

# A20

**R. ALBERT MOHLER JR.**

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ANNIVERSARY**

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Mohler discusses his 20 years as president

Convocation day with Mohler (photo essay)

Nettles on Spurgeon



**Towers**

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

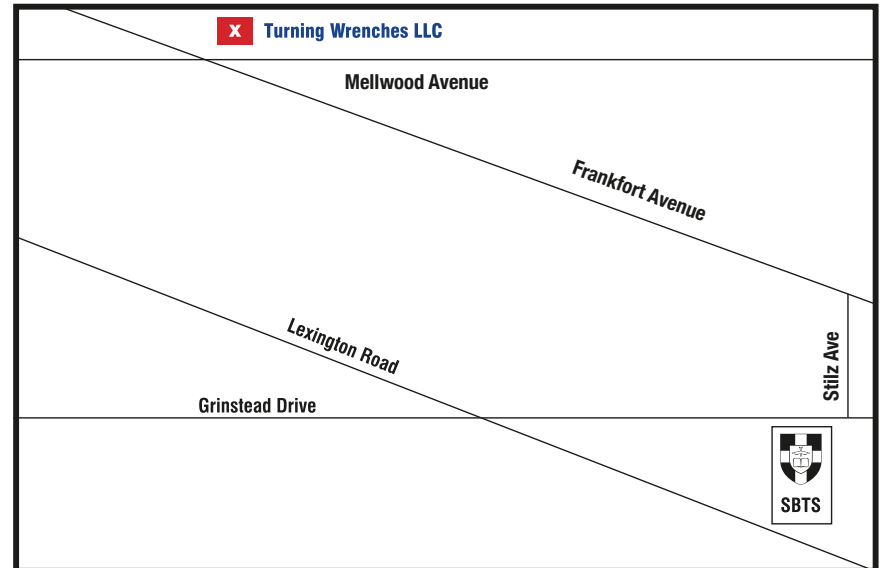


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## 11 20 Years and counting: Mohler reflects on his presidency of Southern Seminary

Southern Seminary president R. Albert Mohler Jr. discusses about his presidency, including the tumultuous early years, his journey to Southern and his plans for the future of the seminary.



**From the editor:**

This issue of *Towers* celebrates the 20th anniversary of R. Albert Mohler Jr. as president of The Southern Baptist Theological Seminary. According to the *Chronicle of Higher Education*, most presidents of higher educational institutions last around eight to 10 years. So, by any

analysis, Mohler's two decades of service are significant.

But it's more than that.

When Mohler became president in 1993, the seminary was substantially different. Many on the faculty profoundly disagreed with Mohler's interpretation of the Abstract of Principles, his views on the Scriptures, the gospel and the church. They did not support his vision for the graduates he wanted to produce. The divide was sharp.

Recently, Mohler gave a winding, hour-and-a-half long interview to the *Towers* editorial team, where he told us about those

early days of his presidency — days defined largely by conflict and crisis. Inside this issue, I write about that interview.

Also, this month's History Highlight column looks at perhaps the most significant contribution of Mohler's tenure: his building a confessional faculty.

Mohler's anniversary represents an historic moment for the seminary community. I hope through the various publications and events planned for Heritage Week's anniversary celebration you appreciate even more Mohler's work here. I know I do.

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**Committed to Scripture in life and ministry**

Southern Seminary professor Tom Nettles talks with Matt Damico about his new book, *Living by Revealed Truth*.

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**Photo essay: a 20th anniversary convocation**

During R. Albert Mohler Jr.'s 20th anniversary convocation day, Emil Handke shadowed the president, capturing the day from every angle.

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**Southern Story: David Sills**

The missions professor talks about God's providence in the steps of his life.

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**Evangelical centrifuge**

This month's History Highlight looks at R. Albert Mohler Jr.'s building of one of the world's finest faculties.

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**Meet me at the World's Fair**

The *Towers* team presents a pictorial look at the 2013 Fall Festival.

*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.*

# Newslog



## World-class scholars discuss trinitarian relations at first-ever Theology Conference

By Josh Hayes

Southern Seminary hosted its first-ever Theology Conference, Sept. 20-21. Under the theme “Beholding the Wonder of Trinitarian Relations,” five world-class Christian scholars converged on Southern’s campus to present papers about the doctrine of Trinity. The papers shared a given focus on how to approach trinitarian theology, particularly in understanding the relationships among the Father, Son and Holy Spirit.

Lewis Ayres, Wayne Grudem, Scott Horrell, Robert Letham and Fred Sanders each delivered papers, and Bruce Ware, professor of Christian theology at Southern, served as host. Ayres and Letham delivered papers on the first day of the conference.

The second day of the conference continued with Horrell, professor of theological studies at Dallas Theological Seminary.

Following each presentation, conference attendees were able to participate in a question-and-answer session with the foregoing speaker. To conclude the conference, Ware moderated a panel discussion that included Grudem, Horrell, Letham and Sanders; Ayres was unable to participate. Issues addressed during the discussion pertained to the inseparable operations of the three persons, authority-submission within the Godhead, the doctrine of eternal generation and the question of if only the Son could have become incarnate.

Media from the 2013 Theology Conference is available at [www.sbts.edu/resources](http://www.sbts.edu/resources).

## After first year, Bevin Center sets course for future of missions mobilization at Southern Seminary

By RuthAnne Irvin

After its first year, Southern Seminary’s Bevin Center for Missions Mobilization is setting its course for the future.

The Bevin Center, endowed by Glenna and Matthew Bevin in memory of their late daughter, Brittiney, exists to elevate the missional footprint at the seminary.

The Bevin Center hosts events and missions trips throughout the year on campus and around the world. During the last year, the center hosted a Global Evangelism Week and various training events including Gospel Bootcamp and the annual Great Commission Race, a 5k run around campus and the surrounding neighborhood to raise money for upcoming trips and other events to promote student involvement in missions.

The center has also sent short-term mission teams to Central Asia, Boston, Mass. and Salt Lake City, Utah. In 2014, the Bevin Center plans to send groups to Boston, Detroit, Mich., Philadelphia, Brazil, South Asia and several other locations.

The center’s director, Jim Stitzinger, said that the Bevin Center is accomplishing its goal in mobilizing the seminary community for deeper involvement in local and overseas missions.

“During its first year, the Bevin Center for Missions Mobilization has worked strategically to elevate the seminary’s consciousness toward the lost who surround us in our city and around the globe,” Stitzinger said.

Randy Stinson, Southern Seminary’s senior vice president for academic administration and provost, said he is proud of the Bevin Center’s work so far.

“I could not be more thrilled with the impact that the Bevin Center has had on this campus in just one short year. I am particularly pleased with Jim Stitzinger’s leadership in mobilizing our students in the areas of church planting, local outreach and global evangelism,” Stinson said.

More information about the Bevin Center for Missions Mobilization is available at [missions.sbts.edu](http://missions.sbts.edu).



## Boyce College hosts first Alumni Dinner

Southern Seminary’s undergraduate school, Boyce College, hosted its first alumni dinner, Sept. 5. More than 70 alumni gathered for food and fellowship. Alumni were updated about Boyce’s progress as a school and upcoming events.





## Southern Seminary emphasizes spiritual health over academics to begin the semester

By RuthAnne Irvin

The importance of the spiritual health of seminary students and their families should precede academics, speakers urged at a conference sponsored by Southern Seminary, Aug. 22.

Jeremy Pierre, who recently became the dean of students at Southern Seminary, introduced the all-day conference, explaining the importance of students taking care of their spiritual life — even while in seminary.

“Following Christ first in your personal life and in your family is not automatic,” Pierre said. “We don’t want any of our students to shipwreck their faith through the negligence of their soul, because following Jesus while studying him is not automatic.”

Seminary president R. Albert Mohler Jr. led the first plenary session. He read an open letter from a former student who, instead of graduating, signed divorce papers. The letter, which appeared in a 2011 issue of the seminary’s news magazine, *Towers*, illustrated the importance of personal and family watchfulness while in seminary.

The conference is the first to be co-sponsored by the Rick Bordas Fund for Student Discipleship, established June, 2013, and the John and Debbie Bethancourt Lectures for Ministerial Ethics.

Audio and video from the conference are available at [sbts.edu/resources](http://sbts.edu/resources).

## SBTS holds installation services for Stinson and Wills

By RuthAnne Irvin

Southern Seminary recently held installation services for Randy Stinson as senior vice president for academic administration and provost, and Gregory A. Wills as the new dean of the School of Theology.

Both men presented installation addresses.

Stinson, who served for eight previous years as the dean of the School of Leadership and Christian Ministry and founding dean of the School of Church Ministries, said in his Aug. 29 address that the seminary must train students not only in academics, but for the unexpected hardships in future ministry.

“There’s a type of minister of the gospel that we’re trying to create here to send out — a minister of great endurance and great expectation of trial and difficulty who will face those in God,” Stinson said.

In his Sept. 3 address, Wills, author of several books, including *Southern Baptist Theological Seminary: 1859-2009*, laid out a vision for Southern Seminary graduates who are theologian-evangelists.

“We are seeking to produce theologians whose theology makes them evangelists,” he said. “Until Christ returns we must attend zealously to theological scholarship for teaching biblically sound and courageous ministers of the gospel. As long as God sustains us, we will never give up.”

The seminary installed Adam W. Greenway as the new dean of the Billy Graham School of Missions, Ministry and Evangelism, Oct. 1. *Towers* will report on his installation next month.

Audio and video from the installation services are available at [sbts.edu/resources](http://sbts.edu/resources).



## Rick Bordas, SBTS Foundation Board member, dies at 65

By RuthAnne Irvin

Rick Bordas, a Southern Seminary Foundation Board member and long-time friend of the school, died Sept. 18 from gallbladder cancer. He was 65.

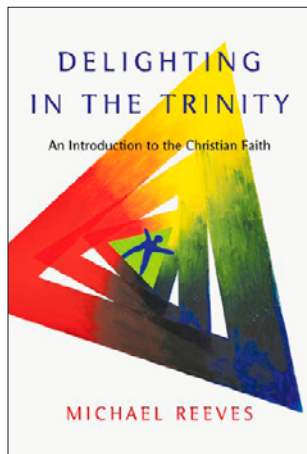
Bordas served on the foundation board for seven years. According to a family obituary, he loved the seminary and its students, which led him to serve on the board.

Friends of Bordas honored him in June with a student discipleship fund in his name, the Rick Bordas Fund for Student Discipleship.

The fund recently co-sponsored a conference at the seminary about personal and family vigilance while in seminary.

The Bordas family requests that gifts of sympathy go to the student fund: Southern Seminary c/o Rick Bordas Fund for Student Discipleship, Office of Institutional Advancement, 2825 Lexington Road, Louisville, KY 40280.

# Book Reviews



(IVP Academic 2012, \$15)

## *Delighting in the Trinity: An Introduction to the Christian Faith*

Michael Reeves Review by Josh Hayes

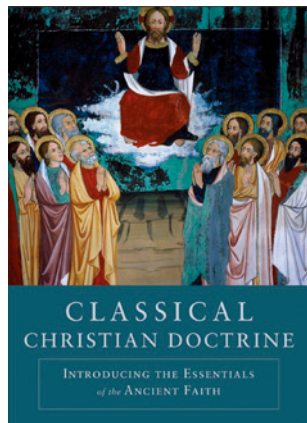
God is Father, Son and Holy Spirit, and this is precisely what makes this God a vibrant and loving one, according to author Michael Reeves.

“God is love *because* God is a Trinity,” Reeves writes in *Delighting in the Trinity*.

Only God the Trinity presents us with a deity who is not self-serving and capricious, Reeves argues, for it is in the triune God’s very nature to share of himself, and this highlights Christianity’s utter uniqueness more than any other of its teachings.

“What makes Christianity absolutely distinct is the identity of our God,” he writes.

Given its brisk 135-page length, *Delighting in the Trinity* could be just the right book to give to that friend who seems a bit skittish yet open to reading theological literature. And what better place to start than with that which precedes all things?



(Baker 2013, \$21.99)

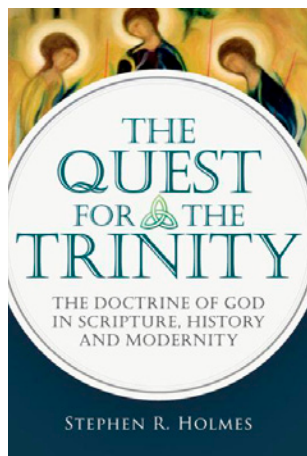
## *Classical Christian Doctrine: Introducing the Essentials of the Ancient Faith*

Ronald E. Heine Review by Daniel Ryan

In *Classical Christian Doctrine*, Ronald E. Heine provides a clear and succinct survey of the classical Christian doctrines, which he defines as the “doctrines the church accepted in the first four centuries of its existence and gave expression to primarily in the Nicene Creed.”

The Nicene Creed is a vehicle for, not the source of, the doctrines discussed in the book. This allows Heine to cover topics that were pertinent in their day but coalesced into formal doctrine later. In each chapter, Heine interacts with a different doctrine and the major figures involved.

In the end, Heine provides a compelling and surprisingly broad interaction with classical doctrine and its impact for today. This book makes for an excellent survey for pastors to brush up or church members to dive in.



(IVP Academic 2012, \$26)

## *The Quest for the Trinity: The Doctrine of God in Scripture, History and Modernity*

Stephen R. Holmes Review by Josh Hayes

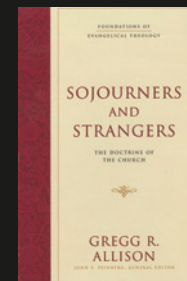
The story of the Christian church’s formulation of the one God who is three is in a real sense the story of the church, and it is the story of Stephen R. Holmes’ recent book, *The Quest for the Trinity*.

In this book, Holmes explores the development of trinitarian thought from the early church through the present-day academy, covering subjects such as patristic exegesis, the *filioque* clause and the poverty and perversion of trinitarian thought during the modern period.

As much as the history of trinitarianism is the history of Christianity, so too is the history of trinitarianism a survey of the most influential theologians of all time.

To paraphrase historian George Santayana, those who do not remember the trinitarian past are condemned to repeat its mistakes. By reading Holmes’ *The Quest for the Trinity*, readers make themselves less likely to repeat those mistakes.

## FACULTY RECOMMENDATIONS



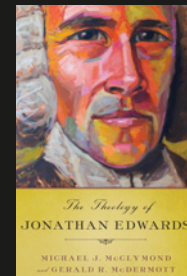
## *Sojourners and Strangers: The Doctrine of the Church*

Gregg R. Allison

(Crossway 2012, \$40)

*“I’ve been reading Gregg Allison’s book on*

*ecclesiology, and I think that’s a very healthy book. It makes you look biblically and theologically at what’s at stake in a robust ecclesiology. No one agrees with everything someone says, but I think that’s an edifying book.”*



## *The Theology of Jonathan Edwards*

Michael J. McClymond and Gerald R. McDermott

(Oxford University Press 2011, \$65)

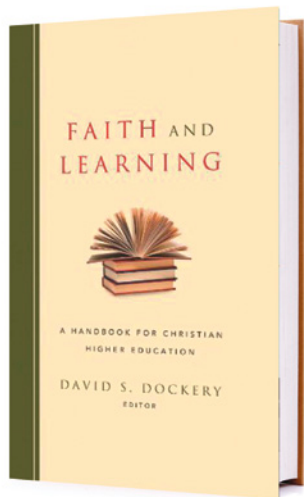
*“This recent book about the theology of Jonathan Edwards is really good. They do Edwards well and they put together ways to remember how Edwards deals with big categories. They’ve done an excellent job describing the theology of Jonathan Edwards.”*

## **Thomas J. Nettles**

Professor of historical theology







### ***Faith and Learning: A Handbook for Christian Higher Education***

David S. Dockery, editor

Review by Aaron Cline Hanbury

Christian universities and colleges often sit on one of two extremes. On one side, an institution may desire to hold tightly to Christian tradition; on the other side, a school may prioritize open-minded inquiry as its highest commitment. To many, these two ideas seem mutually exclusive.

David S. Dockery, in a new multi-contributor book, *Faith and Learning: A Handbook for Christian Higher Education*, argues that genuine Christian education

embraces both the Christian intellectual tradition and academic inquiry.

“Our distinctive mission must not be forced into inappropriate either/or choices. We have chosen another course: the calling to be ‘both/and,’” he writes. “We reject those who call for us to create false dichotomies or to join together unrelated ideas in an irrationalistic pluralistic fashion. Instead, we offer this volume as a representation of our commitment to the ‘divine and’ grounded in Jesus Christ himself, who is both fully God and fully human and who is for us both light and life.”

To do this, according to Dockery, the Christian university must establish “foundational commitments” which guide its curriculum. He writes that Jesus’ Great

Commandment is the starting point.

“Here we are told to love God with our hearts, our minds, and our souls—and to love others completely,” he writes. “These words of Jesus serve as the framework for our initial considerations regarding our calling as Christian educators.”

In addition to his essay about the foundational commitments, Dockery includes in *Faith and Learning* chapters about virtually every undergraduate discipline — from biblical studies to psychology, from art to engineering — with contributors from several different Christian universities and colleges demonstrating a holistically Christian approach to those subjects. (B&H Academic 2012, \$39.99)

### ***Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon***

Tom Nettles

Review by Matt Damico

The life and ministry of some figures from church history stand as an example worth emulation. Charles Haddon Spurgeon is no such figure. Spurgeon’s life and ministry — with its breadth, length and productivity — stands less as an example to emulate and more as a monument at which to marvel.

This monument is the subject of Tom Nettles’ new book, *Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon*.

As his book’s title indicates, Nettles claims

that the driving force behind Spurgeon’s life and ministry was a commitment to “that which is communicated in revealed truth, the written word of God.”

“Spurgeon lived with all his might, while he did live, in the felt presence of the Lord Jesus Christ,” writes Nettles. “Spurgeon, in every aspect of his ministry, was driven by a well-developed, clearly articulated systematic theology and by a commitment to a conversion ministry, both of which were conceived as consistent with revealed truth.”

Nettles has structured his 700-page book around biographical events and distinctive elements of Spurgeon’s ministry at the Metropolitan Tabernacle in London. He addresses subjects such as Spurgeon as a young pastor, preacher, theologian, churchman, evangelist, head

of sundry benevolent ministries and as a participant in controversy.

In each chapter, Nettles makes the case, even if not explicitly, that a commitment to revealed truth fueled each of Spurgeon’s endeavors.

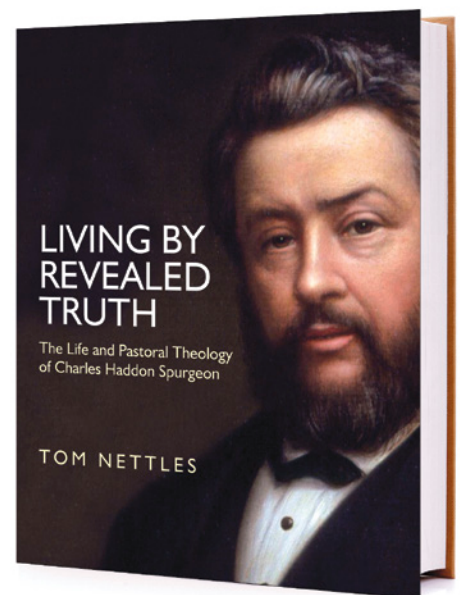
Nettles puts this commitment to Scripture on display in his chapter about Spurgeon as an evangelist, titled “The Gospel Is Evangelism.” Some of Spurgeon’s friends feared his reformed doctrine would result in reduced evangelistic effort, but “with the greatest of ease Spurgeon made his appeal to sinners in the context of his complete dependence on sovereign grace.” This combination of commitment to God’s sovereignty and “fervency in address to the ungodly,” claims Nettles, “arose from his understanding of wholistic biblical truth.”

Similarly, Spurgeon’s commitment to revealed truth drove him to significant involvement in benevolent ministry at Metropolitan Tabernacle. In his chapter, “Theological Foundations for a Benevolent Ministry,” Nettles claims that “one may never be able to give an accurate count of the number of various benevolences and outreach ministers for which Spurgeon shouldered the burden.”

According to Spurgeon, these ministries were a necessary complement to preaching the gospel: “Works of charity must keep pace with the preaching of faith, or the church will not be perfect in its development.”

In *Living by Revealed Truth*, Nettles presents a man whose unique giftedness and sheer output as a preacher, writer and administrator caused even Southern Seminary founder James P. Boyce to confess, “How little I have accomplished, compared with that man!”

Such will be the refrain of all who seek to emulate Spurgeon’s productivity, but that should not stop readers from seeking to model his commitment to live and minister in light of all that Scripture says. And there is no better place to glimpse the man and his ministry than *Living by Revealed Truth*. (Mentor 2013, \$49.99)



***“Spurgeon lived with all his might, while he did live, in the felt presence of the Lord Jesus Christ. Spurgeon, in every aspect of his ministry, was driven by a well-developed, clearly articulated systematic theology and by a commitment to a conversion ministry, both of which were conceived as consistent with revealed truth.”***



# Charles Haddon Spurgeon: Committed to Scripture in Life and Ministry

## NETTLES TALKS *LIVING BY REVEALED TRUTH*

By Matt Damico

*EDITOR'S NOTE: Tom Nettles, professor of historical theology at Southern Seminary, discusses his new book, *Living by Revealed Truth: The Life and Pastoral Ministry of Charles Haddon Spurgeon*, with Towers book review editor, Matt Damico. A brief review of the book appears on page 7.*

**MD: What contribution to Spurgeon studies do you hope to make?**

**TN:** When I first began to write the book, I thought it would fall in line with what other biographies have done. I didn't know what else could be done.

The more I got into it, the more I realized that there were some sources that had been omitted. There were some basic principles that Spurgeon worked on that had not been talked about much. And there were misinterpretations of Spurgeon in other biographies. And even some of the biographies that were sympathetic with him passed over things in a shallow way, they didn't really get into depth of what Spurgeon was really about.

And so, I've spent time investigating Spurgeon's own self-conscious theological reasons as to why he did what he did. I've tried to expand Spurgeon from the bottom, from the foundational aspects of his ministry. And the sources that I've used to do that are sources that are not used very much. And that is the parts of the *Sword and Trowel*. He wrote most of those, and so he explains month-by-month what's going on in Metropolitan Tabernacle or in other churches. You get all these little views about how he viewed church life. The book reviews also give Spurgeon's first-hand evaluations about literature as it's developing. And I think that adds a depth to Spurgeon's life that sometimes I didn't find in other biographies.

**MD: How has history treated Spurgeon?**

**TN:** I think it's obvious that there is a tremendous amount of interest in Charles Spurgeon. So in one sense, it's treated him well; it's had to acknowledge his existence because he is such a large presence in the latter part of the 19th century evangelicalism.

I do think that other historians have not really sorted out those elements within Spurgeon's theology that they view as inconsistencies. Now, I admit that Spurgeon could be inconsistent at times, but I think we ought to give a person the benefit of the doubt that they know themselves and they know their reasons why they're doing things.

Some historians have not sorted out the fact that he had a very strong theology of evangelism, and a strong theology of human responsibility as it related to divine sovereignty. He was a thoroughly convinced compatibilist: he didn't diminish human responsibility in any sense, but he didn't let human responsibility flow free and autonomously apart from his understanding of the way it related to divine sovereignty. So there were theological reasons for what he did.

I think the issue is that Spurgeon has not been taken seriously enough as a theologian who governed his life and his ministry on the basis of theological principles. And that's the reason I've titled my book *Living by Revealed Truth*.



### MD: According to Spurgeon, what role should Scripture play in a pastor's life and ministry?

**TN:** It should be everything. You shouldn't do anything that Scripture doesn't condone. You shouldn't avoid anything that Scripture doesn't condemn. You shouldn't preach anything that you could not verify with Scriptural exposition. You shouldn't systematize any doctrine that is not supported by a proper synthesis of Scripture. You shouldn't engage in any benevolent ministry that does not have biblical and theological justification. You should not be involved in any kind of relationship that does not have an example of admonition in Scripture. He was filled with Scripture. He bled Scripture. He spoke Scripture. He loved Scripture. He was fed by the Puritans because they were the most biblical people he knew — their whole lives were governed by the Bible. He read *The Pilgrim's Progress* over 100 times because it was a story that comes out of a full knowledge of Scripture.

So, Scripture was not just an appendix he had to search through and find out, "Well, is there a reason for this?" It just flowed out of him in his preaching and his life. He was saturated with it.

### MD: What would be his advice to aspiring preachers?

**TN:** Well, the short answer is read *Lectures to My Students*. I think, if he had one or two sentences, he would say, "Believe in the covenant of redemption and find ways to preach it. And let everything you say about it arise out of a full understanding of how central it is to the Bible."

### MD: What can pastors learn from the way Spurgeon prioritized benevolent ministries?

**TN:** I would say that a person involved in benevolent ministry must come to a theological defense of them in the same way that Spurgeon did. He was not embarrassed at all to do them for the sake of reaching people in order to make them consider the gospel. Now, it was not purely pragmatic. He did believe that there were real needs to be met, and if we have bowels of compassion for people in need then we will not just say, "Be ye warm and filled," but we'll provide for them. Eventually there were 66 benevolences that had their home in Metropolitan Tabernacle. And all of them, as far as Spurgeon was concerned, had a theological foundation. All of these things rose out of his love for the gospel.

### MD: Was Spurgeon an expository preacher?

**TN:** What a lot of people don't know is that during Spurgeon's services, he had two different places where he addressed the congregation from the Bible. The first was a running exposition, a homily from a passage that might be 10 to 25 verses. The sermon was usually built on a verse out of that running homily.

And so he would take that verse and he would expand it doctrinally. What Spurgeon did in his services was show that every verse is set within a context. The Bible's not just a collection of mottos, it is a book in which there is narrative, and each book is part of a longer narrative.

A person who wants to be so hyper-textual that they never get out of the immediate exposition in grammar to see the broader implications doctrinally, Spurgeon would say, "You've missed the verse; you haven't understood it." And this is what he means when he said, "Drop me in any place in Scripture and I'll make a beeline for the cross." Because that what he thinks every verse does. Every context is making a beeline to the cross in some way. And he would say, if you've missed the cross in it, you've missed the point of the text.

So, yes, Spurgeon has been criticized for taking the Bible as a motto and preaching the same doctrinal sermon over and over. Well, he didn't do that. If you pay attention to what he did with a verse, you realize he actually drew his material out of that verse because he's expanding into the whole canon from a doctrinal standpoint. And he can do that because he's already done the running exposition.

*There's one sense in which we say, "Don't try to be Spurgeon, because you can't." You can't do what he did — you can't preach the way he preached ... On the other hand, we have to realize that Spurgeon's ministry grew out of a love for the Scripture and a love for doctrine that everyone should share.*

### MD: Should Spurgeon serve as a model for pastors, or was he too exceptional to emulate?

**TN:** There are some people in the church that God has given as a gift, and they'll never be duplicated. We can point to several of those: Augustine, Aquinas, Calvin and Luther, John Owen, Jonathan Edwards and, in modern American Christianity, you look at the Princeton theologians like Warfield and Hodge and recognize that they're giants among their kind. And then among Baptists in the 19th century you see Spurgeon.

There's one sense in which we say, "Don't try to be Spurgeon, because you can't." You can't do what he did — you can't preach the way he preached — you don't have the insight into Scripture or rhetoric. You just can't do it. On the other hand, we have to realize that Spurgeon's ministry grew out of a love for the Scripture and a love for doctrine that everyone should share. There's something universal and deathless about who Spurgeon was. That should be true about every preacher. So I think we need to try to love the gospel the way he did, be insistent on biblical foundations for all we do the way he did — we should be energetic for the gospel as he was. So there are many things in his life that

we need to seek to emulate, but we need to realize that he is a unique gift to the church and celebrate him.

### MD: What about him that we should not seek to emulate?

**TN:** Spurgeon knew that he had a tendency to talk about himself a lot. And that's true. So there are times that he probably does give the impression that using personal illustrations is a good way to go, but I don't think that it is a good thing. I don't really like expansive illustrations about ourselves. He did it well, but I don't think he's to be emulated in that.

### MD: How did Spurgeon's physical ailments affect his ministry?

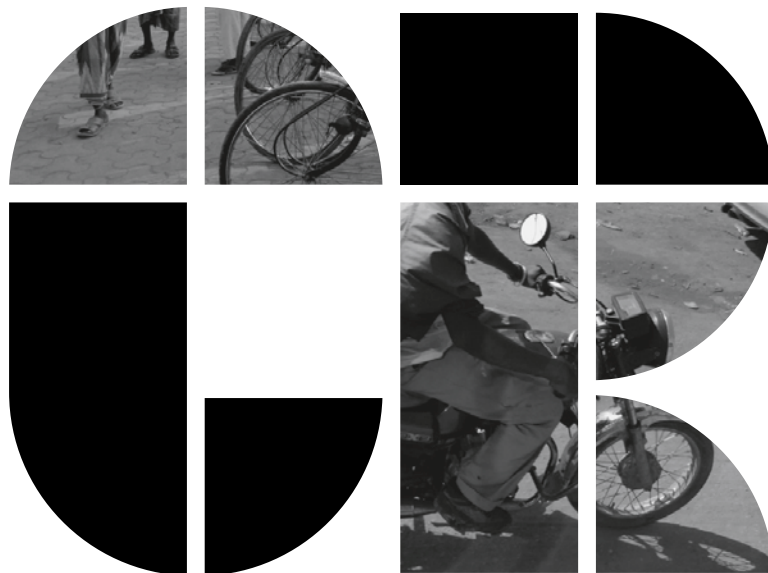
**TN:** Well, it kept him from preaching about one third of the time during the last 20 years of his ministry. He kept up his writing ministry in the *Sword and Trowel* and he brought in good preachers and built friendships across the spectrum. So his sickness did affect him both positively and negatively from the standpoint of the preaching at the Metropolitan Tabernacle. It allowed him to say that the church's growth wasn't just his personality. The people didn't evacuate when he wasn't there, so it allowed him to say that it was a work of God and not a personality cult.

His physical problems also allowed him to develop a

theology of suffering that I think is profound. He was so committed to the sovereignty of God that he knew that God had a purpose in everything. He did not question God in his dealing with him. He knew that God was perfectly just and right and holy, as well as merciful, so whatever God did with him he could say that "God works all things together for the good of those who love him, who are called according to his good purpose." He wasn't afraid to quote Romans 8:28 in hard suffering. Where else are you going to go? God is saying that he is in control, he's fashioning us into the image of his Son. What more could we want in our suffering?

### MD: How do you hope your readers think of Spurgeon?

**TN:** I hope they think of him as a man who was tremendously gifted, on the one hand, but whose ministry far surpassed the natural gifts that he had. And I want them to know his personal Christianity. He was effective because he was a thorough Christian. He never got over his conversion. He loved the glory of God. He loved the truth. And he thought that preaching the truth is what brought glory to God.



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# Twenty years and counting:

## MOHLER REFLECTS ON HIS PRESIDENCY OF SOUTHERN SEMINARY

By Aaron Cline Hanbury

In April 1995, he was completely spent.

“I thought it was all over,” said R. Albert Mohler Jr. “I just thought I didn’t have anymore to give. I thought this was it.”

Two weeks earlier, the faculty of Southern Seminary, where Mohler had been president for less than two years, overwhelmingly supported a motion that explicitly rebuked him and repudiated his policies, with only two members voting for him and two voting in absentia. The days that followed weren’t any easier.

Mohler even recalled an Easter party when some of those who opposed him were mean to his children who were only six years old and three years old at the time.

“I sat down on the floor in the guest room in the President’s Home with Mary, and we just closed the door and lost it. And we, honestly, as tearfully as we could, prayed, ‘Lord, it’s in your hands; we’ve got nothing more to give.’”

In a recent interview with *Towers* editors, Mohler discussed the tumultuous earlier years of his presidency, how he arrived at Southern Seminary and the work that remains at the seminary.

The vote of no confidence resulted from Diana Garland’s resignation as dean of the School of Church Social Work because of disagreements with Mohler concerning the election of faculty who supported the ordination of women. The reaction to her resignation and the controversy surrounding the Carver School was fierce, leading to the vote which supported Garland and rebuked Mohler.

And according to Gregory A. Wills’ history of the seminary, *Southern Baptist Theological Seminary, 1859-2009*, some faculty urged the trustee chairman to remove Mohler as president.

“I didn’t fear being removed from office, simply because the vast majority of Southern Baptist leadership, and specifically the trustees at Southern Seminary, knew that it was going to be a fight,” Mohler told *Towers* editors.

But his confidence in trustees’ support didn’t lessen the toll on him and his family. And at times, he even thought he might implement a plan to recover the seminary only to be unable to rebuild afterward.

“I felt very imperiled about being able to be the president who would be able to build the institution on the other side,” he said. The trustees “needed me at least to get the hard work done and do the deconstructive work, even if I didn’t have the opportunity to have the constructive work on the other side.”

### A fit ‘just so natural’

Mohler arrived at Southern Seminary as a student in 1980 with the intention that he would then pastor a church, probably back in his home state of Florida.

At that time, the seminary looked and felt significantly different. The culture of the school aligned theologically and methodologically with mainline divinity schools like the University of Chicago Divinity School and Princeton Theological Seminary. In 1958, some at the seminary even tried to make Yale Divinity School an “explicit model for Southern Seminary’s faculty,” Mohler said.

Mohler said God called him into the ministry during his late teens. And so, after he graduated from Samford University in two years, “the obvious place to go was Southern,” he said. The expectation for Samford students, “with the

full and eager support of Samford's religion faculty," was that they would attend Southern Seminary. Even Mohler's boyhood pastor, Rupert Coleman, told him, "Well, of course you'll go to Southern."

Although this momentum pointed toward Louisville, Ky., Mohler almost studied in Fort Worth, Texas, instead.

"I did reconsider [attending Southern Seminary] right at the last minute," he said. "Southern did not handle my application very well, as a matter of fact. And Russell Dilday gave me a full presidential scholarship to Southwestern." He nearly accepted.

In the end, however, Southern Seminary was "just so natural" for Mohler. As an undergraduate, he visited the campus along with a fellow Samford student. The similarities between Samford's campus and Southern's made Mohler feel at home, and the people he met on campus further drew him to Southern. On his visit, he met theologian Dale Moody and sat in Wayne Ward's systematic theology class in Norton 102.

So, in August of 1980, the 21-year-old Mohler loaded his 1974 Mustang II and moved to Louisville.

During his time at Southern Seminary, his intention to pastor a church remained strong. In fact, he continued seminary beyond a master's degree because the pastors with whom he was most familiar earned doctorates from Southern, including three of his home church pastors.

"My picture of a pastor was one who had a Southern Ph.D.," he said.

And at the time of his graduation in 1989, Mohler planned "to accept the call to a pastorate in Florida," before he accepted the editorship of the Georgia Baptist Convention newspaper, *The Christian Index*.

Even then, Mohler expected he would end up in the pastorate. All along the way, however, he worked with and around influential leaders, both denominationally and in higher education. At Samford, he worked closely with president Leslie Wright, as Mohler was president of the student ministerial association. And then at Southern Seminary, he observed the presidency of Duke K. McCall and later worked as an assistant and fundraiser for the seminary's eighth president, Roy L. Honeycutt.

After Honeycutt announced his plans in 1992 to retire, Southern Seminary's Board of Trustees appointed a search committee to find the school's new president. The committee primarily considered well-known candidates. One nominee, however, they did not anticipate: the editor of *The Christian Index*.

When the search committee interviewed Mohler, according to Wills, he presented a "powerful, compelling vision of Southern Seminary, past, present and future and the plan for how to renovate this institution." The

chairman of the committee, Rick White — who later served as Mohler's first chairman of the board — said in an interview that he "never had a greater peace in all [his] life about a decision like that: that Al Mohler was the man to lead Southern Seminary."

#### **A 'declaration of war' against unorthodoxy**

In March 1993, trustees elected Mohler as the ninth president of The Southern Baptist Theological Seminary. And they charged him with returning the school to its founders' commitments.

When the seminary began in 1859, founders James P. Boyce, John R. Broadus, Basil Manly Jr. and William Williams established the school with a confession of faith to define its theological commitments and to set boundaries of acceptable belief for the faculty. But, despite their precautions, as the school grew, many of Southern Seminary's faculty mem-

*We were day-by-day, living in the tortuous context of walking into nothing but unending conflict, from beginning to end.*

bers departed from the school's confession. By the 1960s, most of the men and women on faculty were thoroughly and decidedly liberal in their theological commitments. And this progressive trajectory continued into the 1980s.

When Mohler arrived back in Louisville, this time as president, he gave a "declaration of war" against unorthodoxy within the institution, a declaration in the form of a convocation address: "Don't Just Do Something; Stand There."

The address set his agenda to restore the seminary to orthodox belief and practice — a central concern during the Conservative Resurgence of the Southern Baptist Convention in the decade preceding. He argued that the school had lost its way theologically and needed to recommit with integrity to its confession of faith, the Abstract of Principles.

Many on the faculty, most of whom were former teachers and advisors to Mohler when he was a student, did not agree. But most profoundly disagreed with Mohler's interpretation of the Abstract, his views on the Scriptures, the gospel and the church. They did not support his vision for the graduates he wanted to produce. The divide was sharp.

The conflict among Mohler and the faculty, alumni and constituents often elevated to personal levels, as Mohler received attacks from multiple directions.

"We were day-by-day, living in the tortuous context of walking into nothing but unending conflict, from beginning to end," he said, commenting on the intense times of controversy. "Conflict that wasn't

just on the campus, but extended over into the SBC, extended over into the world of theological education, extended over into the city of Louisville, such that Mary and I were almost unable to go eat in a restaurant without having invectives hurled at us."

Through it all, Mohler remained committed to the conviction that the seminary should preserve James P. Boyce's original vision, and to the principle that a Southern Baptist seminary ultimately answers to Southern Baptists.

He said that, through the difficult days, months and years, while intense and often painful, his convictions — and the convictions of those who hired him — drove him to persevere.

"If it's about the convictions, then you can handle the opposition, the criticism, the controversy because it's not most importantly about you," he said. "My ambition and goal and purpose has been to articulate convictions that I believe are not only true, but are important for the sake of the church, for the sake of the world, for everything from eternal life to human flourishing. If you understand the issue of the truth, if you have confidence in the truth — and your convictions you

know are not only true, but urgently important — then you have to be willing to undergo a great deal of controversy."

Still, Mohler added, "ideas are not disembodied" and the harshest criticisms directly affect the person espousing those convictions. He particularly struggled with suggestions that his work at the seminary and in the convention was only about him and his professional ambitions.

"The most injurious thing is when people impute motivations that you can't possibly refute because you can't put your heart out on the table and let people read it," he said. "You just have to trust you'll be vindicated over time."

But the highest cost of his early years as president was not personal attacks, Mohler said, but the loss of relationships.

"If I had the responsibility to do the same thing all over again, I don't think I could or would have changed any of the major decisions," he said. "But, I think 20 years later, I would probably go into it understanding just how costly at the relational level it would be."





The full weight of the relational loss occurred in 1995, when Mohler found himself alone with his wife, crying in the guest room of his home.

He was completely spent.

### **‘A different world’**

At the apex of the crisis in April 1995, Southern Seminary’s Board of Trustees took several votes that affirmed Mohler’s actions. After the trustee meeting, Mohler held a press conference with White, who by then was chairman of the Southern Seminary Board of Trustees. Walking into the press conference in Carver Hall, one of the many embittered students protesting spit on Mohler. In the press conference, White expressed the board’s full support of Mohler and the direction he was leading the seminary.

“I walked into that courtyard outside of Carver and I realized, ‘This is a different world,’” Mohler said.

The trustee votes to affirm Mohler’s actions on faculty hiring qualifications was the beginning of the end for the major opposition. In the meeting, not only did the trustees affirm Mohler’s decisions, but they adopted an early retirement package, an “exit plan for liberal faculty to leave” the seminary. In a surprisingly short time, they did.

“The purpose for which I came was to see Southern Seminary unapologetically committed to the faith once for all delivered to the saints, to the service of the Southern Baptist Convention, to an affirmation of biblical inerrancy and a passion for the gospel,” he said. “And I would not take credit for the fact that those things have happened, but that was the goal of my coming to Southern Seminary. And I’m very happy to say that the institution is safely now established theologically, missiologically and denominationally where we desperately wanted it to be.”

Like any movement, the return to orthodoxy and confessional fidelity at Southern Seminary included not only a leader, but many people. Among them, Mohler expressed his thankfulness for the support of his trustees and the pastors within the conservative movement who provided essential support and encouragement. Inside the institution, men like dean David Dockery and New Testament professor Mark Seifrid began laying groundwork for conservatives even before Mohler’s arrival.

But one supporter, beyond the rest, provided guidance and support for Mohler’s effort to recover the seminary.

“The first person, and most people can probably figure it out, but it can’t be exaggerated, is Mary Mohler, without whom this just wouldn’t have happened because of her magnificent gifts and consummate loyalty and encouragement,” he said. “Often, other than Christ, that’s all I had. And I had my children: they were sanity in the midst of all this.”

### **‘Life has a purpose; I wasn’t here by accident’**

Well into his second decade as president of Southern Seminary, he faced a challenge vastly different from the theological controversies of the early 1990s — he nearly died.

Early in January 2007, David Van Biema, a religion writer for *TIME* magazine, interviewed Mohler about his health crisis. Van Biema reported that Mohler “went into the hospital in December [2006] for a fairly routine stomach operation and suddenly developed pulmonary embolisms, a frequently fatal form of clotting, in both lungs.”

Now, more than six years later, Mohler said that episode still serves as a reminder of God’s purpose in every aspect of life.

“You realize [life] is a gift,” he said. “It does make you weigh every moment and day in terms of its worth.”

### **‘This is worth doing and perpetuating’**

Since those early days in the 1990s, the seminary has grown on all fronts. The faculty is larger and its academic credibility stronger. And every member signs the school’s confession, as Mohler says, “with gladness of heart.” The student body has vastly grown — Southern is now the second largest seminary of any kind and enrolls more master of divinity students than any other seminary. The finances of the school are more secure, with the budget more than doubled and an endowment growing by more than \$30 million.

According to Mohler, his work at Southern Seminary is far from over.

He sees today’s challenges — from things like the current moral revolution in America to the rapid pace of change within education — making the seminary and its mission as relevant as ever.

Twenty years behind him, he now turns his attention to the coming decade and beyond.

In a particular and unprecedented way, according to Mohler, the next decade will be decisive. Unlike years in the past, he said, the areas of education, church life and socio-cultural values are evolving simultaneously at a rapid pace. He thinks these changes make Southern Seminary and its mission as important as ever.

“It’s going to be our challenge in the next 10 years to make sure we have the resources to do what we need to do,” Mohler said, “and that we are the obvious answer to the question, ‘Where are people going to find the kinds of pastors and teachers, ministers and missionaries and leaders

they’re looking for in their churches?’”

Mohler said, too, that in the next decade, the seminary will “give a lot of attention to ethnic and minority development, to making sure that the institution increasingly looks not only more like the world, but more like America.”

His plans for the future also include the writing of a systematic theology textbook.

“My goal is that in the next 10 years, by the time I reach the end of this 10-year period, I’ll be well on my way to getting that systematic theology into final, printed form,” he said. “It will be a systematic theology written intentionally to express what it means to confess the faith once for all delivered to the saints within the very intellectually hostile conditions of late modernity.

“So it’s going to be a systematic theology and an apologetic engagement,” he said.

Because of the large number of quality systematic books available, Mohler said he doesn’t feel an urgency to publish his systematic soon. And several writing projects before then demand his attention. Nonetheless, Mohler views writing a systematic theology as his responsibility as president of Southern Seminary — just as presidents Boyce and E.Y. Mullins famously did.

Also like previous Southern Seminary presidents Boyce, Mullins and McCall, Mohler plans to continue serving the seminary as long as his mental and physical health allow.

*The purpose for which I came was to see Southern Seminary unapologetically committed to the faith once for all delivered to the saints, to the service of the Southern Baptist Convention, to an affirmation of biblical inerrancy and a passion for the gospel.*

“The committee who hired me asked me to stay for 35 years,” he said. Members of that committee determined that only a long-term presidency could affect the changes needed in the seminary. They saw that the long tenures of Boyce, Mullins and McCall each set a trajectory that lasted beyond their individual presidencies. Mohler agreed.

“If this is worth doing, which I believe with all my heart it is,” Mohler said, “then this is worth doing and perpetuating.”

Long after the early crises and the trustees’ affirmation in the midst of that opposition, Mohler is not even close to being spent.

He’s still working.

# Twelve hours with the president:

A PHOTO ESSAY

During Southern Seminary president R. Albert Mohler Jr.'s 20th anniversary convocation day, *Towers* photographer Emil Handke shadowed the president, capturing the day from every angle.







11:01 a.m.



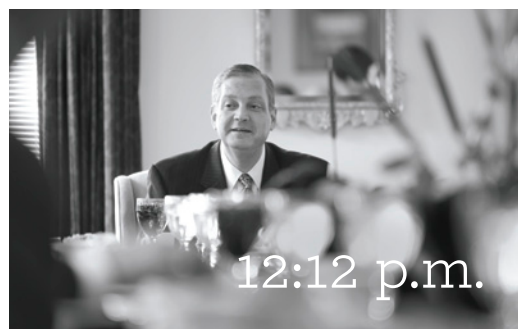
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11:22 a.m.



12:01 p.m.



12:12 p.m.

## ‘Don't Just Stand There: Say Something’

Mohler delivered his convocation address on Aug. 20. His address called for ministers to speak the truth of the gospel, even amidst cultural pressure to remain silent.

**9:26 a.m.** The president’s office on the second floor of Norton Hall before his arrival; **9:58 a.m.** Mohler reviews the convocation service and finishes preparing for his address with his executive assistant, J.T. English; **11:01 a.m.** Mohler presents “Don’t Just Stand There: Say Something” in Alumni Memorial Chapel; **11:22 a.m.** Mohler returns to his office where he is interviewed by a reporter with the Associated Press about his convocation address (**11:37 a.m.**); **12:01 p.m.** Southern Seminary provost Randy Stinson walks with Mohler to a lunch for new trustees; **12:12 p.m.** Mohler visits with trustees during the luncheon.

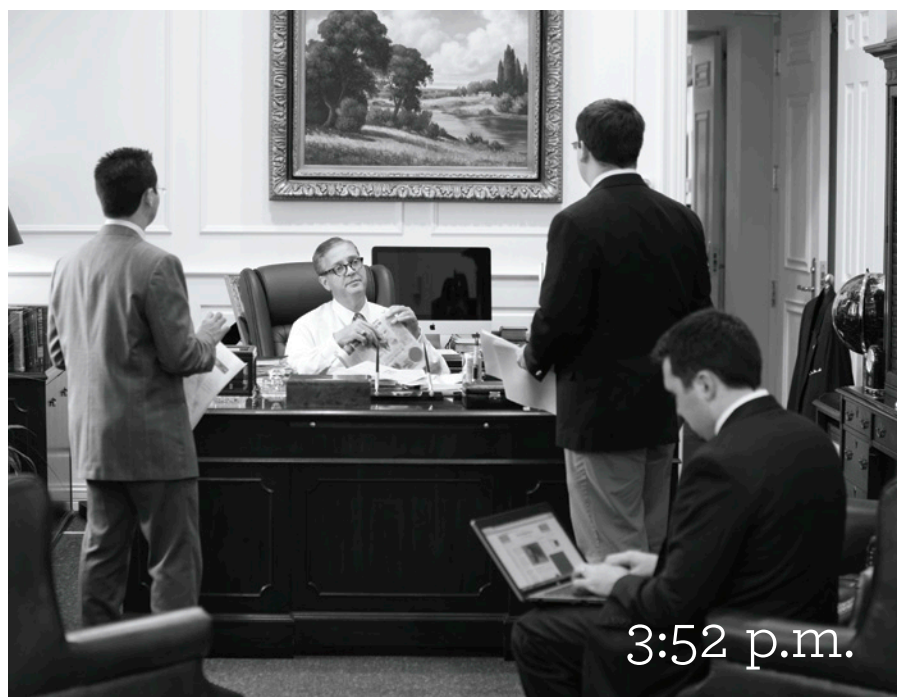




2:11 p.m.



9:50 p.m.



3:52 p.m.



4:50 p.m.





8:33 p.m.



5:36 p.m.



6:14 p.m.

## New trustees meetings, new media and new projects

Mohler spent second half of convocation day with new trustees, his interns and faculty and he finished the evening with reading and writing in his personal study.

**2:11 p.m.** Mohler meets with new trustees (from left) Jim Walls, Jim Henry and Julie C. Emerson; **3:52 p.m.** He discusses news headlines before recording his daily podcast, The Briefing; **4:50 p.m.** Mohler records The Briefing in his studio; **5:36 p.m.** He visits with Stinson and Dan Dumas, senior vice president for institutional administration, in the office of the provost; **6:14 p.m.** Mohler dines at his home with the new trustees; **8:33 p.m.** The new trustees tour Mohler's personal library; **9:50 p.m.** Mohler concludes his 20th anniversary convocation day, like most other days, reading and writing in his study.





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# David Sills

## GOD'S PROVIDENCE IN THE STEPS OF LIFE

By RuthAnne Irvin

David Sills never thought he would minister to indigenous people in Ecuador. He wanted to go to law school. But God's providence led him in another direction.

Sills grew up in a family that faithfully attended a Southern Baptist church. As a child, Sills asked his mom how a person is baptized, which led to the pastor leading him to pray a confessional prayer. But Sills did not understand what the pastor said. In his teenage years he did not go to church and lived "like a pagan."

When Sills met Mary Phillips, she was home from college for a weekend in Jackson, Miss. Phillips grew up attending church, but was not truly converted. Sills and Phillips met through friends and began dating long-distance. After dating for nine months, in 1977, they married.

In 1983, several years after the Sills married, they experienced three life-changing situations within a brief period of time that led them toward salvation, further evidence of God's providence in their lives.

First, the Sills' son, Christopher, almost died during childbirth. He survived and suffered no complications. But this caused Sills to contemplate life's fragility. Two weeks later, an armed robber walked into Sills' workplace and placed his gun to Sills' back. Sills feared that if the robber pulled the trigger he would go to hell. In the end, the man only asked Sills for money — but he nonetheless left Sills grateful for life. And then, several weeks later, a dentist performed a routine check-up and found what he thought was cancer in Sills' mouth. It wasn't, but it took a month to receive the results.

Through these events, God revealed himself to Sills and gave him a desire to study the Word. Sills submitted his life to Christ, and a few months later, Mary did, too.

Then the Lord placed a desire in Sills to work in ministry. He began studying Scripture in depth. He also read Elisabeth Elliot's *Through Gates of Splendor* and *The Savage My Kinsman*, which played a role in his desire to be a missionary.

He later visited the home of Nate Saint, fellow missionary to Elliot's husband, Jim, who was martyred by the native Huaorani people in 1956. Sills said this confirmed his desire to minister in Ecuador.

In God's providence, Sills and his wife began attending Briarwood Baptist Church in Jackson, Miss. Sills sees the church and that season of learning as a providential act of God in his life and ministry.

"That was a great grace that the Lord gave to us in the beginning of our formation spiritually," he said.

Part of God's providence in the Sills attending Briarwood included the interim pastor, Tom Nettles. The Sills are grateful that in God's kindness, Nettles mentored them early in their faith. Nettles eventually became professor of historical theology at Southern Seminary in 1997, a role he continues today.

In 1989, they took a mission trip to Puerto Rico. Mary, who initially did not like the idea of living overseas, sensed that the Lord may be calling them to missions.

Two years later, the Sills applied to work with the International Mission Board. Sills graduated with his master's from New Orleans Theological Seminary in May, the IMB approved the Sills and they moved to Ecuador in June. The Sills decided to work with the Highland Quichua people, a people group of the Andes mountains. They read a devotional, published by the Women's Missionary Union, earlier that year that asked people to pray about ministering to the Quichua people. After that, the Sills knew that's where God wanted them to go.

The Sills originally planned to work in Ecuador as church planters. But when the Ecuadorian Baptist Theological Seminary needed a Greek and Hebrew professor, they called Sills. He had never taught before, which made him nervous, but once he began teaching he loved it.

He later returned to the States to complete a doctoral degree from Reformed Theological Seminary.

In 1999, the Ecuadorian convention president asked Sills if he would return to teach full-time at the school. He agreed to return and minister among the Highland Quichua people and seminary students. He taught for four more years.

During this time, Southern Seminary needed a missions professor. In 2002, Sills received a phone call from lead missions professor, John Mark Terry, asking if he would be interested in the position. Sills visited campus in December, accepted the position and moved to Louisville, Ky., in January of 2003.

"It's a great opportunity to be here and we're thankful for that. We miss the field a lot, but I tell people that if you've got to be in the States and you're into academia, there's no better place to go from here except Heaven."

When he moved into his office at South-



ern Seminary, he discovered that Nettles, the interim pastor from the Sills' early season of spiritual growth, worked across the hall. God's providence continued to guide Sills as he moved to Southern.

The seminary hired Sills as the A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology, a position he continues today.

The Sills' plans weren't God's plans. And many seminarians, missionaries and pastors — in Ecuador and Louisville — may thank the Lord for the providential circumstances and events that brought Sills where he is today.





## Evangelical centrifuge PRESIDENT MOHLER BUILDS A FACULTY

By Adam Winters

When R. Albert Mohler Jr. assumed office as the ninth president of Southern Seminary, he brought with him a desire to bring the theology taught in the classrooms into conformity with the heritage of the institution's founding faculty members — James P. Boyce, John A. Broadus, Basil Manly Jr. and William Williams. In 1993, few of the faculty members then-employed shared the vision of their president and trustees, and many prominent professors soon departed from the institution during the mid-1990s. Their departure left an instructional void, but also gave the new president his opportunity to recruit a new wave of conservative Baptist scholars who were then employed at other evangelical institutions.

An especially notable strategy to this end was Mohler's establishment of the Billy Graham School of Evangelism, Missions, and Church Growth. Made possible by a gift of \$3 million by A.P. and Faye Stone, Mohler announced the new school — in the presence of Graham himself — during his inauguration ceremonies, Oct. 14, 1993.<sup>1</sup> The Graham School opened in 1994 under the deanship of Thom Rainer, whose published studies on personal evangelism and church ministry established him as a recognizable name in the field. The newly endowed Graham School not only expanded the seminary's ministry potential but the size of the faculty

as well; when the school opened for the 1994-1995 academic year, it featured six new academic departments: missions, evangelism, church growth, communications, church and community, and world religions.

The public support of Billy Graham and Carl F.H. Henry — perhaps the two men who embodied the best of the heart and mind of evangelicalism — gave credence to Southern's renewed theological commitment under Mohler's leadership. While Graham's name adorned the new school for world-wide gospel outreach, Henry aligned himself with Southern through his role as senior professor of research in 1995 and through the establishment of the Carl F.H. Henry Institute for Evangelical Engagement in 1998.<sup>2</sup>

The end of Mohler's fourth year at the helm, 1997, proved to be a landmark in his faculty recruitment process, as the board of trustees elected an array of renowned Baptist scholars during their spring meeting. Headlining this list, which included such names as Tom Nettles and Hershael York, was world-renown New Testament professor Robert Stein. Happily employed at Bethel Theological Seminary in St. Paul, Minn., at the time, Stein was reluctant to uproot his family and join the faculty at a Southern Baptist institution long reputed for its progressive theology. A few years prior, Stein interviewed for a teaching job at Southern, but he cited the faculty's displeasure with

his conviction against women's ordination to the pastorate as a discouragement to his confidence in the future of Southern Baptist institutions as evangelical witnesses. But a phone call from Mohler challenged him with the question, "Would you be open if the Lord led you this way?" Stein — understandably befuddled — later recalled his response: "I don't want to preclude what God might be wanting me to do in life."<sup>3</sup> A phone call from Danny Akin, then dean of the School of Theology, soon followed, and Stein eventually relented, accepting Mohler's nomination to Southern Seminary's faculty. He helped organize a required course in hermeneutics, and he brought along with him his younger colleague at Bethel, another New Testament scholar named Thomas Schreiner.<sup>4</sup>

As Mohler's presidency entered its second decade, some notable senior professors stepped aside and passed the torch to their younger colleagues. When Stein retired, Schreiner and Mark Seifrid continued to bear his mantle in the New Testament department. As leading Old Testament professors such as Daniel Block and Paul House finished their careers at the seminary, Peter Gentry, Duane Garrett and Russell Fuller kept the course. Akin and Craig Blaising, professors of theology hired during Mohler's early years, were followed by Russell D. Moore and Bruce A. Ware. And with a list that includes extensively

published scholars Nettles, Michael A.G. Haykin and Gregory A. Wills, Southern possesses perhaps the greatest coalition of Baptist historians ever assembled.

During the past 20 years, the seminary has attracted many of the finest Baptist scholars from across the nation's evangelical institutions, who by signing their names to the Abstract of Principles pledged to teach in accordance with and not contrary to its stated doctrines without mental reservation or private understanding, as James P. Boyce himself wrote in 1856.<sup>5</sup>

Under Mohler, an unprecedented evangelical centrifuge of Baptist professors came to call Southern Seminary home. Mohler's burgeoning evangelical faculty, perhaps more than any other single reason, allowed the seminary to weather the storm of its transition between presidential administrations. Over the course of Mohler's tenure, students have enrolled at Southern in record numbers and the seminary's budget has more than doubled.<sup>6</sup> Though Mohler's early years as president were filled with difficulty and criticism concerning his expectations for the faculty, the results speak for themselves.

*Those interested can learn more about some of the most notable professors in the seminary's history by visiting the Archives and Special Collection on the second floor of the James P. Boyce Centennial Library.*

### ENDNOTES

<sup>1</sup> Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (Oxford University Press, 2009), 544.

<sup>2</sup> David Porter, "Southern Seminary Trustees Establish Henry Institute, Hire New Faculty" SBTs News Release (February 6, 1998)

<sup>3</sup> "Dr. Robert Stein Reflects on Thirty-Three Years in Theological Education: An Interview" (March 20, 2002)

<sup>4</sup> James A. Smith Sr., "Southern Seminary Faculty Takes 'Quantum Leap Forward' with Additions" SBTs News Release (April 22, 1997)

<sup>5</sup> James P. Boyce, *Three Changes in Theological Institutions* (Greenville, SC: C. J. Elford's Book and Job Press, 1856), 34-35.

<sup>6</sup> Bruce Schreiner and Travis Loller, "Head of Southern Baptist School Marks 20 Years." Newser.com. Associated Press, 2 Sept. 2013. Web. [http://www.newser.com/article/da8ias180/leader-of-southern-baptist-seminary-marks-20-years-helped-make-school-more-conservative.html] Accessed 19 Sept. 2013.





# Fall Festival 2013





## 1904 World's Fair brought to the Seminary Lawn

Southern Seminary's 2013 Fall Festival transformed the Seminary Lawn into the 1904 World's Fair. The event welcomed more than 5,000 people and featured a full-scale ferris wheel and several items that originally debuted at the 1904 fair: Dr. Pepper, waffle cones and sweet tea, and much more. The annual festival — which brings together faculty and staff, students and alumni; families and friends of the seminary — is a major investment in community life of the seminary.

### @ostrachan (Owen Strachan)

Thoughts on @sbts Fall Festival: fried pickles, Swiss bread, fried Oreos, tower slide, happy kids, thriving community, God is good.

### @matthewjhall (Matt Hall)

Out of duty to @sbts, eating/judging pies for the Fall Festival. We are serious about pie.

### @ivantable (Ivan Mesa)

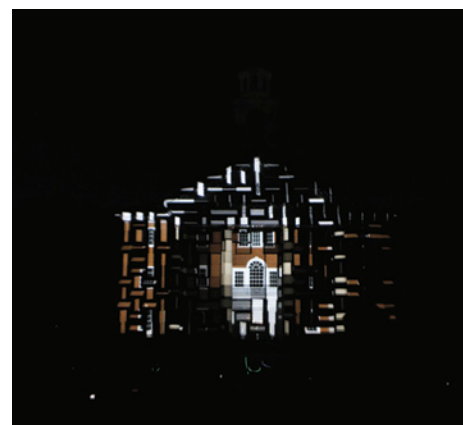
Truly epic Fall Festival this year at @SBTS. The @JPBCL took center stage and it lit up beautifully.

### @mattsmethhurst (Matt Smethhurst)

"A conservative resurgence at @SBTS would be great, but a 1904 World's Fair Fall Festival? Now that's my dream." (@AlbertMohler in 1993)

### @casey\_boss (Casey Boss)

World's Fair at SBTS! Such a fun time at school!!





**MATT  
PAPA**

**OCTOBER 24 | 7 P.M.**

**ALUMNI CHAPEL**

**Boyce/SBTS Community: \$8**

**General admission: \$10**



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EXPOSITORS

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H.B. Charles Jr.

Alistair Begg

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# Announcements

**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. More information is available at [www.aplusedits.com](http://www.aplusedits.com) or e-mail Chris at [cbosson@aplusedits.com](mailto:cbosson@aplusedits.com)

**Free sewing class**

The free sewing class led by Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Kathy Vogel. For questions call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

**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. Imperishable food is 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](mailto:theattic@sbts.edu), and arrange an appointment for picking up food items.

**Health and Rec**

More information on hours and fitness classes are available at [www.sbts.edu/hrc](http://www.sbts.edu/hrc), the front desk or call 897-4720.

**Seminary Clinic Hours**

Staff, students and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213.  
*Monday-Friday, 11 a.m. - 5 p.m.*  
More information and price listings are available at [www.sbts.edu/clinic](http://www.sbts.edu/clinic)

SUNDAY	MONDAY	TUESDAY
		<div>1</div> <div>Installation of Adam W. Greenway 10 a.m.   Alumni Chapel</div> <div>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Es- sentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>
<div>6</div> <div>HRC open 2-8 p.m. Boyce/SBTS Fall break</div>	<div>7</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon</div>	<div>8</div> <div>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Es- sentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>
<div>13</div> <div>HRC open 2-8 p.m.</div>	<div>14</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon Heritage Week</div>	<div>15</div> <div>Chapel 10 a.m.   Alumni Chapel R. Albert Mohler Jr. Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Es- sentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>
<div>20</div> <div>HRC open 2-8 p.m.</div>	<div>21</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon</div>	<div>22</div> <div>Chapel 10 a.m.   Alumni Chapel Stephen Rummage Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Es- sentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>
<div>27</div> <div>HRC open 2-8 p.m.</div>	<div>28</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon</div>	<div>29</div> <div>Chapel 10 a.m.   Alumni Chapel Alistair Begg Expositor’s Summit Conference</div>



OCTOBER 2013			
WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<div>2</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</div>	<div>3</div> <div>Chapel 10 a.m.   Alumni Chapel Juan Sanchez</div> <div>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>	<div>4</div> <div>Together for Adoption Conference</div> <div>Body Blitz; Mommy and Me; Zumba; Childcare 9 a.m. - noon</div>	<div>5</div> <div>Edge Martial Arts</div>
<div>9</div> <div>Backpacking Trip</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</div>	<div>10</div> <div>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>	<div>11</div> <div>Body Blitz; Mommy and Me; Zumba Childcare 9 a.m. - noon</div>	<div>12</div> <div>Edge Martial Arts</div>
<div>16</div> <div>Chapel 10 a.m.   Broadus Chapel R. Albert Mohler Jr.</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</div>	<div>17</div> <div>Chapel 10 a.m.   Alumni Chapel W.A. Criswell</div> <div>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>	<div>18</div> <div>Ultimate Frisbee Tournament 4 p.m.</div> <div>SBTS Preview Day</div> <div>Body Blitz; Mommy and Me; Zumba Childcare 9 a.m. - noon</div>	<div>19</div> <div>Ultimate Frisbee Tournament 3 p.m.</div> <div>Bevin Center Great Commission 5K</div> <div>Edge Martial Arts</div>
<div>23</div> <div>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</div>	<div>24</div> <div>Chapel 10 a.m.   Alumni Chapel Les Hughes</div> <div>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</div>	<div>25</div> <div>Boyce Preview Day</div> <div>Body Blitz; Mommy and Me; Zumba Childcare 9 a.m. - noon</div>	<div>26</div> <div>Bouncy House Day 9 a.m. - noon</div> <div>Parents' night out</div> <div>Edge Martial Arts</div>
<div>30</div>	<div>31</div> <div>Chapel 10 a.m.   Alumni Chapel H.B. Charles Jr.</div>		

# Towers

The Southern Baptist Theological Seminary  
2825 Lexington Road · Louisville, KY 40280

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3

## Questions

WITH

**J.D. Greear**

Lead pastor of The Summit Church, Durham, N.C.  
and author of 2013 book, *Stop Asking Jesus into  
Your Heart: How to Know for Sure You Are Saved*



—1—

### Why do you want people to stop asking Jesus into their hearts?

For many evangelicals, “asking Jesus into their hearts” has become something like a Protestant ritual or sacrament, which if you do correctly punches your ticket for heaven. God never promises to give salvation to someone because they pray a magical prayer or because they went through a ceremony at the altar of their church. God gives salvation to those who repent and believe the gospel. My concern is that over-emphasizing the prayer has often (though unintentionally) obscured the primary instruments for laying hold of salvation: repentance and faith. I wrote *Stop Asking Jesus Into Your Heart* to bring comfort to the unnecessarily troubled, and to trouble the unjustifiably comforted.

—2—

### What advice can you give students about balancing school, ministry and personal life?

First, never underestimate the value of this time. When I was in seminary, I was so impatient to get out and do “actual ministry.” The second thing I would say is that seminary can create a very artificial environment that is toxic for both our personal time with God and the vibrancy of our ministry. The proverbial “dryness” of your spiritual life during seminary is well known, and I think the reason is because we get used to handling holy things lightly. Fight against it with everything that is in you. Be long in prayer, and zealous to serve your brothers and sisters because washing feet is one of the ways we destroy the pride that calcifies our hearts. Lastly, don’t forget the gospel. Review it often. The gospel is the greatest antidote for pride.

—3—

### What were the last three movies you watched?

Is this a trick question? I think I’m supposed to say something like *Jesus of Nazareth* or *The Passion*. I’m a little embarrassed to admit it, but as a dad of four kids, two of the three were kid movies: *Planes* and the new Percy Jackson movie. I’m not sure I would recommend either to you. The third was one that I re-watched: *Les Misérables*. What a fantastic movie!