana, playing to raise money for the seminary's annual fund, Aug. 20. Players traveled from four different states and even included a U.S. Senator.

Last year, the Heritage Golf Classic received the designation of the number one charitable golf tournament in the state of Kentucky and Southern Indiana. This year's tournament outdid its predecessor: golfers and attendees made this year's classic the largest in tournament history, exceeding \$170,000 raised toward maintaining low-cost education for Southern Seminary students.

Jim Brennard and Josh Brennard, and Josh Bordas and Rick Bordas from Birmingham, Ala., made up the four-player team that won the best ball scramble-style tournament.

Those interested in information about the 2013 Heritage Golf Classic should email [instadv@sbts.edu](mailto:instadv@sbts.edu) —CRAIG SANDERS





# Fall Festival 2012

BUFFALO BILL'S WILD WEST CAME TO THE STUDENTS, FACULTY, STAFF AND FRIENDS OF SOUTHERN SEMINARY, SEPT. 7.

**SHERIFF** | Seminary president R. Albert Mohler Jr. presided over the festivities as the Fall Festival sheriff.



**ROOT BEER** | Belt buckle-wearing volunteers poured five kegs of root beer.



**BULL RIDING** | Aspiring bull riders tested their skills on two mechanical bulls.



**FACE PAINT** | Taron Defevers, Boyce College student, painted beards and mustaches galore for reluctant cowgirls and eager cowboys.



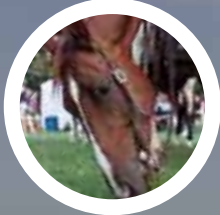
**COWBOYS** | Trevor Komatsu played it up as a cowboy with his miner hat and not-quite-corn-cob pipe.







**PERFORMERS** | Performers from Texas made their mark on the Southern community with their cowboy get-ups and Western charm.



**GOLD MINE** | Kids searched for gold in a treasure hunt at one of the stations on the lawn.



**JOHN WAYNE?** | A John Wayne impersonator kicked off the night introducing the wild West show.



## Trueman explains Luther as theological pastor at 2012 Gheens lectures

Martin Luther, the face of the Protestant Reformation, carries a complex legacy. While many laud him as a historical and theological harbinger — the Reformer who drove a nail through the heart of works-based righteousness — others lambast him as a derisive, ego-driven anti-Semite.

During Southern Seminary's 2012 Gheens Lectures, Sept. 13, Carl Trueman attempted to confront this black-and-white Lutheran consensus by shifting the predominant focus to Luther as pastor. Trueman, who is professor of historical theology and church history at Westminster Theological Seminary in Philadelphia, Pa., argued that this pastoral focus brings about a more informed understanding of both Luther's theology and method of ministry.

"Luther as pastor is surprisingly under studied," he said. "But pastoral concern provided the trigger to the Reformation, showing that theology and practice necessarily intertwine."

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Pastoral concern provided the trigger to the Reformation, showing that theology and practice necessarily intertwine.

Though disagreeing with Luther on occasion — especially regarding his views of communion — Trueman commended the seriousness with which he made every decision, both pastoral and theological.

A Presbyterian speaking to a room full of Baptists, Trueman brought his sharp application to a head.

"I hope it makes a difference to you that you are Baptists, that you understand our differences are more than the size of a baptismal fount," he said.



In his second lecture, Trueman defended Luther's assertion that the Word of God — and thus, preachers of that Word — should hold functional pre-eminence within the church. He derided those who think preaching is simply communication-as-entertainment. To Trueman, the proper paradigm is akin to an Old Testament prophet.

Borrowing from Luther, Trueman explained how the words of God in the Word of God bring life: they create

transition in Luther's church of the Mass from Latin to German. Though he often identified a need before his people could, Luther waited to address that need until they were ready.

"Luther was acutely sensitive to the pace with which his people would accept theological reform," Trueman said.

With Luther's pastoral model in mind, Trueman critiqued a contemporary ecclesiological model — namely, the "new absenteeism" in video-taught, satellite campuses. To Trueman, following in the same ilk as Luther, the physical presence of the pastor "in, with and of his people" is vital to both church health and biblical faithfulness.

Such congregations render physically present pastors, a staple of Luther's theology, "at best, optional — at worst, unnecessary."

Echoing the exhortations of Luther, Trueman concluded with a call to pastoral practice driven by biblical faithfulness, humility before a holy God and confidence in a sufficient Christ. —ALEX DUKE

Both audio and video from Trueman's lectures, "We Are Beggars: Martin Luther as Theological Pastor" are available online at [www.sbts.edu/resources](http://www.sbts.edu/resources)



## SBTS hosts conference, alumni academy for ministry marriages

The witness of the gospel and the effectiveness of ministry are at stake in marriages, according to speakers at Strengthening Your Marriage in Ministry, a first-annual conference at Southern Seminary. More than 1,000 students and spouses filled the seminary's Alumni Chapel for the event, Aug. 23.

Strengthening Your Marriage in Ministry also welcomed alumni back to Southern's campus for an Alumni Academy course.

The conference, sponsored by The John and Debbie Bethancourt Lectures for Ministerial Ethics and Family Life, included four main sessions and one panel discussion. Main-session speakers were Dennis Rainey, Russell D. Moore, R. Albert Mohler Jr. and C.J. Mahaney.

Dennis Rainey, president and CEO of FamilyLife, imparted wisdom from "40 Years of a Grace-Filled Marriage." He shared lessons from his years of marriage, family and ministry.

"Your marriage, your covenant-keeping love, will be your greatest witness of the gospel of Jesus Christ in the coming decades."

Rainey said that mankind has turned marriage into finding someone to meet your needs, rather than God's intended purpose of reflecting his image.

Moore, who is dean of the School of Theology and senior vice president for academic administration at Southern Seminary, spoke about "Moral Purity in Your Marriage," discussing adultery, fornication and pornography.

He said that husbands and wives who strive to maintain moral purity in their marriage must understand what they wage war against: the temptation of Satan.

"A faithful husband and a faithful wife are Christians who are struggling and fighting and crucifying the flesh, not only as individuals, but as a couple," Moore said.

Mohler, president of Southern Seminary, preached a sermon titled "Leading Your Family Through Ministry Crisis."

He opened speaking about the difficulties of his early years as president of the seminary with his wife and two young children, and then

offered principles for dealing with crises in ministry.

"I would not be here today if not for the grace of God in Mary Mohler," Mohler said. "There never was a moment when I was ready to cash it all in here, but there were moments when I was tempted to lose heart, but she never let me lose heart."

Mahaney, leader of Sovereign Grace Ministries, led the final session, speaking about "Marriage and Pastoral Ministry." Mahaney shared three ways for husbands to nourish and cherish their wives in the context of ministry.

He said the wife is not the pastor's associate pastor. It is the husband's job to encourage her soul and not let her be discouraged by the work she does at home. The most effective way she can serve the church is by flourishing in her role as a wife and mother.

"The most effective mothers are the most romanced wives." —ALLI HILL

Audio and video of the main sessions at Strengthening Your Marriage in Ministry are available at [www.sbts.edu/resources](http://www.sbts.edu/resources). More information about future Alumni Academy courses is available at [events.sbts.edu](http://events.sbts.edu)



## ***Understanding Scripture: An Overview of the Bible's Origin, Reliability, and Meaning***

(Crossway 2012, \$12.99), Wayne Grudem, C. John Collins and Thomas R. Schreiner, eds.

Without question, reading and interpreting the Bible is the fundamental practice of Christianity. That is why books like Crossway's new release, *Understanding Scripture*, always serve as helpful resources for the church.

Stacked with high-tier scholars and respected pastors within evangelical circles, *Understanding Scripture* deals with interpretation, canon, manuscript reliability, archaeology and the original languages. Also, the book provides a survey of salvation history and an examination of the New Testament's use and understanding of the Old Testament. Contributors include John Piper, J. I. Packer, David Powlison, Vern Poythress and others, including Southern Seminary Old Testament professor Peter J. Gentry.

Gentry's essay about the Septuagint gives an overview of the Greek translation of the Old Testament Scriptures, discussing its origin, translation, revisions and importance.

"Understanding the language of the Greek Old Testament is key to understanding the Greek of the New Testament. The Septuagint affected the language of the apostles just as the King James Version has influenced the vocabulary of Christians in our time," writes Gentry.

Packer's essay, "Reading the Bible Theologically," lists and explains four truths that give foundation to reading the Bible with a focus on the being and character of God: 1) the Bible is a guide for sinners to salvation and godliness; 2) the Bible is a handbook for worship and practice; 3) the Bible is a divinely inspired unity of narrative and commentary; and 4) the Bible is a canon focused on the person and work of Jesus Christ that also records the activities of God's covenant people before and after Christ's appearing.

In his essay, "Reading the Bible in Prayer and Communion with God," Piper defines what communion is and how the gospel relates to it before discussing how believers are to respond to God's revelation in prayer. God's Word, Piper says, is the primary basis for a person's knowledge of God.

"In all these communications, it is God himself that we most want to see. Communion with God is not merely *learning about* God but enjoying *fellowship with* God in the truth he reveals about himself," writes Piper (emphasis original).

Barely 200 pages, *Understanding Scripture* is among the best succinct introductions to the Bible. —REVIEW BY JOSH HAYES



### Excerpts from the book:

## 1

"... [The] Greek translation was often used by the apostles when quoting the Old Testament in the New Testament and was adopted early on as the ordinary Bible of the Christian church. Understanding the language of the Greek Old Testament is key to understanding the Greek of the New Testament," writes Peter J. Gentry in his essay, "The Septuagint."

## 2

"Interpreters ... need to learn how to search through Scripture to collect its comprehensive teaching on various specific themes. Students can start topical studies by reading passages listed in their Bibles' cross-references. Students of the Bible must locate concepts, not just words, to develop a theme," writes Daniel Doriani in his essay, "Interpreting the Bible: An Introduction."

## 3

"The New Testament writers exhibit these uses due to their conviction that Christians are the heirs of Israel's story; they exhibit other uses as well due to their conviction that the resurrection of Jesus had ushered in a new era, the messianic age — 'the last days' foretold by the prophets," writes C. John Collins in his essay, "How the New Testament Quote and Interprets the Old Testament."



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## ***Understanding the Big Picture of the Bible: A Guide to Reading the Bible Well***

(Crossway 2012, \$14.99), Wayne Grudem, C. John Collins and Thomas R. Schreiner, eds.

In recent years, a renewed interest in understanding the Bible's overarching storyline has emerged.

Divided into four parts constituting a brief 159 pages, *Understanding the Big Picture of the Bible* features specialists in the areas of Old Testament, New Testament and the intertestamental period. Among contributors are C. John Collins, Southern Seminary's Thomas R. Schreiner, Gordon Wenham, Darrell Bock and others.

Vern Poythress's essay "An Overview of the Bible's Storyline" begins the book, in which Poythress surveys passages throughout Scripture that speak of how God's unified plan culminates in the person and work of Jesus Christ.

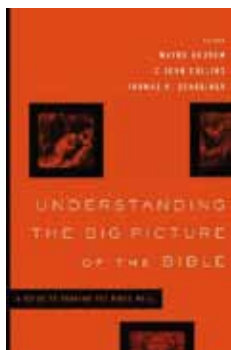
"The Old Testament as a whole, through its promises, its symbols, and its pictures of salvation, looks forward to the actual accomplishment of salvation that took place once for all in the life, death, and resurrection of Jesus Christ," writes Poythress.

In his essay, "The Theology of the Old Testament," C. John Collins, one of the book's editors, looks at the primary components of the Old Testament's storyline: monotheism; creation and fall; election and covenant; covenant membership; and eschatology.

Southern Seminary professor Thomas R. Schreiner, also one of the book's editors, contributes two essays to the volume: "The Theology of the New Testament" and "Reading the Epistles." In the former, Schreiner examines the main themes of New Testament theology, and in the latter, he considers some of the major issues related to the study of the epistles.

"The Epistles have played a major role in the formation of doctrine and Christian theology throughout church history precisely because they expound on the great themes of God's saving work on the cross. Because they reflect on and explain the fulfillment of God's promises in light of the Old Testament and the Gospels, it is particularly fruitful to study their use of the Old Testament, Old Testament allusions, and citations of and allusions to Jesus's teaching. By doing this we understand more clearly how epistolary writers understood the fulfillment of God's promises in Christ," writes Schreiner.

This relatively small book proves to be a hugely helpful read for those looking for clarity about the Bible's big picture. —REVIEW BY JOSH HAYES



**Excerpts from  
the book:**

### **1**

"The already-not-yet theme dominates the entire New Testament and functions as a key to grasping the whole story. The resurrection of Jesus indicates that the age to come has arrived, that now is the day of salvation. In the same way the gift of the Holy Spirit represents one of God's end-time promises. New Testament writers joyously proclaim that the promise of the outpouring of the Holy Spirit has been fulfilled. ... The last days have come through Jesus Christ (Heb. 1:1-2), through whom we have received God's final and definitive word. Since the resurrection has penetrated history and the Spirit has been given, we might think that salvation history has been completed — but there is still the 'not yet'," writes Thomas R. Schreiner in his essay, "The Theology of the New Testament."

### **2**

"The Epistles have played a major role in the formation of doctrine and Christian theology throughout church history precisely because they expound on the great themes of God's saving work on the cross. Because they reflect on and explain the fulfillment of God's promises in light of the Old Testament and the Gospels, it is particularly fruitful to study their use of the Old Testament, Old Testament allusions, and citations of and allusions to Jesus's teachings," writes Thomas R. Schreiner in his essay, "Reading the Epistles."

## ***Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants***

(Crossway 2012, \$45), Peter J. Gentry and Stephen J. Wellum

*Kingdom through Covenant* is Peter Gentry and Stephen Wellum's *via media* proposal for the narrative plot structure of the Bible. The covenants form the backbone and framework of the biblical storyline and serve as the means by which God progressively brings about his kingdom.

"In order to discern God's plan correctly we must understand each biblical covenant in its own redemptive-historical context by locating that covenant in relationship to what precedes it and what comes after it. When we do this, not only do we unpack God's unfolding plan, but we discover how that one plan comes to fulfillment and culmination in Christ and the inauguration of the new covenant with all of its theological entailments (see Heb 1:1-3; 7:1-10:19; cf. Eph 1:9-10)," writes Wellum.

Gentry and Wellum, both professors at Southern Seminary, do not entirely agree with covenant theology or dispensationalism. Like covenant theology, their proposed "progressive covenantalism" pays attention to the continuity of God's singular plan as it is unfolded through covenants. But also like dispensationalism, their proposal acknowledges discontinuity, namely the escalation that takes place through Scripture's presentation of the covenants.

In *Kingdom through Covenant*,

Gentry and Wellum not only demonstrate thorough exegetical grounding for their proposal, but also present the theological entailments and implications of their proposal, thus demonstrating the intimate and necessary relationship between biblical theology and systematic theology. The authors organize the book's 848 pages into three parts.

In part one, Wellum lays out the framework of the discussion, introducing hermeneutical and methodological issues, as well as the differences between dispensational and covenantal systems. Part two, chapters 4-15, presents Gentry's detailed exegesis of pivotal texts – those that pertain most to God's respective covenants with creation, Noah, Israel and David, as well as the new covenant. And in part three, Wellum summarizes the "kingdom through covenant" proposal and teases out

systematic implications of the proposal, particularly in areas such as theology proper, christology, ecclesiology and eschatology.

For anyone who wants to understand the Bible – beginning to end, part to whole – *Kingdom through Covenant* is a must-read. With this book, Gentry and Wellum present a prototype for how to do theology from textual exegesis to doctrinal excursus. —REVIEW BY JOSH HAYES



Excerpts from  
the book:

# 1

"For this reason, correctly 'putting together' the biblical covenants is central to the doing of biblical and systematic theology and thus to the theological conclusions we draw from Scripture in many doctrinal areas. If we are going to make progress in resolving disagreements within Christian theology, especially in regard to dispensational and covenant theology, then how we understand the nature of the biblical covenants and their relationship to each other must be faced head on and not simply assumed. ... This is why we believe it is time to present an alternative reading which seeks to rethink and mediate these two theological traditions in such a way that we learn from both of them but also provide an alternative — a *via media*," writes Stephen J. Wellum.

# 2

"At the heart of covenant, then, is a *relationship* between parties characterised [Canadian spelling] by faithfulness and loyalty in love. In the Hebrew of the Old Testament there is a word pair which is consistently used to express this: *hesed* and *'emet*. ... This word pair operates, then, within covenant relationships and has to do with demonstrating faithful loyal love within the covenant context," writes Peter J. Gentry.



## A more glorious vision: Gentry, Wellum talk about the story that answers questions

**EDITOR'S NOTE:** Below, SBTS writer Josh Hayes talks with Peter Gentry and Stephen J. Wellum about their new book, *Kingdom through Covenant*. Gentry is professor of Old Testament interpretation and Wellum is professor of Christian theology at Southern Seminary.

**JH:** What is the premise of your book?

**Peter Gentry (PG):** We argue that the six major covenants in the Bible form the backbone or the heart of the plot structure of the Bible. And, in terms of methodology, we provide a fresh study of those covenants with attention to the cultural setting, the linguistic data, the literary structures and always connect them to the Bible's meta-narrative.

There are a great many texts in the Bible that discuss the relationship between two or more covenants. We pay attention to these texts, and not only provide exegesis of the texts themselves, but we put them together into a super-structure that comes from the Bible itself.

**Stephen Wellum (SW):** We try to show that the covenants are how God intends for the Bible to be put together. So we want to make a contribution in moving from biblical texts to theological formulation. If our biblical formulations are to be biblical, they must be true to the Bible's own terms. So then, looking at the covenants as the way of unfolding the Bible's own terms, we draw proper conclusions of how the plan of God fits together and culminates in Christ.

**JH:** Why is this book relevant for the church today?

**SW:** There is a faith once for all delivered to the saints, but there are points of difference – nature of the church, covenant signs, eschatology – that become denominational dividing lines. The only way you can get at those points of difference and then



argue for an alternative position, is to do a renewed examination of these theologies in light of the Bible's own structure.

The dominant systems in theology today – dispensationalism and its varieties; covenant theology and its varieties – are fine as far as they go. Yet at some of the details, we think these systems go astray because they don't sufficiently consider how the biblical covenants unfold and then culminate in Christ. We attempt to offer a better way to go.

**PG:** I think it is fair to say that all denominational differences derive from your understanding of how the new covenant relates to the old covenant. And in order to answer that question, you have to put the meta-narrative of the Bible together. So actually, this book ought to be of interest to all Christians because it hits the one issue that divides us all. So I think it actually has to be much more relevant than many books out there, not because we've written this book, but because of the topic we address.

## ***The Conviction to Lead: 25 Principles for Leadership that Matters***

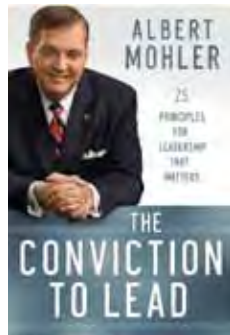
(Bethany House Publishers 2012, \$22.99),  
R. Albert Mohler Jr.

“I want to fundamentally change the way leadership is understood and practiced,” writes R. Albert Mohler Jr. in his newest book.

Mohler, who is president of Southern Seminary, contends that most definitions of leadership are in error. Leadership, he suggests, should not be merely pragmatic; conviction must define leadership. He proposes a model of leadership in which conviction drives action, inspiring and equipping others to do the same.

“My goal is to knock the blocks out from under the current models of leadership and forge a new way,” Mohler writes. “I stake my life on the priority of right beliefs and convictions, and at the same time I want to lead so that those very beliefs are perpetuated in others. If our leaders are not passionately driven by the right beliefs, we are headed for disaster. At the same time, if believers cannot lead, we are headed nowhere.”

In *The Conviction to Lead: 25 Principles for Leadership that Matters*, Mohler establishes the priority of belief, then demonstrates ways in which these beliefs find their way to practice(s). Mohler’s 25 principles range from belief and understanding worldviews, to passion and credibility; from communication and management, to moral virtues and



digital engagement; from a leader’s endurance to his or her legacy.

Many of the principles in *The Conviction to Lead* — like decision making and character — seem fairly standard for a leadership book. Mohler’s treatment of these principles, however, could not be more different from the standard. He details how the actions of a leader only makes sense when flowing from deeply rooted convictions and a fully developed worldview.

“Every Christian has the responsibility to develop a worldview that is authentically Christian, but leaders face that duty in a way that is even more urgent,” Mohler writes. “We have to be faithful in the discipleship of the mind before we can expect faithfulness and maturity in those we lead.”

The sign of a convictional leader, though, is that this robust conviction finds its way into action.

“Augustine said that the teacher must aim to move his student, much as the leader must move followers to action,” Mohler writes. “Until conviction is transformed into action, it makes no difference in the world.”

Beyond merely a business or professional-help book, *The Conviction to Lead* represents a full-orbed vision for leadership — one well worth careful attention. —REVIEW BY AARON CLINE HANBURY

Excerpts from  
the book:

# 1

My goal is to redefine Christian leadership so that it is inseparable from passionately held beliefs, and to motivate those who are deeply committed to truth to be ready for leadership. ... I want to see a generation arise that is simultaneously leading with conviction and driven by the conviction to lead.

# 2

The Christian leader can give himself to a worthy secular cause precisely because he knows of God’s love for the world and for his human creatures. But the Christian leader can never have a perspective that is limited to this world, no matter how urgent the mission may be.

# 3

Leaders who talk about the *real* world as opposed to the *digital* world are making a mistake, a category error. While we are right to prioritize real face-to-face conversations and to find comfort and grounding in stable authorities like the printed book, the digital world is itself a *real* world, just real in a different way [emphasis original]



## Putting conviction into action: Mohler talks about his new book

**EDITOR'S NOTE:** In the following, *Southern Seminary Magazine* editors talk with R. Albert Mohler Jr. about his new book, *The Conviction to Lead: 25 Principles for Leadership that Matters*.

**EDS.:** You open your book saying, “I want to fundamentally change the way leadership is understood and practiced.” Why?

**R. ALBERT MOHLER JR. (RAM):**

I think we have two cultures within evangelicalism concerning the issue of leadership. And so what we have, in exaggerated terms, are leaders who don't understand why they lead and theologically driven evangelicals who don't seem concerned to lead anything.

I realized, while thinking about this problem, that the definition of leadership is in error. I do not define leadership in merely pragmatic terms. What we need is a complete revolution of how we think about leadership; leadership needs to be defined in convictional terms. The title of my book, *The Conviction to Lead*, gets to the heart of my argument: leadership should be reconceived in terms of putting conviction into action and inspiring and equipping others to do the same.

**EDS.:** Who do you look to as an example of the model you propose?

**RAM:** One of the major discussions about leadership in the 20th century has come down to the fact that some leaders seem to inhabit positions and others seem to want to get to those positions in order to accomplish some greater purpose. For example you have two leaders such as Ronald Reagan and Margaret Thatcher who were defined in terms of conviction. People knew what they believed, elected them because of what they believed, and elected them to accomplish ends that were determined by their convictions. You never had to wonder where those two leaders were going to come down on any issue they faced simply because they were identified by their conviction



and their leadership was completely saturated with that conviction.

**EDS.:** What do you mean by the term “convictional intelligence”?

**RAM:** Howard Garner at Harvard writes about multiple intelligences. Human beings in general, and leaders specifically, need not only an analytical type of intelligence — a mathematical type of intelligence, even a relational kind of intelligence — but also an emotional intelligence. I.Q. is an important category, but it isn't sufficient to explain why some individuals are good leaders and others are not. What I noted, looking at this theory of multiple intelligences, is that conviction was missing, and that's what I want to reestablish as absolutely essential and fundamental.

So, convictional intelligence means the operational ability to move from conviction to right action and, furthermore, the ability to inspire and equip others to do the same. It starts with

the knowledge and affirmation of the truth, the embrace and the celebration of the truth. But it leads then to an understanding that shapes every way we think.

**EDS.:** What audience do you have in mind?

**RAM:** I wrote every chapter with an audience in mind like those who gather at Together for the Gospel. I wrote the book for Christian leaders and for leaders in any sphere of leadership.

Elton Trueblood, the Quaker theologian, said that every young person needs to have what he called a perpetual vision of greatness before himself. We're living in a time in which the church desperately needs leaders who are known and visible and called out and committed and ready to serve; and I hope to motivate a good many, even by means of this book, to hold up a vision that would lead them to say, “I want to be a part of that.”

## Thoughts

## A Purpose Statement for Worship

**EDITOR'S NOTE:** Carl "Chip" Stam, one of Southern Seminary's most beloved and influential faculty members, was professor of church music and worship at Southern Seminary from 2000 until his death, May 1, 2011. Below is an adaptation from an article by Stam, "Worship in the Balance." The full article is available at [www.sbts.edu/resources](http://www.sbts.edu/resources)

It is no secret that Christian churches today are interested in what it means to worship God. Look around: new books, new periodicals, new conferences, new publishing companies, new degree programs — all aimed at the study and practice of Christian worship. It is obvious that there is a strong interest and hunger for something. The pollsters would tell us that worship is definitely "in."

But is this hunger a desire really to know and respond to the God of the Scriptures, or is it an exciting new commercial market, the latest self-help emphasis for feeling good about ourselves and our programs? Are we worshipping God, or are we worshipping worship, or are we using worship as a means to build our earthly kingdoms?

These are sobering thoughts.

As planners and leaders of faithful Christian worship, we should do everything we can to read and study and pray and reflect on what it means really to worship the one true and living God.

Our purpose in the Christian church and in balanced biblical worship is to glorify God by responding to Jesus Christ through:

**Exalting him** — as Savior and Lord, Creator and Redeemer.

**Edifying the body** — the teaching and preaching ministry. Reading the Word of God. Music can teach, too.



**Exemplifying the values of the kingdom of God** — Christian unity, deference to the preferences and needs of others, sacrificial obedience, people over programs, ministry over money, Christ's kingdom over our kingdoms. This includes fellowship, nurture, prayer and social ministries.

**Evangelizing his world** — "You shall be my witnesses. Go into all the world." Start with our families. We have talked about lifestyle worship; we need to believe in and practice lifestyle evangelism as well.

**Embracing our faith heritage** — We did not invent the Christian faith in the last years of the 20th century. We are the grateful heirs of a rich biblical

faith. In the universal church there is a real sense in which we are connected to the faithful confession of men and women who have gone before us.

**Engaging the world** — Will the world transform our worship, or will our worship of God make a difference in the way we see the world around us and engage the world for the sake of Christ? Can we see the lost through the eyes of the Savior? Are we willing to use a language that is fully understandable to the people around us (Acts 17)? Do the ministry of the church and our worship of God come as a blessing to our culture?

May your worship leadership always serve to magnify the beauty of our glorious Savior. —CARL STAM



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## Toward depth and beauty: Keith Getty talks about hymn writing

**EDITOR'S NOTE:** *In a recent conversation with Keith Getty, a modern hymn writer from Ireland who tours and writes with his wife, Kristyn, Southern Seminary Magazine editors asked him about the priority of beauty and robust theology in hymn writing. What follows is Getty's answer.*

Hymn writing is neither theological propaganda nor is it a teaching tool; it's an art form. In every form of art, one person shapes something in a way that makes all of us breathe deeper

and want to live better. That's why the artistic side of hymn writing is utterly crucial, otherwise you can take anyone's sermon and make it rhyme in couplets and sing it to "Mary Had A Little Lamb."

The modern interpretation of worship music is, for the most part, pithy reflections of what God is doing. If we go back to the Psalms as the biblical songbook and look at the characteristics of the God of the Bible, I doubt if even 20 percent of the Psalms even mention that aspect as opposed to the modern canon of worship songs in the churches — which is a frightening thing.

What has happened is, by very slight change of vocabulary, having encountered God has become synonymous with a quiver of your liver when you sit in a worship service. The

flip side of that is if for some reason people don't get that feeling, then they didn't meet with God. In a sense, the worship leader has become the modern priest who brings people into the presence of God. Music, rather than accompanying the congregation in singing to the Creator of the Universe, has become level-one marketing. This "dodgy" or vulnerable generation is walking away from Christianity because they think it's manipulative. And frankly, if people have been told that a quivering liver equates to the presence of God, they deserve to think Christianity is manipulative.

I don't think that God is necessarily concerned with the shape or stanza of a song, but I think if he is to be worshiped he should be worshiped for all the beauty in which the Bible paints him. If you go back to Deuteronomy in the Song of Moses (Deut 31-32), the command is to teach people so that that teaching would be a testimony against them if they walk away.

Throughout Scripture when you see God's people singing, they sing to God, and they sing together. At a pragmatic level, we need to write songs that are rich in vibrant truth, and write songs in which every musician accompanies the artist who called the congregation to worship. Every piece of artistry a worship leader has is given to lead the congregation in singing.

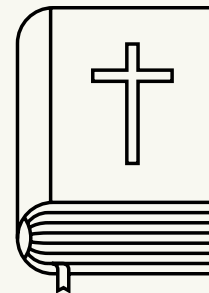
On a wider level, I think there's a calling to a higher view of art in all things. If art is an extension of life, we need a generation of serious musicians with serious thoughts who commit their lives to artistry and take that as their service to God and his church. —KEITH GETTY



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**Keith and Kristyn Getty will perform on the campus of Southern Seminary Nov. 29 for "An Irish Christmas: Keith & Kristyn Getty in Concert." Doors open at 6:30 p.m. Tickets go on sale Oct. 1 and will be available at [events.sbts.edu](https://events.sbts.edu)**

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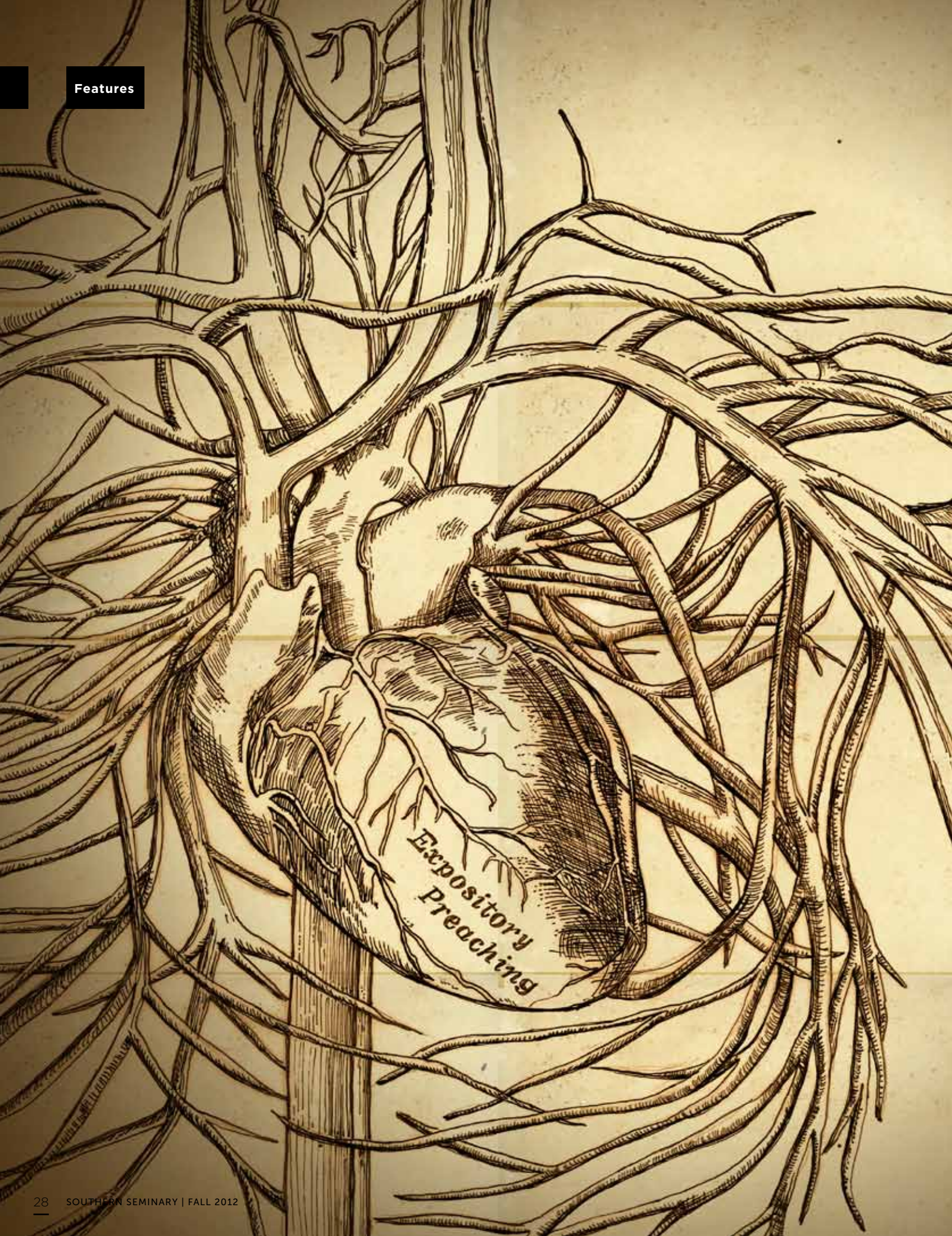
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# Expository preaching and the recovery of Christian worship

By R. Albert Mohler Jr.

**E**vangelical Christians have been especially attentive to worship in recent years, sparking a renaissance of thought and conversation about what worship really is and how it should be done. Even if this renewed interest has resulted in what some have called the “worship wars” in some churches, it seems that what A.W. Tozer once called the “missing jewel” of evangelical worship is being recovered.

Nevertheless, if most evangelicals would quickly agree that worship is central to the life of the church, there would be no consensus to an unavoidable question: “What is central to Christian worship?”

Though most evangelicals mention preaching of the Word as a necessary or customary part of worship, the prevailing model of worship in evangelical churches is increasingly defined by music — along with innovations such as drama and video presentations.

Christians often shop congregations in order to find the church that offers the worship style and experience that fits their expectation. In most communities, churches are known for their worship styles and musical programs. Those dissatisfied with what they find at one church can quickly move to another, sometimes using the language of self-expression to explain that the new church “meets our needs” or “allows us to worship.”

A concern for true biblical worship was at the very heart of the Protestant Reformation. But even Martin Luther, who wrote hymns and required his preachers to be trained in song, would not recognize this modern preoccupation with music as legitimate or healthy. Why? Because the Reformers were convinced that the heart of true biblical worship was the preaching of the Word of God.

Music is one of God’s most precious gifts to his people, and it is a language by which we may worship God in spirit and in truth. The hymns of the faith convey rich confessional and theological content, and many modern choruses recover a sense of doxology formerly lost in many evangelical churches. But music is not the central act of Christian worship. The heart of Christian worship is the authentic preaching of the Word of God.

John Stott’s simple declaration states the issue boldly: “Preaching is indispensable to Christianity.” More specifically, preaching is indispensable to Christian worship — and not only indispensable, but central.



Authentic Christian preaching carries a note of authority and a demand for decisions not found elsewhere in society.

### A NEED FOR FAITHFUL EXPOSITORY PREACHING

In far too many churches today, the Bible is nearly silent. The public reading of Scripture has been dropped from many services, and the sermon has been sidelined, reduced to a brief devotional appended to the music.

Many evangelicals are seduced by the proponents of topical and narrative preaching. The declarative force of Scripture is blunted by a demand for story, and the textual shape of the Bible is supplanted by topical considerations. In many pulpits, the Bible, if referenced at all, becomes merely a source for pithy aphorisms or conve-

nient narratives.

The therapeutic concerns of the culture too often set the agenda for evangelical preaching. Issues of the self predominate, and the congregation expects to hear simple answers to complex problems.

Authentic Christian preaching carries a note of authority and a demand for decisions not found elsewhere in society. Unfortunately, an appetite for serious preaching has virtually disappeared among many Christians, who are content to have their fascinations with themselves encouraged from the pulpit.

The faithful preacher rises in the pulpit to accomplish one central purpose: to set forth the message and meaning of the biblical text. This requires historical investigation, literary discernment and the faithful employment of the *analogia fidei* to interpret the Scripture by Scripture. It also requires the expositor to reject the modern conceit that what the text meant is not necessarily what it means. If the Bible is truly the enduring and eternal Word of God, it means what it meant as it is newly applied in every generation.

Application of biblical truth is a necessary task of expository preaching. But application must follow the diligent and disciplined task of explaining the text itself. T.H.L. Parker describes preaching as consisting “in the explanation and application of a passage of Scripture. Without explanation it is not expository; without application it is not preaching.”

### THREE CHARACTERISTICS OF EXPOSITORY PREACHING

Authentic expository preaching is marked by three distinct marks or characteristics: authority, reverence and centrality. Expository preaching is authoritative because it stands upon the very authority of the Bible as the Word of God. Such preaching requires and reinforces a sense of reverent expectation on the part of God’s people. Finally, expository preaching demands the central place in Christian



worship and is respected as the event through which the living God speaks to his people.

As Martyn Lloyd-Jones notes: “Any study of church history, and particularly any study of the great periods of revival or reawakening, demonstrates above everything else just this one fact: that the Christian Church during all such periods has spoken with authority. The great characteristic of all revivals has been the authority of the preacher. There seemed to be something new, extra and irresistible in what he declared on behalf of God.”

The preacher dares to speak on behalf of God. He stands in the pulpit as a steward “of the mysteries of God” (1 Cor 4:1) and declares the truth of God’s word, proclaims the power of that word and applies the word to life. This is an admittedly audacious act. No one should even contemplate such an endeavor without absolute confidence in a divine call to preach in the unblemished authority of the Scriptures.

Standing on the authority of Scripture, the preaching declares a truth received, not a message invented. The teaching office is not an advisory role based in religious expertise, but a prophetic function whereby God speaks to his people.

Authentic expository preaching is also marked by reverence. The congregation that gathered before Ezra and the other preachers demonstrated a love and reverence for the word of God (Neh 8). When the book was read, the people stood up. This act of standing reveals the heart of the people and their sense of expectancy as the word was read and preached.

Expository preaching requires an attitude of reverence on the part of the congregation. Preaching is not a dialogue, but it does involve at least two parties: the preacher and the congregation. The congregation’s role in the preaching event is to hear, receive and obey the Word of God. In so doing, the church demonstrates reverence for the preaching and teaching of the Bible and understands that the sermon

brings the word of Christ near to the congregation. This is true worship.

Likewise, the preacher must demonstrate his own reverence for God’s Word by dealing truthfully and responsibly with the text. He must not be flippant or casual, much less dismissive or disrespectful. Of this we can be certain – no congregation will revere the Bible more than the preacher does.

If expository preaching is authoritative, and if it demands reverence, it must also be at the center of Christian worship. Worship properly directed to the honor and glory of God will find its center in the reading and preaching of the Word of God. Expository preaching cannot be assigned a supporting role in the act of worship – it must be central.

In the course of the Reformation, Luther’s driving purpose was to restore preaching to its proper place in Christian worship. Referring to the incident between Mary and Martha in the Gospel of Luke, Luther reminded his congregation and students that Jesus Christ declared that “only one thing is necessary”: the preaching of the word (10:42). Therefore, “for Luther the most important reform needed in the worship of the Church of his day was to reestablish the centrality of the reading and preaching of the Word in public worship.”

That same reformation is needed in American evangelicalism today. Expository preaching must once again be central to the life of the church and central to Christian worship. In the end, the church will not be judged by the Lord for the quality of her music but for the faithfulness of her preaching.

As in the Reformation, the most important corrective to our corruption of worship (and defense against the consumerist demands of the day) is to return expository preaching and the public reading of God’s Word to their rightful primacy and centrality in worship. Only then will the “missing jewel” be truly rediscovered. ➤

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*R. Albert Mohler Jr. is president of Southern Seminary*

The church will not be judged by the Lord for the quality of her music but for the faithfulness of her preaching.

# Let's have more worship wars

By Russell D. Moore

**I** have the worship music tastes of a 75-year-old woman. There, I admitted it. That's because a 75-year-old woman picked out the hymns and gospel songs in the church where I grew up. My iPod playlist is really eclectic — ranging from George Jones to Andrew Peterson to Taio Cruz. But, when it comes to worship, nothing gets to me like Fanny Crosby. And, if “Just As I Am” plays, I'm going to want to cry, and probably walk the nearest aisle (even if it's on an airplane).

After singing what many people consider the “majestic old hymns,” I'm left cold. I have tried to like them, to fit in with the theological tribe into which I was adopted, but I just can't do it. They sound like what watercress-sandwich-eating Episcopalians from Connecticut might sing (not that there's anything wrong with that).

And, though I like a lot of contemporary music, much of it sounds to me like many of these songs were written by under-employed commercial jingle writers trying to find words to rhyme with “Jesus” (“Sees us?” “Never leave us?” “Diseases?”).

But the more I reflect on what I like, and why, the more I'm convinced that my preferences are almost entirely cultural and nostalgic.

I'm not saying aesthetics don't matter in worship. The Spirit equips God's people to sing and to play and to write music. So when music is not good, this is often evidence of, at worst, disobedience, and at best, misappropriation of talents. And the Scripture commands us to worship in “reverence and awe” (Heb 12:28).

Worship is directed toward God, yes, but worship arises out of a specific community. The psalms, hymns and spiritual songs talked about in the Book of Colossians are supposed to teach (Col 3:16). They are to build up the rest of the body. That's why we've got to care about what, and how, others hear when we are “addressing one another” (Eph 5:17) musically.

What I am saying is that most of our varying critiques of musical forms are often narcissism disguised as concern about theological and liturgical downgrade. That's why I think we need more, and better, worship wars.

Thankfully, we don't hear as much about “worship wars” these days, but I wonder if that's because of growing matu-



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rity, or if it's simply because we've segregated ourselves into services and congregations that are more reflective of generational, ethnic and class-oriented musical commonalities. Maybe we need to reignite the wars, but in a Christian sort of way.

What if the war looked like this in your congregation? What if the young singles complained that the drums are too loud, that they're distracting the senior adults? What if the elderly people complained that the church wasn't paying attention to the new movements in songwriting or musical style?

When we seek the well-being of others in worship, we won't cringe through music we hate. As an act of love, this often causes us to appreciate, empathize and resonate with worship through musical forms we previously never considered.

This would signal a counting of others as more significant than ourselves (Phil 2:3), which comes from the Spirit of the humble, exalted King Jesus (Phil 2:5-11). It would mean an outdoing of one another, in order to serve and show honor to the other parts of the Body of Christ. And, however it turned out musically, it would rock.

Okay, so I exaggerated a little about my old woman tastes. In the time I've been writing this article, the background music has included both Conway Twitty and Christian hip-hop artist FLAME. But I know myself; you turn on "To God Be the Glory," and I'll get misty-eyed.

When I insist that the rest of the congregation serve as back-up singers in my own little nostalgic hit parade of back-home Mississippi hymns, I am worshipping in the spirit all right. It's just not the Holy Spirit. I'm worshipping myself, in the spirit of self-exaltation. And it's easy to be a Satanist when you can get your way in worship planning.

Let's declare war on that, in ourselves and in our churches. Which reminds me: "Onward Christian Soldiers," what a song. >

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*Russell D. Moore is dean of the School of Theology and senior vice president of academic administration at Southern Seminary. He is also professor of Christian theology and Christian ethics.*

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# What's at stake on Sunday mornings?

By Joseph R. Crider

I remember where I was in our home in Missouri when my wife looked at me in frustration and said, “Do you realize what’s at stake?” I had just finished directing and leading the music and worship activities of a large church through a busy Christmas season. Her comment was directed to my lack of time and energy dedicated to our four young children — all of whom were under the age of five. As I look back on that day, I’m grateful for the question, “What’s at stake?”

As a worship pastor the past 22 years, I realize more and more the “what’s at stake?” question needs to be asked, not only in my personal life as a husband and father but also every time I sculpt a worship order for a congregation. Pastors and ministry leaders in the local church have an enormous stewardship in shepherding the lives of the people who attend services each week. Sometimes I fear that worship leaders forget to ask themselves the “what’s at stake?” question, unwittingly prompting a congregation to respond to them — the worship leaders — rather than the one worthy of worship. The following statement by A.W. Tozer solidifies in my mind the stakes on Sunday mornings:

*What comes into our minds when we think about God is the most important thing about us ... man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God. For this reason the gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at any given time may say or do, but what he in his deep heart conceives God to be like.*

What’s at stake on Sunday mornings? People’s view of God. Worldviews diametrically opposed to the gospel barrage our people weekly; corporate worship should help people recalibrate their hearts and minds toward God. If Tozer is right that the most important thing about a person is his or her view of God, then every aspect of a worship service — the songs’ texts, the spoken transitions, the prayers and even the announcements — should point people to a clearer, more focused and biblically informed understanding of who God is.

For too long, many worship leaders believed that theology, doctrine and the teaching of biblical truths was the senior pastor’s territory. Unfortunately, without a biblical and theological reference point to screen and evaluate the lyric content of congregational music, many songs have entered the church’s repertoire that are inaccurate reflections of biblical truth. I often ask our seminary students in the School of Church Ministries, “Do we fully realize that people’s concept of God is often formed by what we sing and the way we sculpt, deliver and lead them in worship?”

Throughout the Bible, writers utilize songs as vehicles of

essential truths and doctrines. The apostle Paul was convinced of the power of the song in transferring fundamental concepts concerning the Person of Christ. We forget that verses like Colossians 1:15-20 are canticles:

*“He is the image of the invisible God, the firstborn over all creation. For everything was created by Him, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities — all things have been created through Him and for Him.”*

Paul’s canticle in Philippians 2:5-11, often called the *Carmen Christi*, is Latin for “Hymn to Christ.” As Michael Card notes in his book *Scribbling in the Sand*, Paul didn’t write several more pages in his letter to describe Christ; he wrote a song with two verses and a chorus. Paul used a song to paint a pristine picture of Jesus Christ — something the members of that young church plant in Philippi needed in order to endure the wave of false teachings engulfing them.

Last summer, my family and I attended a wedding at the Learning Center of the International Mission Board (IMB) near Richmond, Va. An IMB missionary who interviewed persecuted Christians in the 10/40 window told me that his research revealed a startling fact among people persecuted for their faith in Christ. He said 100 percent of those Christians who were victorious through persecution had one thing in common — they sang. They sang gospel-centric songs and hymns laced with the Word of God and the truths of Christ. The songs they sang reminded them of who they were, inspired them and pointed them to Christ.

Songs follow us around. The songs we sing in corporate worship should also follow us throughout the week. But in many ways, so too should the prayers, the sermon, the testimonies of God’s grace and all the elements of our corporate worship. Bryan Chapell writes in his book, *Christ-Centered Worship*:

*This is more than a matter of choosing music that is properly respectful or adequately relevant. Our worship should show the face of Jesus to those who have gathered and to those who need to gather to worship Him. They see Him when they understand His Gospel — making our task to represent that Gospel in all that we do.*

I had no idea when my wife confronted me to “consider what’s at stake in the life of my children,” that God would use that in a number of areas in my life. What’s at stake when we worship together corporately? People’s view of God. ➤

Joseph R. Crider is professor of music and worship at Southern Seminary and senior associate dean of the School of Church Ministries.







# As it grows, the School of Church Ministries prioritizes the local church

By SBTS Communications

**T**he School of Church Ministries of The Southern Baptist Theological Seminary seeks to build up the local church through training students for ministry in pastoral roles, family discipleship and biblical worship. The school continues to develop and grow these core areas and stands as a leader in a movement that seeks to equip churches to minister best to families. Last year, however, the School of Church Ministries invested particularly in its newly established Division

of Biblical Worship.

“In 2009, we merged the School of Church Music and Worship and the School of Leadership and Church Ministry to create the School of Church Ministries,” said Randy Stinson, dean of the school. “In that transition, we established a new paradigm for training worship leaders in the local church. Musical excellence is central to what we do, but we added an entire element of training pastors.”

Toward that end, the school hired fac-

ulty members who match the desired paradigm: pastors who lead worship, rather than worship leaders who happen to pastor.

“A school is never about the buildings, and it’s not even about the syllabus or the curriculum,” Stinson said. “A school is about the faculty.

“We found Joe Crider and Chuck Lewis and brought them here to Southern Seminary. Now that we have those two added to Greg Brewton and Esther Crookshank, we have the right faculty





to deliver on this new paradigm. When a student comes here, he or she will be taught by men and women who have been in the local church for decades. They know the needs of the church; the men know how to operate as pastors.”

With the new division in motion, Stinson anticipates new developments and continued growth from the School of Church Ministries in the areas of music and worship leadership this year.

“We began funding traveling musical groups to represent the division in local churches around the country,” he said. “We also plan to write music and create our own worship label. We want our music to serve churches; and it will also demonstrate what we are doing here.”

The seminary’s five music groups launched at the beginning of the 2012-13 academic year. Of these groups, three ensembles perform during SBTS chapel services and events. The other two, Doxology and Norton Hall, tour the region and country; Doxology is a 16-member vocal ensemble that performs in churches and universities and

leads worship during some of Southern’s chapel services. Norton Hall will debut as Southern’s worship band in spring 2013, but this band will also make appearances before then.

Growth in the Division of Biblical Worship are not the only developments in the School of Church Ministry, however. The school continues to teach, speak and write in the area of family discipleship. Toward that end, the school began a partnership with the national D6 conference in Frisco, Texas. The school offers two courses in conjunction with the conference (information about these courses is available at [www.sbts.edu](http://www.sbts.edu)).

Also new this year, Stinson and the professors in the school are making a concerted effort to help in church revitalization in the state of Kentucky.

“Revitalization is one of the primary missions of the Kentucky State Convention, and our professors who teach leadership plan to lead regional training for pastors and their staff and lay people.”

The school also set its sights on encouraging healthy marriages among the students at Southern Seminary.

“We decided to make a strategic and pointed investment in the students on our campus and so, in late August, we put energy into a local, targeted conference for our students — married and unmarried — to talk about a vision for marriage in ministry.

“Another new partnership is with FamilyLife. We brought on one of their staff members who will help come alongside married couples and families as a part of an initiative to invest in future pastors to help them strengthen their marriages before they get into full-time ministry.”

With all of the developments and additions in the School of Church Ministries, one theme remains central: the priority of the local church. Through developing and disseminating worship music, training leaders for the purpose of revitalization and investing in the marriages of future pastors, the School of Church Ministries help build up the local church for current and future generations. ➤



## New traveling music groups



**DOXOLOGY** is a 16-member vocal ensemble that will perform in churches and universities along with leading worship at SBTS chapel services.



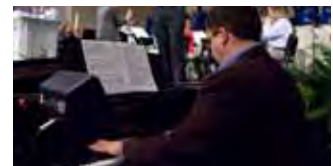
**NORTON HALL** is Southern’s new worship band, led by former Na Band leader, Devon Kauflin.



**SOUTHERN CHORALE** serves primarily to lead worship at SBTS chapel services.



**CHAPEL ORCHESTRA** provides worship for Tuesday morning chapel services and collaborates with other SBTS ensembles for special services and events.



**SEMINARY WORSHIP BANDS** function as the rhythm section in SBTS chapels.

Follow the Division of Biblical Worship on Twitter at [@BiblicalWorship](https://twitter.com/BiblicalWorship)

# A baseball hiatus

By Steve Watters

**I**n July 2011, Randy Stinson, dean of the School of Church Ministries at Southern Seminary, went through something of a family crisis with his wife and seven kids. And it was over baseball.

“For a long time, baseball has been a fundamental part of our home,” Stinson said. “Our boys love it and our girls love to watch it. It’s always been a family event. We’ve had plenty of meals at baseball parks. We’ve booked many miles traveling as a family to go to tournaments in-state and out-of-state.”

For the Stinsons, baseball also serves a larger purpose — building Christian character and cultivating biblical masculinity.

“We believe that sports in general can help us observe our children in various contexts to see how their char-

acter is developing,” Stinson writes in *A Guide to Biblical Manhood*. “As a dad, it is particularly important to me. I am gone during the day because of vocational responsibilities and since my job is such that I cannot bring my children with me (such as a farming situation) I don’t have the opportunity to see them in a crisis or under pressure.”

Since baseball is played at a slower pace than some sports, Stinson is able to observe easily how his sons do under pressure — when they miss a ground ball, when they strike out and when they are put in to pitch under a pressure situation.

“I can see what they do when they lose big and when they win big,” Stinson writes. “It gives me an opportunity to see what comes out of them

in situations that I cannot possibly manufacture at home.”

While he’s convinced baseball is an ideal sport for developing character in his kids, Stinson realized how much time and money baseball took up over the last several years. To make the point, Stinson sat down with his oldest children and asked them to write down the top 10 things they wanted to do in the next five years. “If there’s something you want to see, a place you want to go, an animal you want to kill — an elk, a deer — just put it down there,” he said, “and let’s see what that involves.”

So, they did it. “The list was incredible,” Stinson recalled to Dennis Rainey on a recent FamilyLife Today broadcast. “Mission trips they wanted to take; things they wanted to do.”





But after reviewing the list, Stinson looked at them all, and said, “Here’s the problem: We’re not going to be able to do any of this — not one of these things are we going to be able to do. The reason is because we are spending all of our discretionary time and almost all of our discretionary money playing baseball.”

Then he suggested they do something else.

“What if we just take 18 months off of baseball?” he asked. With the time and money that was going to baseball, he suggested they do things as a family they hadn’t been able to do. His kids immediately said, “Dad, let’s do it!”

In fact, it was almost an easier decision for his children than for Stinson. “I was humiliated. It was more difficult for me to quit than it was for them,” he told Rainey. Stinson believes his love of baseball was becoming an idol.

“I’ve read 1 Corinthians 10 about idolatry,” he said. “Every time I do, and every time I hear a sermon about it, I’ve asked my wife, ‘What do you

think every time you hear a sermon on idolatry?’ And I’ve often replied, ‘Here’s what I think: It’s not me.’ But 1 Corinthians 10 says it’s all of us.”

That realization motivated Stinson even more to use the next 18 months for God’s glory. The Stinson baseball hiatus isn’t over, but already it has provided life-shaping opportunities. Stinson and his oldest son, Gunner, spent 11 days in Douala, Cameroon. He took Gunner, Georgia and Fisher to Central America for seven days. He sent his wife Danna and Georgia on a seven-day trip to Haiti. In late October, he and Fisher will go to Ukraine for 12 days where they will train pastors and encourage other mission efforts, including a stop with missionaries in Germany on their return trip.

Stinson found, in addition, that the baseball hiatus provided more than just an opportunity to take a few mission trips.

“When we decided not to play baseball, it opened up avenues of conversation I didn’t know we didn’t have,” he said. “I don’t like sitting around

normally, but I found myself relishing that we’ve been able to sit around, drink a Diet Coke and talk or even watch a little bit of TV. These times opened up serious conversations that are difficult to have when you’re having dinner at a picnic table at a ballpark or in the van and you get home at 9 p.m., rushing to get the kids into bed. Certain conversations don’t happen unless you create a little bit of margin in your day.”

When Stinson made the decision, he had to let the kids’ baseball coaches know, and he also discussed the hiatus with a few of the other players’ dads. He recalls one dad asking, “Aren’t you afraid that you’re going to deprive your son of certain experiences?” Stinson surprised the dad with his response: “I’m petrified that I’m going to deprive my son of certain experiences,” he said, “just not the ones you’re thinking of. You’re thinking about a college baseball career; I’m thinking about all sorts of life experiences he’s not going to have if all we do is play baseball.” ➤



Pictured above: Georgia (top) in Haiti; (bottom left), Fisher in Belize; Gunner and Stinson in Cameroon (bottom right).



# SBTS in Rome and Greece Southern Expeditions 2012

By Gregory A. Wills

**O**n a sunny afternoon in Greece a few weeks ago, about halfway between Athens and our destination in Thessaly, 24 Southern Seminary students, professors and friends stepped off a bus into an empty parking lot surrounded by steep hills and woods on one side, and on the other fields and, in the distance, the Aegean Sea. The group was part of the Southern Seminary Expeditions Rome-Greece study abroad program. Students took courses whose content was illustrated and enhanced by the places we visited, and

some non-students joined the company as well. The professors explained the meaning of the various sites for theology, history, the church and Scripture. Expert guides explained the character and history at each place in rich detail.

Those who already knew the story felt the power of the place. We took photographs of the impressive monument there — above all the large bronze figure of Leonidas, the king of Sparta, in battle gear, spear raised at the ready. It was at this place, in 480 B.C., that Leonidas led a small contingent

of Greeks to oppose Xerxes and his massive Persian army — this was Thermopylae. Their position compromised by betrayal on the third day of battle, Leonidas and his 300 Spartans refused to retreat — and so left a record of valor that has endured to this day. Here the Greeks fought for their country and their homes. Even after 2500 years, the impression was powerful.

Thermopylae is probably the most storied battle in European history, yet in other places we heard the echoes of a different kind of battle and saw





memorials to a greater valor. They held the memory of the contest between the ancient Serpent and the Lamb of God who takes away the sins of the world. And they made the deeper impression.

### MEMORIALS OF TWO CITIES

Ancient Rome, the great city that established so remarkable an empire, bore eloquent testimony to the glory of man. The Coliseum, so vast and impressive, and the Roman forum, so redolent of imperial power, and the ancient port city of Ostia that kept Rome's commerce flowing, and the great temples and arches and gates, all spoke loudly of Rome's greatness and power — power deployed repeatedly against the church of Jesus Christ for 250 years.

In Greece, likewise, the temporal city rose in human glory. In Athens, the acropolis and the agora and the remarkable temples announced the greatness of human striving after truth and righteousness and beauty.

And amid all the evidence of human greatness there was always the evidence

of its futility. The ancient city of Delphi, in the most beautiful of settings, where the world came to receive answers from Apollo through the sibylline oracle there. It was a small city of monuments to humanity's ignorance and frailty, and the need for divine help and guidance.

Human glory failed to attain righteousness and peace, but we saw how God turned it to serve the way of the cross. At Vergina in Greece resides one of the most remarkable museums in the world, where the tombs and treasures of the kings of Macedonia are displayed. The treasures of the tomb of Philip II, the father of Alexander the Great, held astonishing memorials to the glory of human civilization and power. His greatness, and that of his son, transformed the world — and so prepared a common language and culture for the rapid dissemination of the gospel.

And we saw how the church, established on divine grace, overcame the great city established on human power.

The church, the holy city whose architect and builder is God, was sufficiently

well established in Rome that in A.D. 64 Nero blamed the Christians for the city's destruction by fire. The Roman catacombs, the ancient prison, the martyr's tombs, bore poignant testimony to the sufferings of the church under Roman rule and to the faithfulness of the apostles — of Peter and Paul in Rome.

In Athens, standing atop Mars Hill, where Paul proclaimed repentance, judgment and resurrection to the contempt and scorn of the Athenian scholars, we were reminded that the weapons of our warfare were spiritual.

At Corinth, Berea, Thessaloniki and Philippi, we heard the echoes of the same battle. In Corinth, the inscription of Erastus and above all, the *bema*, bear testimony that the power of Paul's preaching was not the eloquence and wisdom of men, but the wisdom of God that is foolishness to men.

At Philippi, we noted that the Romans had modified the amphitheatre, as they often did, by replacing the first few seating rows with a wall to separate the audience from wild ani-

mals, in order to make them suitable for gladiatorial games. Christians throughout the Roman empire were dragged to such places and urged to “Repent and curse Christ” moments before gladiators or beasts spilled out their blood upon the sandy floor in testimony of the blood of Christ shed for them.

At Philippi, we remembered Lydia’s conversion and baptism, and we noted also the large and deep baptistries among the ruins of the two ancient churches there — like others we had seen it was for immersing converts — where new believers bore testimony that in Christ they passed from eternal death to eternal life. Those who identified with him in baptism were called to identify with him in death.

Everywhere we saw the contrast between the outward greatness of ancient civilization and the outward weakness of the ancient church, of the wisdom of the Greeks and the foolish-

**We noted also the large and deep baptistries among the ruins of the two ancient churches there ... where new believers bore testimony that in Christ they passed from eternal death to eternal life.**

ness of the gospel, of the Roman legion and the humble cross.

Everywhere we saw evidence of the ancient Greeks and Romans striving for freedom from their sins and their guilt, and how the monuments of their great civilizations testified to their failure to attain it.

And we saw how they strive after it still. From the skyward-heights of Assisi and the Meteora monaster-

ies to the Holy Stairs in Rome, where pilgrims still scale the stairs on their knees as Luther once did, seeking grace, but to the same effect.

As we shared together the surprises and joys of traveling — the food, climate and culture — as we spent time with missionary evangelists — American, Italian and Greek — and worshipped and fellowshiped with Italian and Greek believers, we were at once encouraged and challenged regarding our own service in the ancient battle.

Encouraged by the signs of the victories won by the weakness of the preaching of the gospel, we rejoiced. And we resolved to press forward in the confident assurance that the same gospel triumphs still. ➤

*Gregory A. Wills is professor of church history and vice president for research and assessment at Southern Seminary, and director of the Center for the Study of the Southern Baptist Convention.*



**Southern Expeditions is gearing up for a journey to Israel and Jordan Dec. 28-Jan. 11, and other trips are on the way. Will you join the expedition?**





# OCTOBER 30-31, 2012

## Southern Seminary

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“The heart of Christian worship is the authentic preaching of the Word of God.” — **R. Albert Mohler Jr.**



**R. Albert  
Mohler Jr.**



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## Southern Seminary alumni ministering around the world

**SHAWN MERITHEW** (1997, 2003) serves as the senior pastor at Morningview Baptist Church in Montgomery, Ala. Along with the other pastors in his church, Merithew is beginning a partnership with Southern's Ministry Apprenticeship Program (MAP) to help train the next generation of pastor and church leaders.

**ANDREW WALKER** (2010) has served with The Family Foundation, a faith-based public policy organization in Kentucky, since graduating from Southern Seminary. He is responsible for The Family Foundation's lobbying efforts and played a role in defeating an expanded gambling bill in 2012. He also writes about the intersection of Christian faith and politics for the Institute on Religion & Democracy. His other writings have appeared in such publications as *Christianity Today*, *The Weekly Standard*, Baptist Press and The Gospel Coalition. He is currently pursuing master of theology in ethics at Southern Seminary.

**CHRIS DENDY** (2010) serves as the director of college and discipleship ministries at Richpond Baptist Church in Bowling Green, Ky. Several times a year, he brings college students to Southern Seminary to attend events and introduce prospective students to campus. Recently, he

started the doctor of ministry degree in applied theology at Southern.

**CHARLES DEGLOW** (2005) is leading a team of volunteers to serve the Japanese people of the Tohoku region, which was devastated by earthquakes and a tsunami. Working alongside career IMB missionaries Tak and Lana Oue and church planter Bob Gellerstedt, Charles says, "God seems to be opening the hearts of the Japanese people to respond to the gospel unlike any time in recent history."

**SCOTT DAVIS** (2008) is currently ministering at Frenchtown Community Church in Frenchtown, Mont. He attended the Alumni Academy on Christology in May 2012 with Southern professor Bruce Ware. Reflecting on that time, Davis remarked, "What a great time of study and reflection. It was a long trip, but it was totally worth it. It was great to meet other pastors, and catch up with some guys I had not seen in a few years. I hope to get back for another session soon."

**STEPHEN CAVNESS** (2009) pastors the congregation of Cave City Baptist Church in Cave City, Ky. Cavness also teaches systematic theology at Glasgow Christian Academy and co-hosts a radio talk show, Biblical

Thinking, that currently broadcasts on radio stations in Bowling Green, Ky., and Glasgow, Ky. Cavness has written articles for *Home Life*, *Parent Life*, *Collegiate* and *Stand Firm* magazines. Earlier this year, he traveled to Senegal to share the gospel with the Fulani people. Cavness also conducted a pastor's training in Reynosa, Mexico and partnered with a local Hispanic congregation to host a Spanish language tent revival.

**BRYANT OWENS** (2009) has served as senior pastor of Clintwood Baptist Church for three years. The Southern Appalachia region has a rich history of Baptist doctrine, church music and proclamation of the gospel. As the coal industry begins to experience huge financial losses, those in Clintwood's community who are dependent on coal jobs face tough challenges.

**ROBERT MILLER** (2009), U.S. Army chaplain, recently returned from a year-long deployment to Afghanistan where he served with 1-61 CAV, 4BCT, 101st Airborne Division (Air Assault). Miller and his family are currently preparing to move to a new post at Fort Bragg.

**JEREMY CASKEY** (2011) pastors a church in rural Pennsylvania that was



on the verge of closing. The church had been without a pastor for nearly four years before calling Caskey to pastor their church in December 2011. In June, the church baptized eight new believers in the local creek, one of whom was in his late 70s.

**WILL KYNES** (2007) completed his doctor of philosophy at the University of Cambridge under the supervision of Katharine Dell about interpretations of the Psalms in Job. His dissertation, "My Psalm Has Turned into Weeping": Job's Dialogue with the Psalms, will be published in November. Kynes has developed studies on parody and ethics in the Old Testament, the latter of which helped him contribute to the Kirby Laing Institute for Christian Ethics as a research associate. Kynes currently serves as Liddon Research Fellow and Tutor of Theology at Keble College at the University of Oxford. In October, Kynes will begin a new position as lecturer in Old Testament Studies at Oxford.

**GLENN LARUE** (2006, 2011) planted Marshall Community Fellowship three years ago, and the church meets at Marshall University in Huntington, W.Va. LaRue's church seeks to be a Christian community impacting the Marshall community for the sake of the gospel. Marshall Community Fellowship promotes a multi-generational, family environment that seeks to connect university students with area families for the sake of mutual service and support.

**MARJORIE ORR SAVAGE** (1990) serves as the food services director at Stetson Baptist Church in DeLand, Fla. Savage has worked with the National Association of Church Food Services for 18 years, and currently serves on its board of directors as the Conference Chairperson.

**CHRIS WILSON** (2005) will complete his seventh year as pastor of Payneville Baptist Church in Payneville, Ky., in November. Wilson also reports that God graced his family with their fifth daughter in March.

**ALAN BURNER** (1980) and his wife Lisa will celebrate 40 years of marriage in December. Burner has been

serving as a pastor at First Baptist Lutz in Lutz, Fla., for 18 years.

**MARK SHIPMAN** (2010) ministers to more than 2,000 inmates in a maximum security prison. Shipman is the senior chaplain at Blackwater Correctional Facility in Milton, Fla.

### A call for ministry updates



**We at *Southern Seminary Magazine* want to keep up with Southern Seminary alumni in ministry. Send us updates about your life and ministry. We want to know about the ministry context in which you currently serve. We want to know about the books you publish. We want to know about the areas of the world where you work to spread the gospel. We want to know about your new opportunities.**

**Send us your name, place of ministry (geographic), degree earned from Southern Seminary and graduation year along with a brief description of your current ministry by visiting the seminary's website at [www.sbts.edu/alumni-and-friends/alumni-update](http://www.sbts.edu/alumni-and-friends/alumni-update)**

***In addition to the Web form, you can email a high resolution photograph to [photographer@sbts.edu](mailto:photographer@sbts.edu); please include your name and graduation year in the subject line. All materials become property of the Office of Communication, and may appear in a variety of print materials, as fits the office's needs. The office will not sell or otherwise distribute information to a third party.***

**—EDITORIAL STAFF**



**Tom Smart**

Master of arts in worship leadership, 2011; Minister of music and administration, Spring Creek Baptist Church, Clarksville, Tenn.

**Matthew Fuller Swain**

Master of church music, 2000; D.M.M., 2010; Associate pastor of worship and fine arts. Bull Street Baptist Church in Savannah, Ga.

**What led you to pursue vocational ministry?**

In 2004, while serving in Iraq during Operation Iraqi Freedom, I believe God was calling me into the ministry. I began to have a passion for serving God's people at the local church. Upon completion of a business degree, my calling was solidified for a vocation in worship leadership.

While in undergraduate studies pursuing education toward a medical degree, I began to sense a call to full-time ministry. Like many others in the medical field, I was also a musician. After much time praying and seeking the Lord's direction, I felt certain that my life was about to perform a 180-degree turn.

**How would you describe your worship leading style?**

My goal is to have the congregation experience God's throne room of mercy and grace. I lead a blended-style worship service with hymns and contemporary music for a multi-generational congregation. I do not want to lose the heritage of the hymns so I lead them in a more relevant manner for younger generations to participate.

Above being a worship leader, I am a teacher. From song choices to rehearsal strategies, it is my desire to emphasize the vital importance of congregational singing. At present, I am moving away from a performance driven ministry by a few to one that involves multiple generations giving praise.

**How did your training at Southern Seminary prepare you for your ministry?**

Southern Seminary allowed me to understand how to be a pastor first and a musician second. Through the numerous Bible, worship and theology courses, I learned scriptural truths that gave me a good pastoral rapport with my congregation. I am not just labeled as the "music guy." Rather, I am truly a worship pastor.

Southern provided a sound theological understanding of Christ-centered worship, which included a right understanding of music's role in the context of local church ministry, and also equipped me to minister to the body in a variety of ways.

**Which professor or professors at Southern had a particular influence on you?**

Dr. Greg Brewton had and still has an influence on my ministry. He taught me servant-leadership and even influenced how I develop my current ministry. He has been and still is my go-to person when I have a question. I am thankful for his influence.

Dr. Thomas Bolton was the quintessential pastor/musician. From his countless years of ministry experience in the local church, his classes were full of biblical wisdom and practical ministry advice that gave application to theological training. Also, Carl Stam challenged me to think biblically.





### Jordan Nickell

Master of church music, 2011;  
Worship pastor at Red House  
Baptist Church in Richmond, Ky.

I started leading worship at age 15 at the urging of some leaders in the youth ministry. It wasn't pretty. God later got me into Belmont University's commercial music program and I really felt called there. After some wrestling, I came to view this as God's affirmation of his call to ministry, not to Belmont.

I try to be as transparent and authentic as possible, while still being prepared. I like to let the Word of God speak for itself, so I read a lot of Scripture and try to keep my own comments short and sweet.

God really used Southern Seminary to deepen my love for him and for his Word. The knowledge I acquired about God led to a stronger relationship with him. Ministry without that passion for God is cold and stale. I suspect I've only scratched the surface of what it means to love him with all my heart, soul, mind and strength.

One professor I remember especially fondly is Chip Stam. Though I only had one class with him, his impact on the whole seminary community was bigger than one class. Chip's love for his Lord shone more brightly than any man I have ever met.

## Featured



## New student seeks “biblical precision and strength”

An international business trip in March sparked a desire in Devon Kauflin for vocational ministry. The recording artist, former leader of the Na Band and leader for Southern Seminary's new worship band, Norton Hall, says an encounter with an evangelical church's worship band during this trip served as a catalyst for spiritual reflection.

“God used this time to provide me with a helpful contrast between my life in business and my life in ministry,” Kauflin said.

After praying with his wife and receiving affirmation from close friends, Kauflin, who is the son of Sovereign Grace Ministries' Bob Kauflin, decided to enroll at Southern Seminary (he will begin coursework in spring 2013). While he is excited to prepare for theological training, Kauflin also realizes another aspect of seminary studies that proves equally valuable.

“It is a privilege to be able to walk out our faith and ministry standing shoulder-to-shoulder with others fighting the same fight to advance God's kingdom,” said Kauflin, who looks forward to building relationships with his fellow students.

“Biblical precision and strength” are two components Kauflin expects to receive from Southern and use to enhance his effectiveness in ministry. By honing those skills, he wants to use biblical truth to shape his musical style and point others to the gospel of Jesus Christ.

And if you happen to hang out with Devon Kauflin, he's up front with his own musical preferences, saying “I'll probably be listening to worship music mixed in with some Johnny Cash, Brad Paisley, Band of Horses, The Black Keys, Ryan Adams or The Avett Brothers.”

## Nancy and Marvin St. John

### Building a foundation for the future



**N**ancy and Marvin St. John understand the challenges that await anyone planning to preach the gospel in the 21st century. That's why they believe in the importance of solid theological training, and that's why they support Southern Seminary.

"Marvin and Nancy St. John are a treasure to Southern Seminary," said Jason K. Allen, vice president for institutional advancement and senior director of the Southern Seminary Foundation. "They love, pray for and support our students. Whether it is their frequent attendance in chapel services or their ongoing financial support of Southern Seminary students, it is impossible to conceptualize the seminary without Marvin and Nancy St. John being a part."

The St. Johns moved to Louisville, Ky., in 1980, when Marvin took a job as director of physical therapy at Jewish Hospital. Initially, they were excited

to be near the seminary and about the opportunity to be involved, until they learned about the school's theological drift. The two became members of Southeast Christian Church in Louisville and focused their ministry efforts there. Today, the St. Johns continue to serve at the church, attending Sunday school and an evening small group, and volunteering at evangelistic events. Marvin also attends a Saturday morning men's Bible study, serves as president of their Sunday school class and is active in the church's mentoring and counseling ministry. Nancy serves in the tour guide ministry and as a hostess on Sundays.

A few years ago the St. Johns met a fellow member of Southeast who is a graduate of Southern. The member gave them a tour of the seminary campus, and they heard about the regular chapel services. Marvin decided to attend chapel and was impressed with that day's

preacher – the seminary's president, R. Albert Mohler Jr. "I figured he just got lucky," Marvin said, "so I came back, but the next guy was great, too."

Since then, Marvin claims that he and his wife have been "hooked," and they continue to attend chapel regularly. They also decided "this is a great place to give our dollars," according to Nancy, because "you know for sure that they're going to be spent 100 percent in the right direction."

The St. Johns like knowing that graduates of Southern leave with a strong theological foundation, and that the school is "seriously preparing students to face the adversity that's coming our way as a Christian community." They know a strong foundation is important "because the teachers of the Word are going to face a lot more than they did 20 years ago."

Marvin and Nancy are grateful for the turnaround Southern Seminary has experienced under the leadership of Mohler, and this gratitude has developed into an affinity for the seminary community. Marvin considers the Southern Seminary campus a respite, recalling the students' kindness as the reason he has never had to open a door for himself in the years that he has used a cane to walk. They also cite a comfort level with leaders such as Mohler, Russell D. Moore and Jason Allen. This comfort level extends to their involvement with the Foundation Board and its various events. They have been consistently impressed with the quality of the Foundation Board events and encouraged by the like-mindedness of the members.

As grateful as the St. Johns are about how far Southern has come, they are equally excited to see what the future will bring. Marvin is particularly eager to see growth at Boyce College, and says he prays that the future leaders of Southern Seminary will continue to lead faithfully. More importantly, the St. Johns know that in spite of the challenges that await both Southern Seminary and its graduates, the gospel will go forth and Christ will build his church, and they wouldn't pass up an opportunity to be a part of that. —MATT DAMICO



# ALUMNI ACADEMY

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## Prepare beyond your diploma



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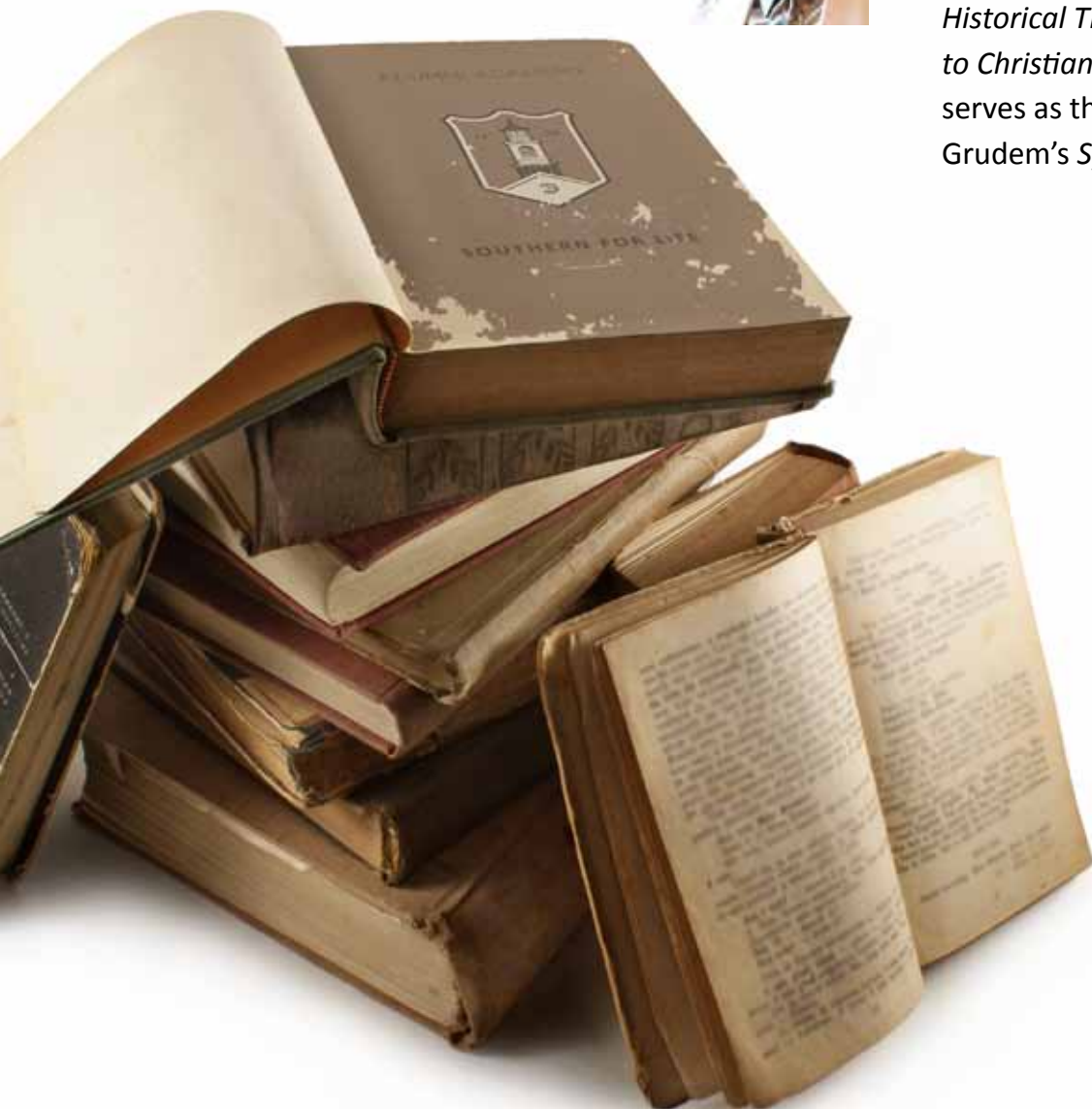
### Historical Theology

**January 3-4, 2013**

**Dr. Gregg R. Allison**

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Join Dr. Gregg R. Allison as he teaches historical theology this coming January for Southern Seminary's next Alumni Academy course. This class will flow from his masterful work, *Historical Theology: An Introduction to Christian Doctrine* — a book that serves as the companion to Wayne Grudem's *Systematic Theology*.



[events.sbts.edu](http://events.sbts.edu)



Jason Allen is vice president for institutional advancement and senior director of the Southern Seminary Foundation



## In spirit and truth: bringing balance to Christian worship

**I**n the Christian life, balance can be difficult to achieve. Whether it's reconciling God's sovereignty and man's responsibility, conceptualizing the divine and human natures of Christ or trusting God without slipping into personal complacency, the one who finds balance finds a good thing. Similarly, the 21st-century church would do well to find balance in her worship of Christ.

Some churches incline toward truth, emphasizing doctrinal straightness, in-depth preaching and rigorous Bible study. These disciplines are good, but not enough. As Adrian Rogers often said, "One can be theologically straight as a gun barrel and just as empty."

Conversely, other churches tend toward the emotive and affective at the expense of biblical truth. Careful Bible study and biblical, expository preaching are displaced by emotional impulses.

Yet, what Christ has joined together — worship in spirit and truth — no man should separate. Rightly understood, biblical truth and heart-felt worship complement each other. Indeed, theol-

ogy does inspire doxology.

This balance is precisely what Jesus expressed in John 4 in his famous encounter with the woman at the well. At first glance, this lady looks ill equipped to worship God. A Samaritan by birth and an adulteress by choice, she is unlikely to be on the shortlist for any first-century church's worship committee.

Though the Samaritan woman inquires of Jesus as to the proper location of worship, Jesus points her to the

"In spirit" is a call to worship the Lord from one's inner person, from the heart so to speak. Though not necessarily emotional, such worship touches the emotion and has an impact on the affection.

"In truth" means faithful worship is done in accordance with and in light of God's revelation, his Holy Word. The public reading of Scripture and the preaching of God's Word bring the truth to bear on the gathered congregation, thus informing and inspiring worship. Like two wings on an aircraft, both spirit and truth are essential for biblical, Christ-honoring worship to occur.

As followers of Jesus Christ, we await the final worship scene, when for all eternity the redeemed will declare, "The

***Like two wings on an aircraft, both spirit and truth are essential for biblical, Christ-honoring worship to occur.***

real components of worship, saying, "The hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth."

kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

In the meantime, let's be found faithful to worship — in spirit and in truth — and to be about extending the number of redeemed, thus enhancing the worship of Christ for time and eternity.





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