



Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

★ELECTION★ 2012

WHERE DO WE FIT?

One-issue voting

Buffalo Bill's seminary lawn

Pennington on wise reading

03

VOLUME 11
OCTOBER
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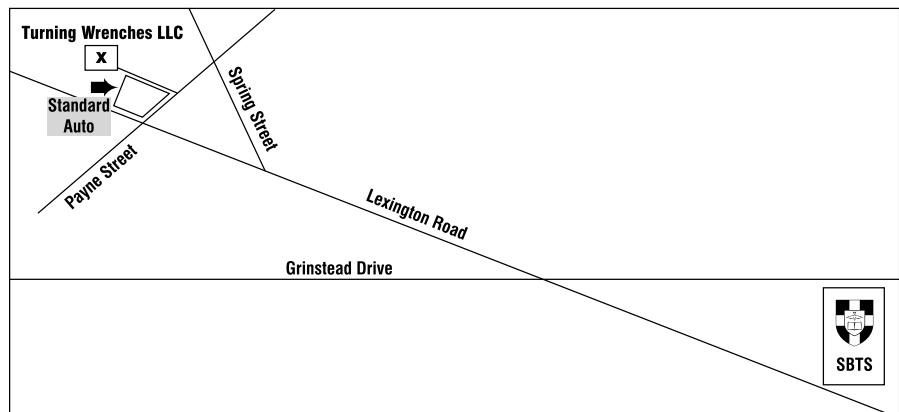
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Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.



From the editor:

The 2012 presidential election dominates our conversations right now. It's in the newspapers, blogs, social media and TV. As Christians, we feel an odd tension during elections. We want families to flourish and society to uphold justice. But we recognize that the kingdom of Jesus is not here — our hope rests in another land.

As U.S. citizens, we want to steward well our opportunity to promote justice and human flourishing, and we want to maintain a system of government that does not compromise our allegiance to Jesus' kingdom. In this issue of "Towers," we look at three different perspectives of church-state relations, and Denny Burk explains why he thinks the 2012 election requires Christians to be one-issue voters.

Towers

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Newslog



SBTS invests in future pastors, encourages strong marriages

| By Alli Hill |

In marriage, keeping Christ central is a battle worth fighting, according to the speakers at the Aug. 23 marriage conference at Southern Seminary. More than 1,000 students, spouses and alumni filled Alumni chapel for "Strengthening Your Marriage in Ministry", which was also an Alumni Academy course.

The conference, sponsored by The John and Debbie Bethancourt Lectures for Ministerial Ethics and FamilyLife, feature Dennis Rainey, Russell D. Moore, R. Albert Mohler Jr. and C.J. Mahaney.

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

Moore, 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.

"A faithful husband and a faithful wife are Christians who are struggling and fighting and crucifying the flesh, not only as individu-

als, but as a couple," said Moore.

Mohler, who is president of Southern Seminary, spoke about "Leading Your Family Through Ministry Crisis." Mohler addressed the difficulties he faced alongside his wife and two small children in his early years as president, and finished with 10 principles for dealing with crises in ministry.

"I would not be here today if not for the grace of God in Mary Mohler," he 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 challenged husbands to cherish their wives, giving applications for everyday life.

Audio and video of the main sessions from Strengthening Your Marriage in Ministry are available at sbts.edu/resources

Trueman explains Luther as theological pastor at 2012 Gheens lectures

| By Alex Duke |

Martin Luther, the figurehead 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 lambaste 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 ministry methodology.

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

Borrowing from Luther, Trueman explained how the words of God in the Word of God bring life: they create reality *ex nihilo*, both in creation and in God's people. In fact, Trueman argued, the same holds true today as pastors encounter that Word in preaching.

"Preaching is not merely a descriptive task," he said. "It is morally and existentially confrontational. Indifference to the [preached] Word is impossible."

Trueman ended his lectures describing how Luther's deep concern for "ordinary people" manifested itself in his pastoral ministry. He cited, among other anecdotes, the decade-long 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.

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.

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



Seminary Wives hosts 16th annual Family Life Conference

| By Craig Sanders |

For 16 years, the Family Life Conference, an integral piece of Southern Seminary's Seminary Wives Institute (SWI), has focused on revitalizing marriages within the seminary community. Seminary wives and their husbands gathered in Heritage Hall for the 2012 two-day conference, Sept. 14-15.

Tanya and Hershael York, who is Victor and Louise Lester Professor of Christian Preaching at Southern Seminary, once again delivered the keynote messages for the conference. The Yorks helped Mary Mohler, first lady of the seminary, create the conference after they arrived at Southern in 1997.

The conference portion Friday night consisted of two messages from York, in which he offered "Seven Pillars of a Healthy Marriage."

Couples separated for the Saturday morning session to hear messages from the Yorks, followed by a question and answer segment to close out the conference.

SWI reported that 60 couples attended the conference.

"Towers" wins graphic printing awards

| By Craig Sanders |

Two print pieces from Southern Seminary's Office of Communications received graphic awards at the 38th annual convention for the Printing Industry Association of the South (PIAS), Jun. 26, 2012.

PIAS presented Southern with Awards of Excellence for *Towers* and *We are Serious about the Gospel* in the newsletters and booklets categories, respectively.

The Award of Excellence in each category is awarded to the entries receiving total scores between 23 and 30.

Vivid Impact, the company that prints the newsletters and booklets, received a Best of Category award for printing Southern's envelopes.

This marks the second time in the past year that Southern's communications department was recognized for its achievements. The Louisville Graphic Design Association handed out four awards to the department, Dec. 2011.



SBTS, Boyce ensembles collaborate in an afternoon of praise for family and friends

| By RuthAnne Irvin |

A group of Southern Seminary and Boyce College students and their families captured some of what the Bible promises for the future kingdom: rich, diverse, Christ-exalting worship. Southern and Boyce, which is the undergraduate school of the seminary, brought together six music groups for An Afternoon of Praise in the seminary's Alumni Chapel, Sept. 8.

An Afternoon of Praise ran in conjunction with the Fall Festival weekend and aimed to give parents and friends a picture of what Southern does in its music departments.

Hosted by the Division of Biblical Worship, the six groups – the Boyce Vocal Band, Dorm Meeting Band, Boyce Worship Band, Boyce College Choir, Southern Chorale and Doxology – performed a diverse set of music. The songs, packed with truth, ranged from old hymns with new tunes, to newer songs with familiar gospel-impact. The night also included an acappella special by Doxology.

For more information about how to become involved in any of these ministry teams or worship events, contact Joe Crider at jrcrider@sbts.edu

Long-time member of SBTS community dies at 94

| By Chad Mahaney |

Welby G. Collins, Southern Seminary's first full-time security guard and long-time fixture of the seminary community, passed away at age 94, Aug. 2, 2012. Collins served Southern's campus security for 29 years, he served his country in World War II and Walnut Street Baptist Church in Louisville, Ky., for 50 years.

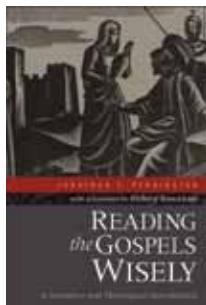
Born to Callie and Elihu Gaines Collins, Oct. 31, 1917, in Russell County, Ky., Collins was preceded in death by both parents and his wife, Rosa Collins. Welby's memory lives on with his sister, Mildred Collins and caregiver Barbara Maupin.

At Legacy.com, friends and family of Collins had the opportunity to sign a "guestbook" in his memory. Responses give testimony to Collins' life, such as the post from Kimberly Miller, who talked about her 10 year friendship with Welby:

"I will always remember his determination to walk for exercise as long as he was able and hearing him say how thankful and blessed he felt to have so many friends on the seminary campus who were like family to him," she writes, referencing his daily walks around Southern's campus.

Patricia McKeever echoes Miller: "He was always smiling and happy, a really kind-hearted man who genuinely loved everybody."

Literature



***Reading the Gospels Wisely:
A Narrative and Theological
Introduction***

(Baker 2012, \$24.99),
Jonathan T. Pennington

**REVIEW BY
JOSH HAYES**

Various things come to mind upon hearing the word “gospel.” Many among the general public might think of folksy-religious music sung mainly in the American South. Others of the more evangelical variety might have something more precise in mind, understanding “gospel” to refer primarily to the message of Jesus’ death and resurrection that accomplished the forgiveness of sins for every person who trusts in him.

For author and Southern Seminary New Testament professor Jonathan T. Pennington, a biblically and historically informed definition of the word is more beautifully developed, nuanced and sophisticated than either of the aforementioned notions.

“Gospel” is something more gloriously complex than most understand it to be. Yes, it is

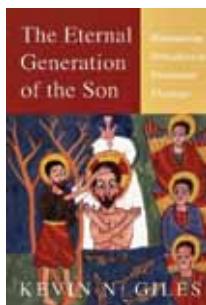
the apostolic message that the early church preached calling for repentance and faith from hearers, yet it also entails God’s comprehensively restorative work that comes through his Son, Jesus of Nazareth, who ushers in the kingdom by bringing the people of God out of exile and into the true promised land of the new creation, forgiving their sins and fulfilling the promises of the Old Testament. More specifically in relation to the fourfold canonical Gospels, Pennington offers the following definition:

“Our canonical Gospels are the theological, historical, and aretological (virtue-forming) biographical narratives that retell the story and proclaim the significance of Jesus Christ, who through the power of the Spirit is the Restorer of God’s reign,” he writes (emphasis original).

Pennington’s 288-page *Reading the Gospels Wisely* consists of three parts. Part one, the book’s largest section, presents the foundations that one should have for reading the Gospels. In these eight chapters, the author deals with matters related to literary genre, hermeneutics, the Gospels’ necessity, apparent discrepancies among the four accounts and the nature of historical writing. Part two moves from foundation to construction by offering techniques for analyzing narrative. Finally, part three provides further discussion about applying and teaching the Gospels, along with the book’s concluding chapter in which Pennington argues that the Gospels serve as the centerpiece of biblical revelation, “the keystone of the archway into all of Holy Scripture.”

Perhaps the most distinctive elements of *Reading the Gospels Wisely* are the author’s discussions of the Gospels’ genre as Greek *bioi*, the interpretative elements of historical writing, the “meaning” of literary meaning and the canonical prominence of the Gospels. While some readers might refrain from unequivocally embracing the entirety of Pennington’s arguments (as he offers an understanding somewhat different than what is common among conservative evangelical scholars), certainly everyone can agree with him that every lover of Scripture and follower of Christ needs to learn better to read the Gospels.

Students of the Bible interested in a fresh, compelling and appropriately provocative work on the Gospels and beyond would be wise with this one to make like Augustine and “pick up and read.”



***The Eternal Generation of the
Son: Maintaining Orthodoxy in
Trinitarian Theology***

(IVP Academic 2012, \$24),
Kevin Giles

**REVIEW BY
JOSH HAYES**

According to the church’s formulation of the doctrine of the Trinity, God is one in essence and three in person. So, if each person of the Trinity – Father, Son and Holy Spirit – is equally God, then how does one distinguish between them?

The church’s traditional answer has come in the form of “the eternal generation of the Son” and “the eternal procession of the Spirit.” Anglican theologian Kevin Giles argues that this should continue to be the church’s answer in his new book *The Eternal Generation of the Son*.

“The theological use of this term makes the infinite difference between human begetting and divine begetting explicit by the addition of the word *eternal*. ... Thus to speak of *the eternal begetting* of the Son is to speak of what

takes place within the life of God, of a reality outside of human experience, not definable in human categories, and not bounded by temporal constraints,” writes Giles (emphasis original).

In recent years, however, some well-known evangelical theologians and pastors have advocated that Christians no longer employ the language of “eternal generation” or “eternal begetting” to speak of the Father’s relationship to the Son. This list includes names such as Wayne Grudem, Bruce Ware, Millard Erickson and Mark Driscoll, among others, who each reject the doctrine for various reasons. Nevertheless, with the phrase “eternally begotten of the Father” having been commonly confessed by believers dating back to AD 325, Giles could not disagree more with their proposal.

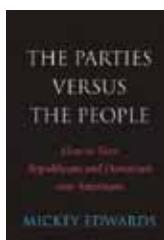
“It is therefore somewhat surprising, and very dismaying, to open theological works by contemporary conservative evangelicals who claim to be orthodox Christians and find them advocating the removal of the words from the Nicene Creed, ‘eternally begotten of the Father,’ in the clause beginning, ‘We believe in Jesus Christ, the only Son of God,’ because they tell us these words have no biblical warrant, or they are of no great importance, or that they open the door to the Arian error,” he writes.

In his 267-page work, Giles presents not only biblical warrant for the doctrine of eternal generation but also issues regarding evangelical theological method, historical and contemporary theology. *The Eternal Generation of the Son* provides a survey of what

various figures throughout church history have believed about how best to articulate the Father-Son relationship, including Irenaeus, Origen, Athanasius, the Cappadocian Fathers, Augustine, Aquinas, Luther and Calvin.

Further, Giles dedicates two chapters to dealing with his fellow evangelicals’ arguments about ontological subordination and eternal authority-submission relationships in the Trinity.

A thorough historical and theological treatment, Giles’ *The Eternal Generation of the Son* is sure to generate both interest and discussion about this important and foundational trinitarian doctrine.



The Parties Versus the People: How to Turn Republicans and Democrats into Americans (Yale Press 2012, \$25), Mickey Edwards

REVIEW BY
CRAIG SANDERS

“American government today functions not as a collective enterprise of citizens working together to solve our common problems, but as a never-ending battle between two warring tribes,” writes former congressman Mickey Edwards in the preface to *The Parties Versus the People: How to Turn Republicans and Democrats into Americans*.

Edwards contends that partisan politics has interfered with the role of the citizens in government, and he proposes several reforms that can restore the democratic ideals of the nation.

In the opening section, Edwards offers a background on the history of the party system, exploring the early diversity of policies within each party and the evolution toward a uniformity of partisan policy.

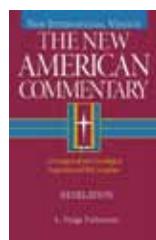
For instance, Edwards points out the success of Presidents Eisenhower and Johnson creating policies supported by members of opposing parties, and compares those important policies to recent proposals in the past decade that have been opposed almost unanimously by a rival party.

Edwards describes this change: “The divisions between conservatives and liberals grew sharper in the years during and following World War II, heightened by the tensions generated during the Cold War, civil rights battles, and a proliferation of new federal agencies that some saw as necessary and others saw as costly and intrusive.”

The culprits for promoting this change, according to Edwards, are partisan news outlets and Newt Gingrich, whom Edwards accuses of “chang[ing] the legislative focus from policy development to nonstop hyperpartisan policy.”

Edwards outlines several proposals for reclaiming democracy that seek to strip power from political parties. He targets a party’s right to control which candidates appear on the ballot and gerrymander, lavish campaign spending and partisan-based congressional leadership as issues needing reform.

While this book may not change votes in November, it is well worth reading to understand the more active role citizens can play in changing American democracy for the better. Note Edwards’ call to action: “We have to reclaim our democracy, not from an invading army but from the parasitic destruction waged in the name of partisan interest.”



Revelation, The New American Commentary series (B&H Publishing 2012, \$30), Paige Patterson

REVIEW BY
CRAIG SANDERS

When a theological giant publishes a biblical commentary, everyone takes notice. And yet, Paige Patterson, president of Southwestern Seminary, grabs even more attention by writing about the Book of Revelation.

This insightful commentary tackles important issues with both clarity and depth. Patterson’s engaging writing style and passion for proclaiming the victory of Jesus Christ guide the reader through the threatening, but satisfying, waters of the Apocalypse with reassurance.

Introductory material delivers a framework for understanding Patterson’s interpretation of Revelation. Settling quickly on authorship and date as that of the disciple John in AD 95, Patterson then notes the relationship between Revelation and Song of Solomon as sharing “a sharp contrast between literal and allegorical interpretive frameworks.” Before outlining his interpretive views on the millennium, Patterson describes the theology of the book as “focused on the consummation of salvation in Christ.”

Patterson clarifies that he approaches the text with a pretribulational and premillennial interpretation — meaning that the church will be raptured prior to a tribulational period and that Christ’s second coming will inaugurate his millennial kingdom. Because of this, he spends great length defending his positions before diving into the text.

The most insightful portions of Patterson’s commentary are the pastoral excursions scattered throughout the exegetical section. Patterson’s digressions on worship, gospel preaching, miracles and demonic powers remind the scholar or student reading this work of the duty to proclaim the revelation of Jesus Christ.

“Interpreting the Apocalypse is in a sense simply a matter of identifying the various symbols,” Patterson writes in the exegesis of the first chapter. Patterson displays his strongest and most thorough exegesis in the letters to the seven churches and the throne room vision, which alone are worth the price of the commentary.

Patterson’s book provides a scholarly presentation of the pretribulational premillennial interpretation as an antidote to the misconceptions birthed from popular Christian fiction.



The Awakening of Hope: Why We Practice a Common Faith (Zondervan 2012, \$15), Jonathan Wilson-Hartgrove

REVIEW BY
CRAIG SANDERS

New monasticism continues to gain popularity within American Christianity as an ecumenical movement rooted in social justice and Christian community. The diversity of voices within the movement often, and unfortunately, evokes a squirmishness among many evangelicals who might prioritize sound doctrine over right living.

Ironically, this is the same observation of new monastic Shane Claiborne, who writes in the book’s foreword that *The Awakening of Hope* is both a “corrective to belief-only Christianity” and a guide to spiritual disciplines for those leaning liberally.

From the opening chapter of Jonathan Wilson-Hartgrove’s new book, it is clear that his principles for living life together in community are rooted in sound evangelical doctrine: Original sin, adoption, the body of Christ and substitutionary atonement are not the typical subjects one expects to hear from the new monastic movement, but indeed these form the foundational doctrines underneath the author’s understanding of Christian community.

In each chapter, *The Awakening of Hope* presents stories of redemption in new monastic communities that highlight the importance of his subject.

Wilson-Hartgrove explains the importance of eating together as a manifestation of the unity of the body of Christ and a representation of trinitarian communion. The author pictures Jesus as both *Christus Victor* and substitutionary atonement when he encourages readers to fast in order to “embrace the suffering of our world with Christ.” God’s covenant-making results in his people displaying his goodness by making and fulfilling promises to others; living as the body of Christ in the world is evidence of God’s reconciliation of all things to himself. Finally, the resurrection of Christ and the peace of the new creation provide believers with an opportunity to awaken hope and share life together.

A discussion guide and DVD accompany the book’s sparse 166 pages, providing an opportunity for family or small group study. Readers should expect to be challenged by this understanding of communal living as an essential outworking of the church.”

The art of wise reading

PENNINGTON TALKS ABOUT HIS NEW BOOK

*EDITOR'S NOTE: Below, Jonathan T. Pennington, associate professor of New Testament interpretation and director of research doctoral studies at Southern Seminary, discusses his new book, *Reading the Gospels Wisely*, with "Towers" contributor Josh Hayes. A brief review of the book appears on page 6. More information about Pennington's *Reading the Gospels Wisely* is available at www.readingwisely.com*

JH: How did the idea for *Reading the Gospels Wisely* emerge?

JP: I feel like in a lot of ways I've been working on this book for about 10 years. It's part of my own hermeneutical journey to figure out what it means to be a faithful interpreter of Scripture — or as I prefer — to be a wise reader. And that journey has been through my experiences as a doctoral student, professor and pastor. As I have said to many people, I feel like this is a book that I had to write. I had to write my way to these ideas. I was really driven to figure out how to think about these issues on my journey including issues of what history is and how the texts relate to history, what our goal in reading Scripture is, and what the role of the Gospels is in the rest of the canon. This book is the result of my trying to figure out my own thoughts, which is what writing is.

JH: How does the understanding of the Gospels' genre as Greek biographies (*bioi*) affect our interpretation?

JP: The genre of the gospels is "biography plus," as I like to call them. Because of their narrative form they have an inherent power. I think that narratives are the most comprehensive discourse of truth. They engage us fully as people, and they also teach us content at the same time. Particularly as biographies, they call us to emulate the characters in the story including the disciples, and especially, Jesus.

In other words, the reason you write a biography in the ancient world or today is because you want to put before people not just a set of ideas, or a set of beliefs, or a set of things to do or not to do. You write a biography because you want to point people

to a person, and pointing people to a person includes not only teaching something about their ideas and what they did, but also how they are a model for us to follow. And so, I would say that the biographical genre of the gospels is one of the things that we need to rediscover.

Christianity is about being a disciple, and being a disciple means you follow a master both in his teaching and way of life as opposed to, again, merely a set of beliefs to hold to or a set of behaviors to employ. We have in 1 Peter 2:22-23 an especially beautiful example of Peter reflecting on this dual reality of Jesus as not only a teacher and an author of salvation but also a model of how to suffer injustice without lashing out.

JH: Why do you think it is important to broaden our definition of "gospel" beyond the message of Jesus dying for the forgiveness of our sins?

JP: First of all, it is because that's how the Bible talks about "gospel." The Bible defines "gospel," as I try to argue in the first chapter of the book, as the larger story about God's redemption — or as I like to describe it — the message of God bringing his reign from heaven to earth, from creation to new creation. So, the first reason is that "gospel" is defined much more broadly than merely justification by faith, even though it absolutely includes that as a core idea. Relating to God by faith is something that Jesus, Paul, Samuel, Moses, David and John all point to as the only way to relate to him. We must not, however, swing to the other end of the spectrum and act as if that part should be removed from our understanding of the gospel.

Indeed, I believe Isaiah 40-66 is the primary source for the New Testament's self-understanding of euangelion (Greek for "gospel"), both for Paul and the Gospel writers. The message of Isaiah 40-66 is primarily a message of God who is present with us now: he is restoring his ways in the world through us, in us and through the Messiah, and the message about the Messiah includes a strong message about atonement and forgiveness of sins through sacrificial death on the part of the Suffering Servant (Isa 52-53). It's all



wrapped up beautifully there in Isaiah 40-66 with the language of a new creation and new exodus. When you go to the Gospels, I think it becomes clear that the restoration of God's reign through the sacrificial death of the Messiah is certainly the message, and I would say that Paul agrees.

JH: Why should we think of meaning as more than what the human author intended to communicate?

JP: Authorial intent is very important, and it is an important tool to get at hearing the otherness of Scripture, hearing God's voice. The problem is that in the modern period we have tended to collapse the meaning of Scripture into what is called the *sensus historicus*, the historical sense of the text. The problems of this are manifold. My book gives a fuller explanation of it.

The biggest problem, though, is that Scripture itself testifies that its meaning is more than the *sensus historicus*. It has a divine author. And by virtue of the books being canonical, they inherently have a relationship to one another that is mutually defining of their meaning. So, what Matthew means

cannot be just what Matthew meant; it is what Matthew means in light of Galatians and Exodus and Revelation and the Psalms. And what Revelation means, vice versa, relates to its place among its larger family of canonical brothers. And so, authorial intent matters, but we need to recognize that authorial intent cannot be constrained to mean that doing your historical background work and your grammar correctly will get the whole meaning of Holy Scripture.

JH: How is biblical interpretation more of an art than a science?

JP: Interpretation is not a science; it is an art. But like all good and objectively beautiful art, it has a skill set that can and should be developed to make the most excellent kind of art. In this case, we want to produce the best and most beneficial readings of Scripture. Following Augustine (who is following Jesus), we want our readings to result in a greater love for God and for neighbor or else they are not readings that are in accord with the goal of Scripture.

There are skills that we can and should develop to become better and wiser readers

as long as we keep our goals in mind that are broader than our skill set. Namely, the goal of reading Scripture is greater love for God and greater love for neighbor, as the Church Fathers often discuss. Or to say it another way, a good reading of Scripture is one that is beneficial to the soul. Yet, this is not to say that all readings are equally beneficial or equally accurate because there are readings that do not accord with the shape of Scripture and readings that do not accord with orthodoxy.

JH: What are some steps people can take to read the Gospels more wisely?

JP: In the book, I give a very detailed set of steps for analyzing Gospel stories. But the bigger goal that is behind these steps is to learn to be an active and engaged reader – active and engaged intellectually and spiritually. Being active means being observant and working hard at asking questions about the text. At the same time it means being active spiritually by being receptive to the Lord and reading with a posture of humility. We must be exposed and laid bare before God in order to find his grace to meet us in our brokenness. Whether it be our mothers-in-law or the greatest scholar (not that those are mutually exclusive!), anyone at any level can learn to be an active, careful, humble, receptive reader.

JH: How can pastors promote interest in the Gospels and their priority in the canon (for which you argue in the book) in the life and practice of their congregations?

JP: I would encourage our churches to have regular public reading of the Scriptures, including the Gospels. Most of the church's liturgies throughout history have included a separate time for Gospel reading in addition to a New Testament reading and an Old Testament reading.

I would also encourage pastors not to be afraid to preach through a Gospel book. It's a big commitment to decide to preach through a whole Gospel, but I think it is well worth it.

The Gospels are creeping back into evangelical preaching and teaching, and I'm glad for it. I think we have tended to be, especially in conservative evangelical circles, very Pau-

line largely because we have not known what to do with the Gospels. They haven't seemed to fit into our pretty narrow definition of the gospel and discipleship. But this is changing, I think, and I'm encouraged by this.

JH: What are some of your forthcoming writing projects?

JP: The biggest one right now is the Pillar commentary on Matthew under D.A. Carson's editorship. This will eventually replace the Leon Morris volume. Writing a commentary on Matthew is both exciting and intimidating. After this, in terms of big projects, I'm also committed to writing a theological commentary on Luke for a new theological commentary series, which is 10-15 years out. In between that, I have a lot of smaller projects such as dictionary articles and essays that I've either been asked to write or have been working on for various journals.

At some point, I would like to write a book on the Sermon on the Mount. I've been doing a lot of work on the Sermon, and while there are lots of great books out there already, I would like to see if I could make some contribution here as well.

“There are skills that we can and should develop to become better and wiser readers as long as we keep our goals in mind that are broader than our skill set. Namely, the goal of reading Scripture is greater love for God and greater love for neighbor.”



Thinking in Public

MOHLER TALKS WITH PROTHERO ABOUT HIS NEW BOOK

The third season of "Thinking in Public" began in September. In the first episode, host R. Albert Mohler Jr. talks with Stephen Prothero, a Boston University religion professor, about his new book, The American Bible.

MOHLER: Speaking to American evangelicals, and speaking as one with a unique position and with unique expertise to view us from afar, how do you see us fitting into America? And, what do you think will be a great challenge for evangelical Christians moving into the future?

PROTHERO:

One of the challenges is Mitt Romney. Evangelicals have largely voted Republican in recent years; they did so with gusto when President Bush ran because Bush was one of their own. One of the interesting challenges for evangelical voters is the question, "Is Mormonism Christian?" Is Romney a Christian? Are evangelicals going to support a non-Christian candidate because he shares more values with them than does the Christian candidate?

I have asked my evangelical friends how that works out: "Are you willing to vote for a guy who may not be a Christian?" Or does it mean that in the political realm you care about political things, and in the religious realm you care about religious things? That's not a proclamation, but more of a question or a challenge about which side of the hat are the evangelicals pointing toward – is it the political or theological?



Thinking in Public is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.



QR Code: This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Prothero's full conversation is available at this QR-Code.

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Where do we fit?

HISTORIC VIEWS OF CHURCH-STATE RELATIONS

The 2012 presidential election claims the majority of cultural energy around the U.S. right now. Certainly, political perspectives drive much of this conversation. However, the current race between President Barack Obama and Massachusetts governor Mitt Romney represents more than differing political positions: this election carries implications for the exercise of religion. Many of the issues surrounding the presidential race, such as health care, explicitly involve the government's relationship to churches.

Historically, governments take one of three basic approaches to church-state relations, one of which is conducive to the Baptist perspective. In his *The Divided States of America*, ethicist Richard Land labels these acknowledgement, avoidance and accommodation.



ACKNOWLEDGEMENT

Government should affirm a majority or government-approved religion. A problem with a majority religion is that it excludes all other religions, by default denying religious freedom. Protestantism operated as the functional state religion in America until the second half of the 20th century. This alienated other groups such as the Mormons, Roman Catholics and Native Americans. Religious freedom cannot exist in a state with an established, even acknowledged church.



AVOID

All identification of the church should be removed from government, creating a secular society. Some, like the third U.S. president, Thomas Jefferson, believed avoidance was necessary to accommodate the broad variety of religious convictions in America. Many religious



AVOIDANCE

dissenters believed separation of church and state would lead to limiting religion and government. American Baptist Roger Williams suggested a “wall of separation” between the world and the church. This wall remains the dominant representation of a strict avoidance perspective.



ACCOMMODATION



Government should esteem all religious viewpoints. This, according to a Baptist perspective, is the intent of the First Amendment: freedom to choose religion. In early America, religious dissenters were very vigorous in insisting this view. Accommodation allows for Christians, Jews, Muslims, Mormons and others to practice their religion without the fear of discipline from the government. By and large, accommodation is the most Baptist-friendly view.



FOOTNOTE: David Roach, writing for the *Southern Baptist Texan*, recently published an article titled “3 views of church-state relations explained.” “Towers” intern Chad Mahaney used Roach’s article as a reference in summarizing the above views.

The transcendent issue

ABORTION IN 2012 ELECTION



| By Denny Burk |

On Nov. 6, America will go to the polls and elect the next president of the United States or reelect the current one. In advance of this vote, most Americans believe that the chief issue facing the country is the ailing economy. I want to make the case that this thinking is wrong-headed and that the transcendent issue of this election is abortion.

The current law of our land excludes from the human community a whole class of human beings — the unborn. Right now, under the regime of *Roe v. Wade*, it is legal in our country to kill unborn human beings at any stage of development from zero to nine months gestation. In other words, our nation's laws do not recognize an intrinsic right to life for the unborn. In some cases,

animals have more protection under the law than do unborn people.

The *Roe v. Wade* decision has presided over the deaths of more than 50 million innocent human babies since 1973, and it stands as the singular legal obstacle to passing laws restricting abortion in our country. The only way for the unborn to be protected in law is for *Roe* to be overturned. It will take a five person majority on the Supreme Court to overturn *Roe*. Absent such a majority, it will continue to be legal for the babies to be killed.

Right now, there is a five to four majority on the Supreme Court in favor of *Roe*. The candidate who wins the presidency will appoint justices who will either bolster the current majority in favor of *Roe* or will make a new majority against *Roe*. In effect, this election

is a referendum on the legality of abortion.

Neither of the presidential candidates is perfect, but they are nevertheless very different concerning the issue of abortion. On the one hand, Barack Obama has pledged his unqualified support for *Roe v. Wade*. His unswerving commitment to *Roe* even led him once to oppose a law that would have protected survivors of botched abortions. On the other hand, Mitt Romney has said that *Roe v. Wade* is a flawed decision that must be overturned.

With more than 50 million babies already dead in America, is it not clear that abortion-on-demand is the greatest human rights crisis of our time? The only reason that people do not feel the weight of this horror is that abortion is largely out of their view. The cries of aborted babies do not escape their mother's

womb, and citizens don't hear the screams that would otherwise provoke the repugnance of any decent person.

Proverbs 24:11-12 talks about the responsibility that we all share to protect innocent human life:

Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter.¹² If you say, "Behold, we did not know this," does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?

How does this text inform Christians about their vote this November? I would argue that it informs your conscience in at least four ways, each of which I urge you to consider prayerfully. First, you are commanded to "res-

cue” innocent human life from being unjustly snuffed out. This command issues from the same God who said “thou shalt not kill” and “thou shalt not bear false witness,” and it has the same authority over our consciences. How do we “rescue” the unborn? In America today, we cannot reduce the protection of the unborn to a matter of electoral politics. Supporting adoption alternatives and crisis pregnancy centers, for instance, are a part of rescuing the innocents being led to slaughter. That being said, while we certainly should not

before reading this essay, you now know better. You are accountable for this knowledge, and your vote should reflect it.

Third, the Lord “weighs your heart” and will hold you accountable for the way you think about the unborn. Are you more concerned about your economic interests than you are about protecting the unborn? Are you more interested in not being associated with the religious right than you are in protecting the unborn? Are you more dedicated to your partisan loyalties than you are to protecting

tion candidate agrees with me on other important issues?”

Beware of such arguments. God has said over and over that he is ardently interested in protecting the innocent (e.g., Deut 10:18; 14:29; Psalm 146:9; Is 1:17, 23; Zech 7:10; Mal 3:5; James 1:27). At the last judgment, protecting innocent human life will be seen for the transcendent value that it is. Will your vote reflect that?

The world is broken, and at the end of the day, we do not put our hope in our

government to fix it (Psalm 20:7). Our hope is in a sovereign and just God who will one day make all things new (Rev 21:5). But our hope in God’s perfect justice in the future should never be used as an excuse to be indifferent about injustice in the present. My hope and prayer is that more people will be convinced of that truth as they go to the polls this November. And that is my hope and prayer for you. Don’t use your vote to exclude a whole class of persons from the human community. Choose life.

“My hope and prayer is that more people will be convinced of the truth as they go to the polls this November. And that is my hope and prayer for you. Don’t use your vote to exclude a whole class of persons from the human community.”

reduce our defense of the unborn to electoral politics, we dare not exclude electoral politics from our concern. Thus you should use your democratic privileges to press for the defense of the unborn. If we were in China or Saudi Arabia, you wouldn’t have a say in the matter. But in America you do. Why wouldn’t you vote to protect life?

Second, at the last judgment you will not be able to claim ignorance about your duty to defend innocent human life. Remember, more than 50 million innocent human lives have been snuffed out legally since 1973. If somehow you were unaware of this fact

the unborn? The Lord knows the answer to these questions. Do you?

Fourth, do not be deceived. God will hold you accountable for how you vote. The Proverb says that God will “repay” each person according to what he has done. There are many “works” that we will have to give an answer for at the last judgment, and our voting will be one of them. Do you think a vote against protecting the unborn will be mitigated at the judgment by arguments like, “Abortion is only one issue among many,” “Single-issue voting is small-minded” and “The pro-abor-



Demonstration protesting an anti-abortion candidate at the Democratic National Convention, New York City (1976)

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Baptists and the ballot

THE “CULTURE WAR” OF 1928

| By Adam Winters |

This November, Christians across America will choose whether to vote for Mitt Romney or Barack Obama for president of the United States. Many conservative Christian voters have expressed concern about both Romney’s Mormonism and Obama’s social policies on abortion and gay marriage, making it difficult for them to give either candidate their unqualified support. This, however, is not the first instance in which American voters have had to wrestle with concerns over party allegiance, religious convictions and social issues.

In 1928, Southern Baptists found themselves heading to ballot boxes to cast their votes in one of the most contentious American presidential elections of the 20th century. That year, New York governor Alfred E. Smith ran for president on the Democratic ticket. Smith was a practicing Roman Catholic and an opponent of Prohibition, so many Southern Baptists feared that a Smith victory might result in the moral and spiritual decline of the country. Though many Southerners had been life-long Democrats, Smith’s candidacy motivated them to switch parties and helped

elect Republican Herbert Hoover as the 31st president of the United States.

Southern Baptists viewed the matter of Prohibition as the primary concern during the 1928 election year. The 18th amendment to the United States Constitution had banned the sale, manufacture and transportation of alcohol in the U.S. since 1920. Many moral reformers hoped that a total ban of alcohol would strengthen the family and improve society by eliminating temptation toward vice, particularly among the poor.

The messengers of the 1928 Southern Baptist Convention passed a resolution calling upon both political parties to support the efficient enforcement of the 18th Amendment.¹ Some secular newspapers criticized the action of the convention as an invasion of the principle of church and state. Southern Seminary president E.Y. Mullins and homiletics professor Charles S. Gardner both wrote letters to the editor of the Louisville Times defending the democratic right of religious bodies to express their convictions on political issues without binding the conscience of anyone.² In fact, Baptists stood with such unanimity on the election that the editor of The Courier-Journal could state that he did “not know one Baptist clergyman who is for the Democratic candidate.”³

Smith’s failed candidacy was nonetheless historic in that he was the first Roman Catholic nominee for president. Baptists, who greatly cherished the virtues of democracy and religious toleration, viewed the entire system of Roman Catholicism, and its institution of the Papacy, as ideologically incompatible with a free society.

Also working against Smith’s presidential ambitions were his ties to New York’s Tammany Hall, an organization suspected by many Americans as encouraging a culture of corruption and political control within the Democratic party in Manhattan.

E.Y. Mullins, arguably the most influential Baptist statesman of the century, was a forceful critic of Roman Catholicism’s authoritarian hierarchy and its theocratic union of church and state throughout history. Mullins believed that Baptists’ greatest contribution to history was their unique understanding of the “competency of the soul in religion,” a doctrine that he argued entailed all the

great Reformation doctrines of salvation but uniquely affirmed the capacity of the individual to respond directly to God without need for an external priesthood or hierarchy.⁴ Mullins, together with most Southern Baptists, believed that the American way of life was indebted to Baptist theology and entirely incompatible with Catholicism.

Mullins publicly endorsed Hoover for president. He, along with other Kentucky Baptist leaders, submitted letters to The American Issue, a Prohibitionist publication of the Anti-Saloon League, praising Hoover’s qualifications over Smith. Mullins writes:

“Mr. Hoover’s training, equipment, ideals, and general ability are far superior to those of his opponent ... I distrust Tammany Hall and its influence and Governor Smith is tied up with that organization. ... The Democratic candidate is an open and avowed advocate of the return of liquor.”⁵ Mullins also appealed to Southern Democrats to buck the trend of political affiliation in favor of principle: “Governor Smith ... is now trying to dragoon the dry South into voting for him on the basis, not of principle, but of mere party regularity. Thus while posing as a Democrat, he is, by forcing his personal views on un [sic], playing the role of an autocrat. Any Democrat has a perfect right to bolt the nominee because the nominee bolted the platform.”⁶

Despite a landslide victory in the election, Hoover’s presidency will forever be linked to the nationwide economic collapse and the ensuing Great Depression. Though Southern Baptists united in mass to defeat Smith, their efforts to maintain Prohibition’s legal status would ultimately prove futile. Hoover’s successor, Franklin Roosevelt, signed the Cullen-Harrison Act on March 22, 1933, and the 18th amendment was finally repealed Dec. 5, 1933.

Though America’s political hot-button issues have shifted greatly since the days of Prohibition and anti-Catholic sentiment, the 1928 election stands as an especially memorable occasion where religious convictions influenced the outcome of a presidential election. Whereas contemporary Christian voters may be uneasy with candidate Romney for his religious

beliefs and President Obama for his social policies, Baptists opposed Smith for both reasons. Baptists won their political battle of 1928, but they ultimately lost the culture war on the specific principles for which they campaigned so fervently. Nevertheless, the Smith-Hoover election stands as a remarkable study of the intersection between faith and politics.

Anyone interested in learning more about the persons and resources mentioned in this article is welcome to visit the SBTS Archives and Special Collections on the second floor of the James P. Boyce Centennial Library or consult its website at archives.sbts.edu

ENDNOTES

¹Annual of the Southern Baptist Convention 1928, pages 88-89. Available at http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1928.pdf

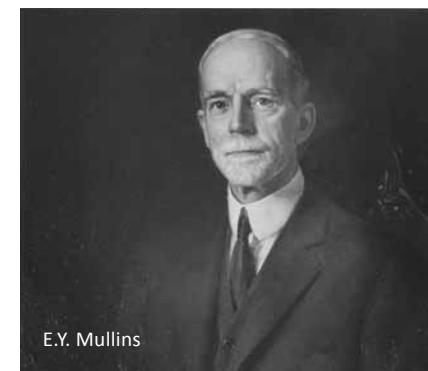
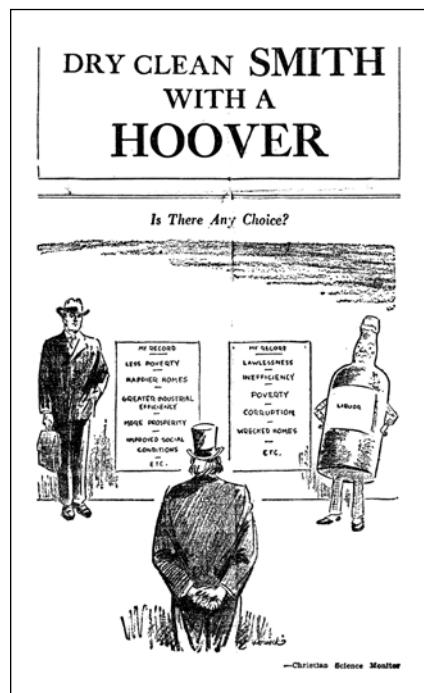
²“Separation of Church and State Discussed Following Convention Dry Action,” *Western Recorder*, 14 June 1928, pp.1, 4.

³“A Baptist Clergyman’s Response,” *The Courier-Journal*, 5 October 1928. Newspaper clipping preserved in 1928 Presidential Campaign Newspaper Clippings, SBTS, The Archives and Special Collections.

⁴E. Y. Mullins, “The Historical Significance of the Baptists” (Richmond: The Virginia Baptist Historical Society, 1907). 9-10. Mullins, *The Axioms of Religion* (Philadelphia: American Baptist Publication Society, 1908), 11-26.

⁵This column appeared on the eighth page of an issue of *The American Issue*. The clipping is undated but has been preserved in 1928 Presidential Campaign Newspaper Clippings, SBTS, The Archives and Special Collections.

⁶Ibid.



E.Y. Mullins

Aaron Harvie: mobilizer, multiplier

SOUTHERN STORY

| By Aaron Cline Hanbury |

A long time ago, during an era that now seems incredibly far away, it was the nineties — and church planting wasn't "in." So when the prospect first arose to Aaron Harvie, planting seemed a surprising pastoral goal.

"If you couldn't get a job in a real church, then you became a church planter," said Harvie, a native of Lebanon, Ohio who moved with his family to San Diego, Calif., as a 16-year-old.

But Harvie describes himself, in the words of Dallas-area pastor Matt Chandler, as "negatively motivated." This means that if someone tells him something can't be done, that's the thing he wants to do.

People said a church plant couldn't succeed in Philadelphia. Despite previous efforts, Southern Baptist planting efforts returned no fruit. None. When he learned about the need in that city, Harvie recognized that God's work doesn't depend on the reception of people in a given area.

"You know what" Harvie said. "God is bigger than this. God can do anything."

So he planted a church.

It all started when Harvie was a student at Southern Seminary. From the time when he was a student at Ouachita Baptist University in Arkadelphia, Ark., he sensed God's call to pursue vocational ministry. In his mind, that meant pastoring a "normal" church with a "real" location.

So, in the fall of 1995, Harvie moved to Louisville, Ky., to attend Southern Seminary. Upon arriving, Harvie, who married Allison that summer, began serving churches in the area. He served in various pastoral roles in rural Kentucky churches throughout his time in Louisville.

Toward the end of Harvie's master of divinity studies, the North American Mission Board (NAMB) of the Southern Baptist Convention began a concentrated effort to plant churches in two areas: Indianapolis, Ind., and Philadelphia.

It was then that he sensed church planting might just be the task for which God designed him.

"Church planting was not on my radar,

but the moment I sensed God's working in my heart about going to Philadelphia and planting, I began to see how God wired me to do this, to be a church planter," Harvie said.

After graduating from Southern in 1998, Harvie and Allison planted a church in the Philadelphia area, beginning in the summer of 1999. More than 12 years later, Riverside Community Church is a healthy congregation in a Northern suburb of Philadelphia. A mark of Riverside, which stems from Harvie's heart and ministry philosophy, is multiplication. In her 12 years, Riverside has planted four churches in this area.

"You cannot separate church planting from missions and the great commission," he said. "The heartbeat of our convention is fulfilling the Great Commission. Church planting is about God's kingdom. It's about evangelism. It's about mission. It's about the glory of Jesus. And it's about taking back what belongs to him. Church planting is about penetrating darkness and seeing people's lives redeemed by Jesus."

Harvie remembers when church planting was not trendy pastoral work. So this new emphasis on church planting within evangelicalism is encouraging to him. But, according to Harvie, this church planting emphasis also presents a problem.

"Having a heart for planting, a heart for multiplication, I began to see a disconnect, a problem in the system of church planting we have going on right now in the Southern Baptist Convention," he said. "It's hard to go to any organization, or church, or convention that doesn't have a strategy for church planting."

"But where are all the church planters? Who is going to raise them up? I see a disconnect within seminaries and organizations of not raising up planters effectively."

So when, last year, NAMB, along with Southern and the Kentucky Baptist Convention (KBC) approached Harvie about helping the seminary create a culture of sending church planters, he felt that, again, God prepared him for something like this.

"I want to be a part of helping solve that issue of raising up church planters aggressively and teaming them together with pastors who are well equipped to prepare them for ministry."



Starting in the fall of 2012, Harvie now represents NAMB and the KBC on the campus of Southern Seminary, working with all three entities to mobilize church planters.

"NAMB has an aggressive strategy: by 2022, they want to plant 13,500 new churches," Harvie said. "Okay, that's awesome. How many could come out of Southern Seminary and out of the Kentucky area? That's an exciting thing to be a part of. And that's why I want to be here at Southern."

As a church planting strategist and mobilizer, Harvie sees the value of his position at the seminary. He will be able to mentor future planters. He will be able to teach courses about planting issues. But, Harvie says, effective church planting doesn't start in a seminary.

"It starts with churches," he said. "Churches plant churches. Coming here on campus, I'm forming relationships with professors, with administrators, with students. But, ultimately, how will we solve this problem? It's through the churches."

"That's why my relationship with the KBC is crucial. It gives me access to Kentucky churches. I'm able to go into these churches

and prepare and equip them to prepare and equip future church planters."

Harvie plans to develop relationships with churches in the Louisville and broader Kentucky area so that he can then place in these churches Southern students who desire to church plant, so that these students go out with the support of a local church and receiving a personal investment from a local pastor.

Harvie expects God to work, like he has in the past, to do great things in this effort to mobilize students for effective church planting.

In addition to his efforts at the seminary, Harvie's new stay in Louisville offers a practical benefit. As one with a taste for good food and good coffee, he claims that he and his family — Allison and the couple's five children: John, Grace, Luke and Porter, with Claire on the way — enjoy the city's diverse and rich food culture. And, compared to the corporate-dominant coffee in Philadelphia, Louisville's persistent locally roasted and brewed coffee — including a number of third-wave coffee shops — provides a welcome perk (pun intended) to his work here.

He said: "Louisville, man, it's got a good little scene going on."

Fall Festival 2012

BUFFALO BILL'S WILD WEST CAME TO SOUTHERN SEMINARY, SEPT. 7

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



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.



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





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



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

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



October 2012

Two months have passed in the fall semester at Southern Seminary and Boyce College. Fall break is right around the corner, Oct. 1-5, offering students some dedicated study time. Students will arrive back during Heritage week, Oct. 8-12. From there, the seminary offers two important events: The fall 2012 Norton Lectures will dive into the subject of evolution, Oct. 25-26 and the Expositors Summit, featuring John MacArthur and Alistair Begg, will focus on “Preaching in a Post-everything World,” Oct. 30-31.

Announcements

Pastor job opening

Cedar Creek Baptist Church is looking for a full-time associate pastor for adult family ministries and administration. Qualified candidates should possess a master's degree from a Baptist seminary. The job description and requirements may be viewed at www.cedarcreekbaptist.com. Apply by sending your resume and cover letter to Cedar Creek Baptist Church, 7709 Bardstown Road, Louisville, KY 40291 or electronically to cedarcreekbc@gmail.com to be received no later than Sept. 15, 2012.

Ministers to the military

Here at Southern, the Ministers to the Military student organization focuses on meeting the needs of soldiers and equipping those who would like to minister to them. We continue to have fellowship meals and a lecture every semester, and we are a link to the NAMB for endorsement as a Military Chaplain and U.S. Army recruiters. If you are interested, then you can contact 1LT Kevin Eisel at keisel394@students.sbts.edu or by voice or text at 931-220-9926.

Aplus Edits

Aplus Edits is a full service — grammar, format, clarity, style — proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one's writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations, and everything in between. Check us out at www.aplusedits.com or e-mail Chris at cbosson@aplusedits.com

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 24. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

Chapel orchestra instrumentalists

The chapel orchestra is looking for instrumentalists to assist with the worship music

for Tuesday chapel services. Rehearsal is at 9 a.m., Tuesdays. You can receive one elective hour of course credit by registering for 50985 Chapel Orchestra. Contact Joe Crider for further information at jrcrider@sbts.edu

Training Leaders International

Training Leaders International, a missions organization started by Bethlehem Baptist Church in Minneapolis, Minn., aims to mentor and send M.Div., Th.M. and Ph.D. students to teach cross-culturally in locations where theological education is lacking or not available. Teachers must hold to The Gospel Coalition statement of faith and be willing to be mentored. For more information, visit www.trainingleadersinternational.org or contact info@trainingleadersinternational.org

Food collection for The Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need.

| SUNDAY | MONDAY |
|-----------|--|
| | 1 Alumni Academy Biblically Guided Worship Fall Break |
| 7 | 8 Heritage Week |
| 14 | 15 |
| 21 | 22 |
| 28 | 29 |

Limited refrigerator and freezer space is now available on site so please consider donating luncheon meats, dairy items as well as frozen entrees. Please note that these items must not be left in the collection bins but must be given to a volunteer. Canned food is also accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at theattic@sbts.edu and arrange

an appointment for picking up food items.

Health and Rec

The Health & Recreation Center (HRC) hours of operation: M, T, Th, F - 6 a.m. - 10 p.m.; W - 6 a.m. - 6 p.m.; S - 9 a.m. - 9 p.m.; closed Sunday. (The swimming pool closes 30 minutes before the rest of the HRC. Check the web-site for call for daily guard break updates.)

| OCTOBER 2012 | | | | |
|--|-----------|---|----------------------------|-----------|
| TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
| 2 → | 3 | 4 | 5 | 6 |
| 9 Chapel 10 A.M., ALUMNI CHAPEL R. Albert Mohler Jr. Red Cross Blood Drive | 10 | 11 Chapel 10 A.M., ALUMNI CHAPEL Russell D. Moore | 12 Seminary Preview | 13 |
| 16 Chapel 10 A.M., ALUMNI CHAPEL Brian Payne 7 p.m., Paul David Tripp Dangerous Calling | 17 | 18 Chapel 10 A.M., ALUMNI CHAPEL Kevin Cosby 7 p.m., Andrew Peterson concert | 19 Boyce Preview | 20 |
| 23 Chapel 10 A.M., ALUMNI CHAPEL Ronnie Floyd | 24 | 25 Chapel 10 A.M., ALUMNI CHAPEL Tom Schreiner Norton Lectures ■ → | 26 | 27 |
| 30 Chapel 10 A.M., ALUMNI CHAPEL John MacArthur Expositor's Summit ■ → | 31 | | | |

Special events for October

Red Cross Blood Drive T, Oct. 9, 11 a.m. - 3 p.m. Levering Gym. Sign up at the HRC front desk.
Storytime for Children each T in October at 3:30 p.m. in the lobby. Come enjoy a good children's book with Mrs. Stam. Afternoon Childcare follows at 4 p.m.

Fall fitness classes

Total Toning M, T, Th 4:45 - 5:45 p.m. (Lauren Maine)
Aqua Alive T, Th 5 - 5:45 p.m.

(Linda Blincoe)
Edge Martial Arts M, Th 6 - 8 p.m., S 9 - 11 a.m. (Joe Maupin)
ZUMBA T 7 - 8 p.m., \$2 fee or 10 classes for \$15 (Ashley Gardner)
Cardio Jamz T 5:45 - 6:45 p.m. (Tristan Mapp)
Circuit Citay! Th 5:45 - 6:30 p.m. (Tristan Mapp)
ABSolutely Ripped in 20! Th 6:30 - 6:50 p.m. (Tristan Mapp)
Mommy and Me W, F 10 - 11 a.m. (Laurel Rhyne)

Core Essentials M 7 - 8 p.m. and S 9:15 - 10:15 a.m. (Kaycee Owens)
Body Blitz M, W, F 7:15 - 8 a.m. (Clara Stam Flores)
Pick up schedules at the Front Desk.

Children's programs

Afternoon childcare T, Th 4 - 7 p.m. for \$3 per child. Parents are free to work-out, run errands or do homework during this time;
Motor Skills T 4:30 - 5:30 p.m.

Aug. 21- Nov. 6 for ages three to five. \$20 for first child, \$10 for each additional child;
Kids Fit M, Th 4:30 - 5:30 p.m.
Aug. 20 - Nov. 8 for ages seven to 12. \$20 for first child, \$10 for each additional child;
Group swim lessons W, F 3:30 - 5 p.m. for \$20 per child per series of seven lessons: Aug. 15 - 31; Sept. 12 - 28; Oct. 10-26
Parent's Night Out (PNO) F 6:30 - 9:30 p.m. Sept. 21, Oct. 26 and Nov. 9. Registration begins the

previous Saturday of each PNO. Cost is \$5 for first child, \$10 for two or more.

Intramurals

Men's, and Women's basketball leagues: T and Th nights through Nov. 8. Game times at 5:45, 6:30 and 7:15 p.m. Men in main gym, women in Levering Gym.;
Co-ed Volleyball (team play or free play): Mon nights through Oct. 29. Game times at 6:30, 7, and 7:30 p.m.; and
Men's Flag Football: Saturdays at 9, 10, 11 a.m., and noon - Nov. 3. Co-Ed Tournaments:
Ping Pong: Sat. Oct. 13, 1 p.m.;
Racquetball: Sat Oct. 27, 1 p.m.;
Contact Ben Woodard with questions at bwoodard858@students.sbts.edu, or come to the HRC.

HRC e-newsletter

\$50 Lifeway gift certificate to be awarded. Sign-up for the new e-newsletter and a chance to win. Winner will be drawn in late August. Come by the HRC and fill out the pink form, or send us an e-mail at HRC@sbts.edu

Seminary clinic

Staff, students and their immediate family members are provided a limited health maintenance program through the clinic, located on the second floor campus center, Honeycutt 213. Conditions that require regular or extensive medical treatment must be addressed through private arrangements with primary care physician. It is recommended that every patient have a primary care provider that may be called upon in cases of emergency. The clinic can help with referral to a primary care provider or a medical specialist if needed.

Clinic Hours

M-F 11 a.m. - 5 p.m.
More information and price listings are found on the clinic website, www.sbts.edu/clinic

Towers

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Questions

WITH

Dennis Rainey

President of FamilyLife and host of the
FamilyLife Today daily radio program



No 1 WHAT INSPIRED YOU TO FOCUS YOUR CAREER ON MARRIAGE AND FAMILY?

Working with high school kids in Dallas, Denver, Seattle and Boston, I noticed that family was not being talked about among the Christian community. I was seeing the breakdown of families and the influence of the church to change that so I felt a better use of my life would be to go up the stream to where families begin — in the marriage union. And I wanted to equip couples with the biblical blueprints to make their marriages last and instruct the next generation.

No 2 HOW DO YOU SEE FAMILYLIFE FITTING IN WITH LOCAL CHURCHES AND HOW ARE CHURCHES ABLE TO USE THE MINISTRY?

The church was designed by God to be the equipping center of life with marriage and family at the core. So few seminaries, when I was in school, were equipping future pastors to prepare for this growing issue in the Christian community. So I thought, “What better opportunity to focus on strengthening the three most important relationships in my life: with God, my spouse and my kids.” Honestly, I think a ministry like ours was designed to come alongside as a parachurch ministry and help the church be able to do that by showing them how and giving them tools so that they can take the gospel to their neighborhoods and businesses.

No 3 IF YOU DIDN'T HAVE YOUR CURRENT JOB IN MINISTRY, WHAT IS IT THAT YOU WOULD WANT TO DO?

I would love to have my own hunting and fishing TV show, because I love the outdoors and the relationships it builds with my grandchildren.