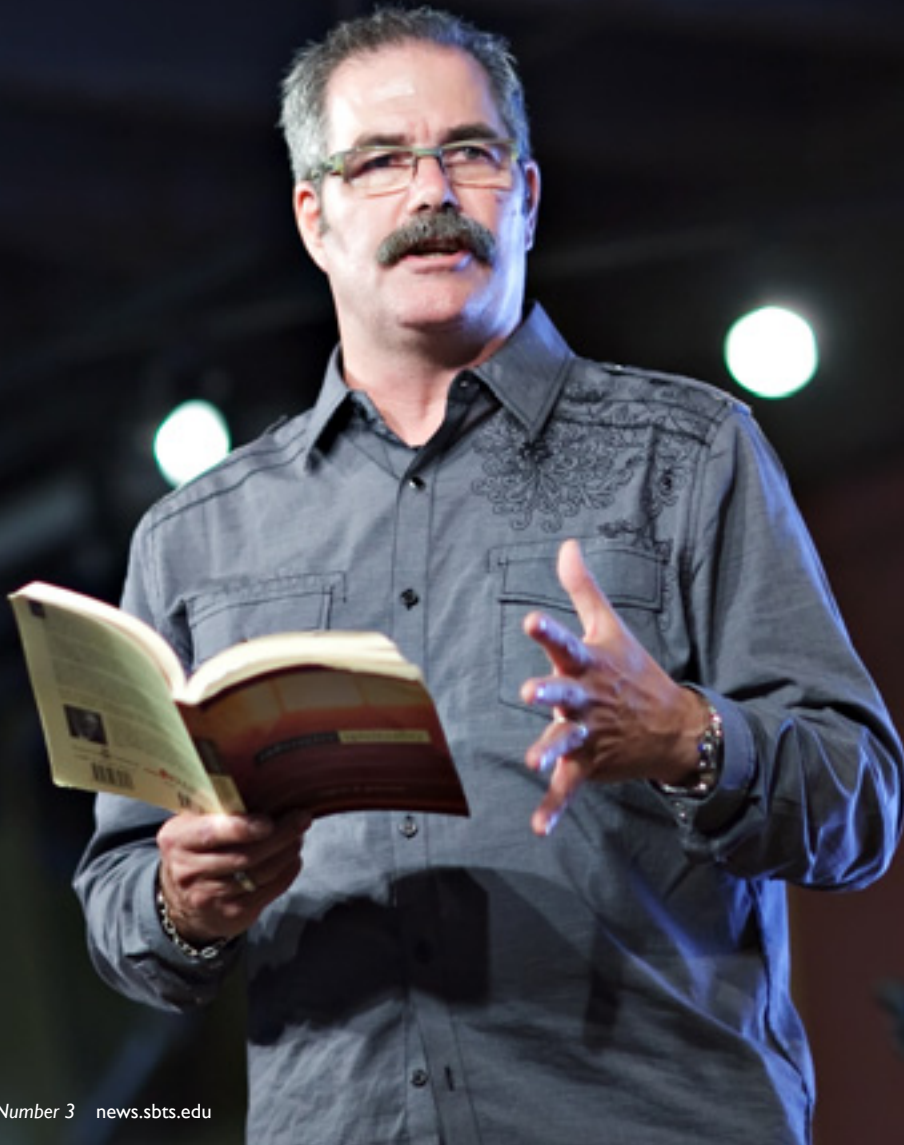


Towers



A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

21
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2009



**MINISTERING
THE GOSPEL IN
A BROKEN-
DOWN WORLD:**

A Q&A with
Paul David
Tripp

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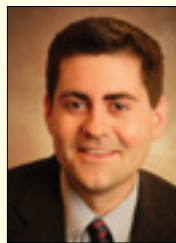
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E. Y. Mullins standing between his golf partners, circa 1912.

IN THIS ISSUE

4

'Broken Down House' a powerful reminder of what's wrong with me and my world

by Jeff Robinson.

8

Random Conversations

A cross section of the student body of Southern Seminary.

9

Professor profile: Charles E. Lawless Jr.

11

History Highlight

75th anniversary of A.T. Robertson's death.

13

Fall Festival: A Photo Collage

16

3 questions with Richard Land

Ministering the Gospel in a Broken-Down World: A Q&A with Paul David Tripp

By JEFF ROBINSON

Paul Tripp is the president of Paul Tripp Ministries, a nonprofit organization, whose mission statement is "Connecting the transforming power of Jesus Christ to everyday life." Tripp also serves on the pastoral staff at Tenth Presbyterian Church in Philadelphia, Penn., where he preaches on Sunday evenings and leads the Ministry to Center City.

Tripp is the author of several books, including "War of Words: Getting to the Heart of Our Communication Struggles" (P & R Publishing: 2000), "Instruments in the Redeemer's Hands" (P & R: 2002) and "Broken Down House: Living Productively in a World Gone Bad," (Shepherd Press: June 2009).

Q *Would you agree that if you don't accurately understand the fallout from Genesis 3, then you won't understand accurately the nature of the world around you?*

A Yes. This is precisely what motivated me to write the book ("Broken Down House"). I just had this thought again and again as I was pastoring people and counseling people; their choices of behavior and their interactions were what they were because they didn't understand the fall.

In previous writing, I sort of waved the wand of the significance of the fall, but I thought, "This needs a work of its own." I think a minimizing of the fall results in a couple of things. One is unrealistic expectations. People go into life minimizing the impact of the fall on their environment, their relationships, their history and their personhood, so they are constantly disappointed, constantly unprepared for what they are facing. The second thing is naiveté to seduction; they don't understand how this world in its brokenness is seductive and alluring. It draws me into thinking that what God says is less is actually more. And if the enemy can point to less and convince me it is more, he has got me.

Q *Why do Christians so often get the doctrine of man wrong? Don't you think we often overestimate our own holiness and in so doing, we underestimate our need for God's grace?*

A If you get to the bottom line of my struggle with the fall, my own sin and



my tendency to minimize that, it's my struggle to believe that I am as desperately broken, desperately needy and desperately rebellious as I actually am. It is very hard for me to embrace that what I see in the mirror of the Word of God is actually me. I think that much of evangelicalism is people looking into the mirror and denying what they actually see. I think that's a huge struggle.

I lived for years in my marriage as an angry man and I was deeply persuaded that the problem in my marriage was a wife who was discontent. The reality was that the Bible elaborately described what I was struggling with, but I couldn't believe that it was me. In that moment where the Spirit of God, through the help of another person, began to break through and show me myself, it was difficult for me to look and see what I have said and watch what I have done and to believe that it was me. I was so convinced that I was better than I actually was. I think that is propelled by a culture that says, "The last thing you want to do to human beings is to make them feel bad about themselves," rather than the culture affirming that there is something dramatically broken inside of me, dramatically wrong with me. Getting hold of that is a pathway to help.

Q *Why does the church typically go to the world when it comes to counseling?*

A I think that our response to therapy and our willingness to refer soul care to the world is another rendition of the same old sacred-spiritual dichotomy that has always been in some rendition of the church. And so we say, "The Bible speaks to the domain of a person's spirituality and religiosity, but its domain is not this domain of human psychological functioning" instead of saying, "The Bible addresses the whole enchilada because if life is lived in these two communities — the community with God that lives in a community with other people — then everything is spiritual, everything is about God." So, there is no domain that this book (the Bible) doesn't speak to in some way. I think you just have that dichotomy always rearing its ugly head in a new rendition with every generation of the church.

Q *Do evangelicals fully understand sin? Isn't the news, as reported by Scripture, far worse than we often tend to think?*

A I think it absolutely is. There are a couple of things that have happened. Sadly, the culture has abandoned the category completely. I could never sign up for a Ph.D. program in psychology at Temple University in Philadelphia and propose that I was

See Tripp, page 6.

TOWERS

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ISSUE INSIGHT

'Broken Down House' a powerful reminder of what's wrong with me and my world

I frequently suffer from amnesia. Sometimes I forget who I am. This happened on one Sunday a few months ago as my family and I made our way home from a church pastored by a close friend. I had supplied the pulpit that day in his absence and I decided to get feedback from my wife on the sermon. She very gently suggested that my sermon had been too lengthy and that in places it had sounded a bit like a lecture.

I not so gently suggested — in front of our children — that her analysis was completely wrong-headed and even foolish. But who was the fool? It was me. Amnesia had struck again — not amnesia of the biochemical variety, but a more deadly form that is spiritual in nature. That day, I utterly forgot that I was a deeply-flawed man, desperately in need of God's grace and that He had supplied it through the gentle, honest and helpful words of my wife. But, by my sinful anger, I had despised and rejected such grace as needless. I had overestimated my own abilities and had forgotten that I am deeply fallen and in need of divine succor.

At other times, I forget where I live. This happens frequently in my interpersonal relationships when I quickly take offense at the behavior of those around me. Sometimes I get angry that they don't seem to appreciate me and I often dwell on the fact that they seem to sin without even noticing it. And I really don't like it when they challenge my personal kingdoms and my sovereign rule over them.

But when I react this way, my amnesia has made me forget that I live in a post-Genesis 3 world that is fallen, a world in which, as Scripture makes clear, relationships will be fraught with difficulty until Jesus returns and restores them. The reality of the fall tells me not to expect perfection from those around me; instead it tells me that I must give them significant grace. It tells me that I will not be perfect and that those around me will have need to be patient with me as well. After all, has God not

demonstrated His patience toward sinners through Christ?

In his new book "Broken Down House: Living Productively in a



Jeff Robinson
Director of News
and Information
Southern
Seminary

World Gone Bad," (Shepherd Press) Paul David Tripp has diagnosed my frustrating malady like a master physician. Like many in an academic environment, I read lots of books, but relatively few of them have a significant impact on my daily life. Tripp's new book fits in that "relatively few" category.

The impact of "Broken Down House" lies not so much in its profundity as in its simplicity; it is a reminder that I live in a world that has been broken by sin and death and that I, as a Christian, am in desperate need of fresh stores of God's grace daily. Better yet, it reminds me that I find the cure for my amnesia in the Gospel and in God's inspired, inerrant Word.

The Bible is a book for messed up people who inhabit a messed up world, Tripp memorably writes:

"When we characterize the Bible as a book about spirituality, we do it and ourselves a disservice. The Bible is not a higher-plane tome about some mystical life of spiritual devotion. It does not teach blissful separation from the brokenness of everyday life. No, the Bible is a book about this world. ... The Bible accurately diagnoses the human condition page after page."

Tripp asserts that most of us suffer from at least two types of amnesia: location amnesia and identity amnesia.

The illness of location amnesia strikes when we "Lose sight of the fact that this is a broken-down house where nothing works quite right." The result? It sets us up for all kinds of trouble. For example, this form of

amnesia brings destruction to our marriages when it causes us to forget that we are in a one-flesh relationship with a fellow sinner. It causes us to bring unrealistic — even perfectionistic — expectations into our marital relationships and can turn holy wedlock into holy headlock. Location amnesia leads to frustration in all our relationships.

Identity amnesia manifests itself when we forget that we are sinners who are saved by the righteousness of Christ and are being transformed daily into a new creation. This form typically breaks out when we underestimate both our sinfulness and our need for God's grace. The symptoms of this form of amnesia appear when we begin to blame our problems on external factors and seek to find the solution within ourselves. Location amnesia causes us to forget that the Christian life is a perennial internal war between the flesh and the Spirit, a war that requires its soldiers to employ, not stronger weapons, but humility and lowliness of spirit.

Tripp writes, "There will be a war in your heart between what the Bible has to say about you and what you would like to think is true about you. ... No matter what I face in this fallen world, my greatest problem exists inside of me and not outside of me. Sure, I want to think that it is my spouse, my children, my neighbors, my extended family, my history, my church, my job, my friends, my boss, my community, my finances, the government, the traffic, the Internet, society in general. ... But the Bible tells me something very different. Even though my environment is broken by sin, my biggest problem is moral.

There is something wrong inside of me, and in one way or another it influences everything I desire, think, choose, say and do."

The cure for these forms of amnesia, Tripp reminds readers, is a daily rehearsal of the comforting reality of God's sovereignty and a daily self-proclamation of the Gospel. This means of grace will lead us to be "good and angry" at both the internal sin that wages war with our hearts and the external sin that is destroying lives around us. It will lead us to love others in a way that paints a beatific picture of Calvary. It will enable us to reject passivity and to pursue redemptive relationships within the body of Christ. All of these pursuits will inoculate us from the paralyzing diseases of location and identity amnesia, Tripp argues.

Additionally, worship of God will wean us from pursuing the worthless treasures of this world and will animate us to lay up wealth in heaven.

"The worship of God doesn't come naturally to sinners like you and me," Tripp writes. "The eyes of our hearts are easily seduced by the touch-and-taste, sight-and-sound pleasures of creation. It doesn't take us long to imagine that perhaps life really can be found apart from Christ. ... We have to be good soldiers. We have to be committed to fighting for our hearts. ... We need to be like overflowing glasses of worship, making it impossible to be near us without getting wet! We need to find joy in fighting the fight. We need to understand that celebration is war."

I cannot commend this book enough. Read it and gain a huge dose of reality.

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Why moralism is not the Gospel — and why so many Christians think it is

One of the most amazing statements by the apostle Paul is his indictment of the Galatian Christians for abandoning the Gospel. “I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel,” Paul declared. As he stated so emphatically, the Galatians had failed in the crucial test of discerning the authentic Gospel from its counterfeit.

His words could not be more clear: “But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you have received, he is to be accursed!” (Gal 1:6-7)

This warning from the apostle Paul, expressed in the language of the apostle’s shock and grief, is addressed not only to the church in Galatia, but to every congregation in every age. In our own time, we face false gospels no less subversive and seductive than those encountered and embraced by the Galatians.

In our own context, one of the most seductive false gospels is moralism. This false gospel can take many forms and can emerge from any number of political and cultural impulses. Nevertheless, the basic structure of moralism comes down to this — the belief that the Gospel can be reduced to improvements in behavior.

Sadly, this false gospel is particularly attractive to those who believe themselves to be evangelicals motivated by a biblical impulse. Far too many believers and their churches succumb to the logic of moralism and reduce the Gospel to a message of moral improvement. In other words, we communicate to the lost the message that what God desires for them and demands of them is to get their lives straight.

In one sense, we are born to be moralists. Created in God’s image, we have been given the moral capacity of conscience. From our earliest days our conscience cries out to us the knowledge of our guilt, shortcomings and misbehaviors. In other words, our conscience communicates our sinfulness.

Add to this the fact that the process of parenting and child rearing tends to inculcate moralism from our earliest years. Well-behaved children are rewarded with parental approval, while misbehavior brings parental sanction.

Writing about his own childhood in rural Georgia, the novelist Ferrol Sams described the deeply-ingrained tradition of being “raised

right.” As he explained, the child who is “raised right” pleases his parents and other adults by adhering to moral conventions and social etiquette. A young person who is “raised right” emerges as an adult who obeys the laws, respects his neighbors, gives at least lip service



R. Albert Mohler Jr.
President
Southern Seminary

to religious expectations and stays away from scandal. The point is clear — this is what parents expect, the culture affirms and many churches celebrate. But our communities are filled with people who have been “raised right” but are headed for hell.

The seduction of moralism is the essence of its power. We are so easily seduced into believing that we actually can gain all the approval we need by our behavior. Of course, in order to participate in this seduction, we must negotiate a moral code that defines acceptable behavior with innumerable loopholes. Most moralists would not claim to be without sin, but merely beyond scandal. That is considered sufficient.

Moralists can be categorized as both liberal and conservative. In each case, a specific set of moral concerns frames the moral expectation. As a generalization, it is often true that liberals focus on a set of moral expectations related to social ethics while conservatives tend to focus on personal ethics. The essence of moralism is apparent in both — the belief that we can achieve righteousness by means of proper behavior.

The theological temptation of moralism is one many Christians and churches find difficult to resist. The danger is that the church will communicate by both direct and indirect means that what God expects of fallen humanity is moral improvement. In so doing, the church subverts the Gospel and communicates a false gospel to a fallen world.

Christ’s Church has no option but to teach the Word of God, and the Bible faithfully reveals the law of God and a comprehensive moral code. Christians understand that God has revealed Himself throughout creation in such a way that He has gifted all humanity with the restraining power of the law. Furthermore,

He has spoken to us in His word with the gift of specific commands and comprehensive moral instruction. The faithful Church of the Lord Jesus Christ must contend for the righteousness of these commands and the grace given to us in the knowledge of what is good and what is evil. We also have a responsibility to bear witness of this knowledge of good and evil to our neighbors. The restraining power of the law is essential to human community and to civilization.

Just as parents rightly teach their children to obey moral instruction, the church also bears responsibility to teach its own the moral commands of God and to bear witness to the larger society of what God has declared to be right and good for His human creatures.

But these impulses, right and necessary as they are, are not the Gospel. Indeed, one of the most insidious false gospels is a moralism that promises the favor of God and the satisfaction of God’s righteousness to sinners if they will only behave and commit themselves to moral improvement.

The moralist impulse in the church reduces the Bible to a codebook for human behavior and substitutes moral instruction for the Gospel of Jesus Christ. Far too many evangelical pulpits are given over to moralistic messages rather than the preaching of the Gospel.

The corrective to moralism comes directly from the apostle Paul when he insists that “a man is not justified by the works of the Law but through faith in Christ Jesus.” Salvation comes to those who are “justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified” (Gal 2:16).

We sin against Christ and we misrepresent the Gospel when we suggest to sinners that

what God demands of them is moral improvement in accordance with the Law. Moralism makes sense to sinners, for it is but an expansion of what we have been taught from our earliest days. But moralism is not the Gospel, and it will not save. The only Gospel that saves is the Gospel of Christ. As Paul reminded the Galatians, “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons” (Gal 4:4-5).

We are justified by faith alone, saved by grace alone and redeemed from our sin by Christ alone. Moralism produces sinners who are (potentially) better behaved. The Gospel of Christ transforms sinners into the adopted sons and daughters of God.

The Church must never evade, accommodate, revise or hide the law of God. Indeed, it is the Law that shows us our sin and makes clear our inadequacy and our total lack of righteousness. The Law cannot impart life but, as Paul insists, it “has become our tutor to lead us to Christ, so that we may be justified by faith” (Gal 3:24).

The deadly danger of moralism has been a constant temptation to the church and an ever-convenient substitute for the Gospel. Clearly, millions of our neighbors believe that moralism is our message. Nothing less than the boldest preaching of the Gospel will suffice to correct this impression and to lead sinners to salvation in Christ.

Hell will be highly populated with those who were “raised right.” The citizens of heaven will be those who, by the sheer grace and mercy of God, are there solely because of the imputed righteousness of Jesus Christ.

Moralism is not the Gospel.

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Continued from Page 3.

going to write my dissertation on sin as a diagnostic category of human dysfunction. That is a sad reality that this once revered category has become a mocked category.

The second dynamic that has happened is the church has backed away from a wide-ranged, full-orbed, multi-faceted theology of sin that is everywhere in its history. If you read Augustine, it's there. If you read Jonathan Edwards, it's there. Jonathan Edwards' writing about sin is so psychologically insightful, there are many secular thinkers who would name Edwards as the first American psychologist; he talks so elaborately about the nature of the human affection and motivation. But he was just exegeting sin.

We have ended up with a behavioral, externalistic definition of sin; sin is just saying or doing bad things. If you say sin is only about doing or saying bad things, then it doesn't seem like a useful diagnostic category for understanding the human condition. But if you say sin is vertical and relational, environmental and psychological, and historical, all of a sudden, you've got this huge diagnostic category.

Q *Does this small view of sin cause many evangelicals to fail to realize the fullness of the hope we have in the Gospel?*

A Sure, because if my life is environment, history, relationships, psychology and morality, and of all those categories the Gospel only addresses morality why would I be excited? We've reduced the cross down to only dealing with one aspect of the multitude of aspects that is my problem. I want the whole thing. But what this view of sin does is make the cross smaller.

I like to think of this reductionistic approach this way: the circle of the Gospel is little and there are all these things that exist outside the circle of the Gospel. I am thankful for the cross because it helps me to be a better person in a behavioral sense, but all that other stuff that is part of my experience, I have no hope in the cross in all of those areas.

It is tragic and I can't tell you how many people I counsel who begin to talk about the cross and say,

"Dr. Tripp, I believe in the life and death and

resurrection of Jesus, but you don't know what happened in my family."

They hear me talking about the cross as being a bait-and-switch; they came to talk about their life and I talk about the cross and they don't think that those two relate. We've just shrunk the person and work of Jesus in a way that is tragic and has damaged generations in the church. I am very excited about this resurgence of a theology of the heart and a theology of the fall and a theology of the expansiveness of the person and work of the Lord Jesus Christ. It's a great day, but we've got a lot of work to do.

Q *How can a pastor begin to help his congregation think in this Gospel-centered way?*

A A couple of things: one, I would say, redemptive-historic preaching that puts before people the grand narrative of redemption without all the theological insights that are made on the side. It is incredibly important that every passage I preach is a finger that points to Christ, that the character

of every story, the theme of every story, is Jesus Christ and that I self-consciously preach that way. I think being very zealous to make every sermon root where people live every day and make sure every sermon gets connected to my need for the cross of the Lord Jesus Christ where I live every day so truth never lives out there in some abstract world that doesn't touch everyday life.

Another thing is self-disclosure. I think the pastor, in ways that are appropriate, using himself as an example of the dilution of sin and the rescue of Christ. Preaching is very powerful where you can turn and say, "Let me tell you about my struggle with this." And what that does is to take something that is abstract and puts it in concrete terms for people. The congregation then sees their struggle become your struggle and your hope become their hope.

That is 1 Corinthians 1:9-10 where Paul is being pretty self-disclosing. Paul's saying, "We're telling you this that your hope would not be in us, but that your hope would be in God. He delivered us and He will deliver you." How effective is that? What a model for us.



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Sojourn leader: Counseling should be centered on the Gospel

By JEFF ROBINSON

Robert Cheong had been in ministry for several years when he underwent a revolution in his thinking about Christian counseling.

Cheong developed an altogether different — and more biblical, in his mind — view of counseling when he began to see the Gospel as existing at the heart of the care of souls.

"I have come to realize that our understanding of counseling, even within the church, has been shaped and more or less determined by the world's understanding of counseling," Cheong said.

"One of the ways in which I have come to understand counseling is instead of starting with the issues that we all struggle with is start with the Gospel and start with, 'what is the mission of the Gospel?' And start with

understanding in broad terms that the mission of the Gospel is comprised of two aspects; one is building up the body in love from Ephesians 4 and then advancing the kingdom, typically associated with the Great Commission in Matthew 28."

Cheong, who earned both a master of divinity and Ph.D. from The Southern Baptist Theological Seminary, has served as pastor of home and counseling at Sojourn Community Church since March 2006.

Cheong teaches an introductory course on biblical counseling at Sojourn that Southern students can take for seminary credit. Previously, he had served as a counselor in a church-based counseling center.

The revolution in Cheong's view of counseling came not only through understanding that the Gospel is what believers need for

their sanctification, but it also came through a related biblical truth that the local church is to function in such a way that every member is involved in counseling.

Thus, Christian counseling is not something that is done by a licensed professional — though there are certainly times, Cheong says, when acute problems require more seasoned biblical wisdom — but through church members encouraging each other and building each other up in love.

The key to counseling between church members, Cheong said, is to understand Christ's summary of the law as crystallized in the two greatest commandments: "Love the Lord with all your heart, soul, mind and strength, and love your neighbor as yourself."

"God has designed us as relational beings, but He has also designed relationships to be redemptive," Cheong said. "That is why the first two commandments are so foundational.

"First you are talking about a relationship with God, who is the source of all change, and then relationship with others and that is the means that God has, by His sovereign wisdom, purposed to bring about change through

His people speaking the Word of God to one another.

"And we do this not only by speaking the words of God, but also by presenting Christ. All the words of Scripture point to Christ Himself. As Paul David Tripp has well said, we don't offer a better system, but we offer a person."

Cheong has developed a Gospel-centered definition of counseling, which aims biblical counsel at the taproot of human sinfulness: unbelief. Cheong's definition: "Gospel-centered counseling is a way of loving one another as we listen, explore and understand the struggles of unbelief in the heart of one another in the midst of life and suffering by showing how Christ and His Gospel truths apply in deeply personal and specific ways so that we can live out the Gospel by faith in community by the power of the Holy Spirit."

This view of counseling stands in bold contrast to the world's aggressively-therapeutic methods, Cheong pointed out, because it sees the fundamental problem as existing inside the human heart and the solution as existing outside the person in God's mercy. Therapeutic counseling wrongly sees the problem as outside the person and the solution as inside.

Tripp: Spouses must fight ... to live for the kingdom of God

By GARRETT E. WISHALL

Why is marriage so hard?

Because of human selfishness, self-focus and self-worship, says Paul David Tripp.

"Sin causes me to shrink my life down to the size of my life," Tripp, president of Paul Tripp Ministries, said. "Sin causes me to shrink my hopes, dreams, desires and motivations down to the claustrophobic confines of the borders of my own life. Sin causes me to shrink my world down to my wants, my needs and my feelings."

Tripp addressed how to handle difficulties in marriage in two presentations titled "What Did You Expect? The Realities of Marriage" Aug. 25 as part of "The Gospel: Counseling and The Church," a conference on biblical counseling at Sojourn Community Church.

Tripp said marriage has a tendency to expose how deeply self-oriented people are, but that God uses this institution to sanctify His people. Tripp said God exposed significant anger in his own life through his marital relationship, even as he ministered to others as a pastor and counselor.

"In the context of my marriage, God brought me to the end of myself," he said. "I was headed for disaster. God used the deep difficulties of that relationship to expose how deep was my need for the rescuing grace of Christ."

To grow through such difficulties, Tripp said couples must ground their marriages in the Gospel. He said Christians must cling to the truth that God through Christ has broken the power of sin over them, made them new creations in Christ and is purifying them from the continued presence of indwelling sin in their lives and marriages.

Every day, Christians must fight to live for the kingdom of God, instead of following self-centered, self-focused desires, Tripp said.

"The war between the kingdom of God and the kingdom of self is the deeper war that is the reason for all those horizontal battles that take place between us," he said. "It is only when you gain ground at the deeper level that you can gain ground at the horizontal level."

To grow in relational unity, Tripp said spouses must heed Jesus' words in Matthew 6:33 to seek first His kingdom. When spouses, in complete reliance upon God, commit themselves to the kingdom of God and pursue growth in Christlikeness, the result will be deep, satisfying and God-glorifying marital relationships, Tripp said.

"Jesus died so that I could be free of the nasty, anti-social, dissatisfying agenda of the kingdom of self and so that I could live in the beautiful country of the kingdom of God," he said. "And so that I could know experiences of love, unity, tenderness, sweetness and service that are beyond anything I could ever produce in my own wisdom and in my own strength."



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Master of Divinity in the School of Church Ministries, with an emphasis in church music.

Before Southern:

"I graduated from Parahyangan Catholic University with a degree in Political Science in 2005. During my college years, God began working in my heart, calling me to ministry which brought me to study at Liberty Theological Seminary in Lynchburg, Va., (finishing an MRE program in 2007) and then to Southern later that same year."

Why Southern?

"Before I came to Southern, three factors made it clear to me that I must come here: strong, grounded, reformed theology in the Baptist tradition; commitment to the Gospel and the program for which I was looking. After I came here, God revealed to me more and more that I needed to be here. There was no better place to go if I wanted to be well-equipped to serve Him."

How has your idea of ministry changed or been shaped since coming to Southern?

"I was struck by a reminder from Southern Seminary professor Bruce Ware in one of his classes. He said something to the effect of: 'There is no such thing as "radical living" in the Christian life, e.g. faithfulness in serving, going to a tough mission field, holiness and piety, passionate evangelism. That is what a "normal" Christian life should be. And even if we're "normal" in that sense, God actually doesn't need us. God is God. We can serve only because of His grace.'

"What a great truth Ware presents!"

What do you miss most from where you are from?

Family and food (chicken satay and martabak).

Impactful classes:

"Biblical hermeneutics with Brian Vickers! Scripture interpretation can lead either to bad theology or good theology depending on how you do it, and Vickers taught us to be biblically sound. Dr. Vickers taught us to see the big picture of the Bible.

"Second, my applied vocal study. I have not been a faithful steward in exercising vocal skills, but Dr. Ron Turner helps his students greatly, (including me) and gives practical insights to achieve proper singing, which is valuable for leading worship in the church, regardless of musical style."

What is the most transforming thing you have learned at Southern?

"A renewal in my understanding to have a bigger view of God, as well as realizing the depravity and sinfulness of man. Also, a renewed understanding of the Gospel."

Local church:

"New Heights Baptist Church. I'm involved in their music ministry."

Future ministry plans:

"Graduating from seminary, going to the mission field, i.e. back home in Indonesia. Serving in a local church and with local Baptist seminaries."

Advice for other students:

"It is my prayer that in all circumstances I, and other students, will know Christ, imitate Christ and exalt Christ more and more, daily."



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

@albertmohler is back in Louisville, and thankful. Got to give Mary a big hug and kiss and rub the dog's head. It's always important not to mix that up.

<https://twitter.com/albertmohler>

@drmoore: Major props to Dan Dumas and Jeff Dalrymple for the most successful family event in memory. Great night for Southern Seminary.

<http://twitter.com/drmoore>

@timothywashere: is preparing PowerPoint presentations for his lectures down-under. Do I need to flip them so they aren't upside down on screen in Sydney?

<https://twitter.com/timothywashere>

Bird illustration Copyright © 2009 Luc Latulippe



Dr. Charles E. Lawless Jr.

Dean of the Billy Graham School of Missions and Evangelism;
Professor of Evangelism and Church Growth

Information:

Spouse's name:

Pam
-Today Pam works and travels with Lawless but previously she served as Southern Baptist President R. Albert Mohler Jr.'s secretary for nine years

How long married:

18 years

Hometown:

Mason, Ohio

Did you know?

- We (Pam and I) don't drink coffee
 - I like country music; I don't know if that is the influence of Russell Moore on my life or what, but I do like Reba McEntire, I make no secret about that.
 - I am a volunteer fireman
- How frequently are you at the fire station?**
"We train one night a week and I try to go up at least one other night a week and hang out and be there if necessary."

Current church:

Highview Baptist Church east campus in Louisville, where he teaches an adult bible study on Wednesday evenings.

Hobbies:

Lawless and Pam both enjoy working in the gardens of their Crestwood, Ky., home.

Influential books (besides the Bible):

Charles Spurgeon's "In His Steps" and John Piper's "Desiring God."

What is the most significant gift you've ever received?

Second only to my salvation the best gift I've ever received is my wife. I was 30-years-old when we got married. I grew up in a non-believing home and she grew up in a home of strong believers. She introduced me to family at a different level, she walked with me through my Ph.D. work and through moving here and I am where I am today because I have a wife that is incredibly supportive. She is a great, great gift of the Lord.

What do you do for stress relief?

I work out at the gym every day, with the exception of Sundays. Even when I'm traveling I find a place to workout. Being at the gym every day does two things for me: it really helps me let go of some things and I get to hang out with some non-believers and build some relationships and share the Gospel with them.

Believe it or not, the other thing that really helps me is firefighting. When I get to the fire station I can't worry about the class schedule, I can't worry about the budget, I have to worry about if I am fully zoned in on what I am going to do if I am a firefighter on a hose line and lives are dependent upon what each of us (firemen) does. Even though it is stressful, it is in some ways quite stress relieving.

What are the characteristics of a missions-aware church?

A missions-aware church is first led by a pastor whose heart breaks for the world. I've never seen a missions-aware church who had a

pastor whose heart really did not focus on the world's needs.

Second, there are typically lay leaders who are increasingly gaining that same kind of heart. Finally, a missions-aware church is one that openly, willingly and intentionally raises up their children and teens to leave that church to go wherever God calls them to go.

As a pastor, how have you led congregations to support missions and church planting?

To be honest, I learned missions because a WMU chairlady said to me as her pastor "you are going to learn missions if you are going to pastor this church." In obedience to her I began to think about, pray about and learn about missions, and God began to grab my heart. The churches I led supported the Cooperative Program, gave to our local association and helped support church plants through our state convention.

Where have you done missions work?

They have all been short term trips, but in the last year, my wife and I have been in 11 different countries around the world. We have been to the Pacific Rim, Africa, East Africa, the Philippines, Russia and Israel. God has really opened the door to us to really see the work He is doing around the world.

Advice for couples beginning missionary service:

I would say to a young couple preparing for their first missionary assignment to, first, work really hard on their own personal walk with God. Often we go to places where accountability is distanced for us, where family is thousands of miles away and it really is easy to slide backwards there. Second, they need prayer support. They need to know that somewhere under God's sky there are believers lifting them up, supporting them and trusting God to take care of them. Finally, I would say they need to remember to take the Gospel to the world, not America to the world. You really have to think cross-culturally.

Website:

www.biblicalchurchgrowth.com/

Books:



Putting on the Armor: Equipped and Deployed for Spiritual Warfare. (LifeWay: 2007).



Membership Matters. (Zondervan: 2005).



The Challenge of the Great Commission: Essays on God's Mandate for the Local Church. (Pinnacle: 2005).

Carver Patio Room at Boyce gets a facelift

By EMILY GRIFFIN

In between classes, Boyce College's newly-remodeled Patio Room in Carver Hall is bustling with students. The presence of students pleases Garnetta Smith, associate director of student life for women, and Lawrence Smith, dean of students and vice president for community relations, who led the summer remodel efforts of the Carver Patio Room.

"It was a team effort," Lawrence Smith said. "Dan Dumas (senior vice president of institutional administration) set capital improvement funds aside for this project. I commend him, as well as Andy Donahou (director of procurement) and Andy Vincent (vice president for auxiliary services) for helping us make this happen. It was part of a larger upgrade of the seminary campus, both interior and exterior, and the administration wanted to be sure to include the Boyce student body in these upgrades."

Garnetta Smith selected the new furniture and the finer details of the room with the assistance of Lorrie Francis, manager of student housing. Garnetta Smith and Francis kept the two floor-to-ceiling fireplaces, which bookend the room, and started fresh with nearly every other element of the room.

First on the to-do list was to brighten the space and make it a more comfortable atmo-

sphere for the students. The room's fresh coat of paint emits a warmer feel than its previous light grey hue. Next came new area rugs and lighting



The remodeled Patio Room in Carver Hall at Boyce College features a 55-inch flat screen television and plenty of space for student gatherings. Photo by John Gill

fixtures to make the space feel more relaxed and conducive to studying.

The Patio Room's previous furniture was not only outdated, it was often broken and did not provide enough seating for large student gatherings. Due to a tight ordering schedule, Garnetta Smith and Francis selected the wood and iron tables and chair sets and the plush

black leather couches sight unseen, but both are very pleased with the quality and functionality of the new furniture pieces. Several of the new tables are equipped with storage drawers, which the Smiths plan to fill with board games.

Lawrence Smith said that the male students are especially appreciative of the patio room's new 55-inch flat screen television. The entire Boyce student body is also able to benefit from the wireless Internet access that will reach throughout the patio room and into the adjoining courtyard.

"It has been really fun to see the students hang out here, read and really enjoy the space," said Garnetta Smith.

"It has really become a showcase," added Lawrence Smith. "It's a place for current students to enjoy and also a nice recruiting tool for prospective students."

The Smiths are pleased to see the space is already home to a Tuesday/Thursday morning prayer group, which meets at 6 a.m., and are looking forward to fall football watching parties, student-led Bible studies and other activities. A game night is already scheduled for Sept. 24.

Additional plans for the Carver Patio Room include the delivery of patio furniture for the courtyard and the opening of a resource room, which will occupy what was formerly an infrequently-used faculty break room. The resource room is being outfitted with computers, a print center, a microwave and a sink. The Smiths expect the outdoor furniture to arrive and resource room to be operational by the end of September.

In the weeks to come, students will be given the opportunity to submit original photographs and artwork to decorate the patio room walls.

The remodel project also included the common areas in the upper-floor living quarters of Carver Hall, as well as a lounge used by seminary women on the second floor of Mullins Hall.

"The goal was to get the space finished before school started, and that pretty much happened," Lawrence Smith said.

"All we ask is that the students are good stewards of the room, treat it well and have fun."

Heart of Worship Conference to help students claim music for Christ

By GARRETT E. WISHALL

Music is a powerful force. Hundreds of conversations begin with the words "Man, I can't get this song out of my head." Movies are brought to life by the soundtracks they feature. Rarely does a day go by when people do not have the lyrics of a favorite tune running through their minds.

Music is a particularly powerful force among youth. From garage bands of the 1970s and 80s to video games like Guitar Hero today — first developed in 2005, current gross of \$1.6 billion in sales — music has been and continues to be an integral part of the lives of most middle and high school students.

The Heart of Worship Conference at Boyce College seeks to help students claim music as a domain where God is glorified. Greg Brewton, department coordinator and associate professor of church music at Boyce, said this year's conference, Oct. 23-24, will particularly focus on equipping students who lead worship or who play in praise bands for youth services.

"We are trying to help them have a biblical

foundation for what they are already doing in their youth groups in the area of worship," he said. "I want to get them (students) together with the worship leaders who are leading these sessions and let the students observe them, meet them and experience their walk with the Lord. In addition to helping them with their biblical foundation, we also want to help them develop their musical skills. We can help them see directions they need to be going to help them improve."

The Heart of Worship Conference was originally scheduled for January, but had to be postponed because of a winter snowstorm that knocked out power at Boyce and The Southern Baptist Theological Seminary.

Brewton said the third annual Heart of Worship Conference will feature three primary breakout session tracks: praise bands, student choirs and drama teams. People interested in attending can download a registration form at www.boycecollege.com/heartofworship. Discounted early bird registration ends Oct. 9. Brewton said students can attend the Saturday sessions only for a reduced rate.

Denny Burk, dean of Boyce, is the keynote speaker for the event. Dan DeWitt, vice president for communications at Southern, said the Heart of Worship conference is designed to serve the local church.

"The Heart of Worship Conference is a unique event which allows local churches to invest in their student leaders," he said. "I've always been impressed with Dr. Brewton's leadership and influence. Both the Boyce music program and, by extension, this conference, are a tremendous resource for the church."

Bo and Danielle Warren will present a concert at the conference the evening of Oct. 23. Bo serves as associate minister of music at Immanuel Baptist Church in Lexington, Ky., is a graduate of Southern (master of arts in worship) and is a music theory instructor at Boyce. Danielle is a voice instructor and a graduate of Boyce and recently received a master's degree in vocal performance at Converse College in South Carolina.

One unique element from last year's conference that will return this year is a praise band workshop/critique. As part of the praise band

breakout track, bands will take turns playing a couple of songs and receiving instruction and critique from a panel.

Breakouts speakers include Dan Odle, associate pastor of music and worship at Highview Baptist Church's Fegenbush Campus, who will present a biblical foundation for worship, and Nathan Platt, department coordinator of worship ministries and director of *Aletheia*, who will discuss how to structure a worship service.

Other breakouts include selecting songs for worship, effective worship band leadership, the importance of private worship for worship leaders and what to say to introduce songs. Several local worship leaders and Boyce graduates will lead the breakout sessions.

Various Boyce ensembles will lead worship at the event, including *Aletheia*, Jubilate, the Boyce Worship Band, Boyce Chorale and the Boyce Instrumental Ensemble.

Participants can receive a special conference rate on reservations at the Legacy Center when they call (736-0600) or register online (www.legacycenteratsouthern.com). For more information, email Brewton at gbrewton@sbs.edu.

Mohler: Words from the fire

By JEFF ROBINSON

How should Christians respond to the 10 Commandments?

Christians should seek to obey them and be thankful that God has spoken to His people so clearly, R. Albert Mohler Jr. argues in his new book, "Words from the Fire: Hearing the Voice of God in the 10 Commandments" (Moody).

The very fact that God spoke to His people Israel through the commandments and that God still speaks today through His Word is evidence of His grace, Mohler asserts.

"This is not a God who is seen, but a God who is heard," Mohler writes in the introduction. "The contrast with idols is very clear — the idols are seen, but they don't speak. The one true and living God is not seen, but He is heard. The contrast is intentional, graphic, and clear — we speak because we have heard. And the voice of God is not something Israel deserved, nor do we. It is sheer mercy.

"God mercifully lets His people hear. Thus, intellectual pride is the enemy of any true knowledge of God, any real theological education. There is nothing we can figure out or discover. There is no "Aha!" moment where, in

some theological laboratory, a new element of divine truth gets discovered."

Mohler examines each of the 10 Commandments in separate chapters beginning with the first which forbids God's people to "have any other gods before Him." The first command communicates God's exclusivity, and like the remainder of God's law, it also points to a sinner's need for Christ and His Gospel, Mohler points out.

Some Christians have argued that Jesus abolished the law, but He did not, Mohler writes; Jesus came to fulfill the Law as He asserts in the New Testament. The Law is also crucial as a teacher of the holiness of God, Mohler asserts; it is a guide to sanctification for Christians.

"The didactic use of the Law asks the question — does the Law now teach us?" Mohler writes. "That is, does the Law now teach Christians? Are we to look to the Old Testament to see a pattern for godliness, which is to be replicated in us? And the answer has to be, in some form, yes."

For an extended excerpt from the book, please see Mohler's blog at www.albertmohler.com/blog_read.php?id=4416.

HISTORY HIGHLIGHT

75th anniversary of A.T. Robertson's death

By STEVE JONES

Sept. 24, 2009 marks the 75th anniversary of the death of A. T. Robertson. Robertson was the premier New Testament scholar of his generation and taught at The Southern Baptist Theological Seminary from 1890 until his death in 1934. His friend, colleague and president of the seminary, John R. Sampey, delivered the following words at his funeral.

"... he always stood for the deity of Jesus Christ and for the inspiration of the Scriptures. He had a sense of appreciation of the Scriptures. How he studied the Greek New Testament! If all men studied it as he did, there

would come the millennium. He was courageous. He, with his prodigious energy, made research, and with fearless scholarship found that which could not be disputed. He recognized all the facts of the case, but he was true to the faith to the end. And all those who read his books can see his great mind, his simple style in every book. What a tireless worker he was!"

• (John R. Sampey, funeral address included in "The Home-Going of Dr. Robertson," by Don Cleveland Norman, Archives Collection, Southern Baptist Theological Seminary Archives.)

• To learn more about A. T. Robertson, the history of the seminary and archival resources available to you visit archives.sbsts.edu.



A. T. Robertson's office in Norton Hall as he left it. Photo from SBTS archives.

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Two churches envision model for racial reconciliation

By DAVID WINFREY

More than 560 people sang, prayed and rejoiced Aug. 23 as St. Paul Missionary Baptist Church, a mostly black congregation, and Shively Heights Baptist Church, a mostly white congregation, merged into St. Paul Baptist Church at Shively Heights in Louisville.

Denominational leaders praised the union as a model for racial reconciliation.

"Today is a great example of the Gospel at work changing lives, congregations and communities, with impact extending far beyond today and far beyond Louisville," said Larry Martin, a consultant for the Kentucky Baptist Convention who has long worked with St. Paul's pastor, Lincoln Bingham, in Christian racial reconciliation efforts.

The location of the combined churches is especially noteworthy. Years ago, Shively was a "white flight" suburb for many families leaving the city of Louisville. Just down the road from the church campus, a bomb destroyed the house of the first black family to locate in Shively 55 years ago.

Pastors at both churches say they realized their congregations were at a crossroads when they proposed combining forces.

At St. Paul Missionary Baptist Church, Bingham said facilities were limiting the ministries that members wanted to conduct.

The youth had no gym. Seniors had no elevators. The sanctuary, which seats 220 people, lacked room to grow.

Seven miles southwest, Shively Heights Baptist Church was facing challenges both economic and cultural, said Mark Payton, who has led the congregation for eight years.

"We had 100 people trying to raise \$112,000 per year," Payton said. "We were just getting so crunched and we just knew that we needed help to reach this community."

The two pastors, who have been friends for 25 years, were talking this past winter when they realized a merger might solve their problems. The Shively Heights campus has a gym, four times as much education space as St. Paul, elevators and a sanctuary to seat 500 comfortably.

Together, Payton and Bingham emphasized the opportunities to reach the community with a witness and racial sensitivity that wasn't possible before.

Bingham said two-thirds of St. Paul voted for the move. He said he maintained focus by casting the vision for what God wanted to accomplish.

"We've had a great ministry here," Bingham said. "But God has much more for us to do. And the facility and the racial mix [in Shively

Heights] will provide even greater opportunity."

Payton said approximately 70 percent of Shively Heights voted for the move, but less than 1 percent gave "public opposition." Nearly 20 members have left since the vote to merge.

"Even in this day and age, we would be naïve to think some of it wasn't because of race," he said.

At St. Paul Baptist Church at Shively Heights, many details remain to be worked out. Bingham and Payton are taking turns preaching on Sunday morning. All current staff is remaining.

This article first appeared in the Western Recorder (www.westernrecorder.org), newsjournal of the Kentucky Baptist Convention. (BP)



Pastors Lincoln Bingham (center left) and Mark Payton (center right), along with their wives, lead their newly united congregation in prayer Aug. 23. BP photo

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Newsbriefs

Father of Terri Schiavo dies

Robert S. Schindler Sr., who was at the center of a legal battle to save the life of his brain-injured daughter Terri Schindler Schiavo, died Aug. 29 in St. Petersburg, Fla., from heart failure. Schindler, 71, along with his wife and other children, sought to protect Schiavo's right to receive food and water, but her husband, Michael Schiavo, prevailed in a court battle for her nutrition and hydration to be withdrawn. Terri Schiavo died in March 2005, 13 days after her feeding tube was withdrawn. The high-profile, decade-long battle — which ultimately reached the state's and nation's highest courts — garnered extensive media attention over her parents' and siblings' opposition to Michael Schiavo's legal efforts. (BP)

Daniel Akin undergoes successful colon surgery

Southeastern Baptist Theological Seminary President Daniel Akin underwent successful surgery on his colon Sept. 4. Akin had the scheduled surgery at the advice of doctors to head off complications associated with diverticulitis, a digestive disorder of the colon with which he has struggled for some time. While Akin's condition was not life-threatening, if left unchecked it could have led to more severe problems, doctors said. (BP)

Maine set for historic 'gay marriage' vote

A ballot measure that would overturn Maine's "gay marriage" law officially qualified for the ballot Sept. 2, putting the state on course for a historic November vote. It will be the first time the issue has been put on the ballot in the liberal Northeast, a region that has largely embraced the "gay rights" movement. Maine either will become the first state to affirm "gay marriage" at the ballot, or the second one — following California — to legalize such unions, then reverse course.

Maine Secretary of State Matt Dunlap said Sept. 2 that the measure, called a People's Veto, had qualified for the ballot. Dunlap's office stopped validating signatures after 60,391 — well more than the 55,087 required — were considered legal. Involvement by the state's Protestant and Catholic churches was critical, those in the state said. The People's Veto, if passed, would reverse a law legalizing "gay marriage" signed by Democratic Gov. John Baldacci in May. (BP)

Fall Festival 2009: Celebrating Southern's 150th birthday



(Clockwise from top): (1) Russell D. Moore takes his turn on the popular mechanical bull; (2) One of the dozens of seminary employees that worked the Fall Festival hands out glow in the dark sticks/rings before the fireworks display; (3) Fireworks over the Seminary Lawn, a.k.a. "Thunder over Southern Seminary"; (4) A stunt biker flies high. *Photos by John Gill*



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www.boycecollege.com/heartofworship

Wright's view of justification is defective and unbiblical, SBTS panelists say

By Garrett E. Wishall

N.T. Wright's doctrine of justification subverts the core of the Gospel and must be rejected, Southern Seminary professors agreed at a panel discussion, Sept. 3, in Alumni Memorial Chapel.

Though Wright has made many significant contributions to evangelicalism defending the resurrection and historicity of Christ, his views on justification are cause for alarm, said Southern professors Tom Schreiner and Mark Seifrid.

"Wright has had a massive impact in New Testament scholarship," said Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and interpretation at Southern. "He would be in the evangelical movement. He has written a fabulous book on the resurrection of the Son of God. I think that is the best book out on the resurrection. He has written very helpful material on the historical Jesus."

Seifrid noted that Wright's view of justification as a progressive reality is unbiblical.

"Wright's view shifts the nature of salvation from the once and for all work of God in Jesus Christ to some sort of gradual transformation in your life or my life," said Seifrid, Mildred and Ernest Hogan Professor of New Testament Interpretation at Southern.

"Wright thinks of Jesus fundamentally as example, as this paradigm of what a human being is to be, while He is also God at the same time. (For justification) everything then depends on transformation in our lives."

Boyce College Dean Denny Burk disagreed with Wright's differentiation between initial and final justification.

"Wright argues that initial justification is by faith, but final justification is based on works, whereas we would say that initial and final justification are based on Christ's work," Burk said.

R. Albert Mohler Jr., president of Southern, moderated the panel, which featured Schreiner, Seifrid, Burk and Brian Vickers, associate professor of New Testament interpretation at Southern.

Wright, who has served as bishop of Durham since 2003, is the author of "Justification: God's Plan and Paul's Vision" (2009). Wright's work came out after John Piper wrote "The Future of Justification: A Response to N. T. Wright" (2007). Some have called Wright's book a response to Piper, pastor for preaching at Bethlehem Baptist Church in Minneapolis, Minn., but Mohler said the work doesn't read that way.

"Wright doesn't actually take on the most crucial and critical arguments made by John Piper," Mohler said.

Imputation

The panel identified the doctrine of imputation as a fundamental area of disagreement with Wright, who believes the Protestant Reformers got that cardinal doctrine wrong.

"Wright's claim is no less than that the Protestant Reformers and their heirs have misunderstood not only Paul and not only first-century Judaism, but the doctrine of

justification and thus, the Gospel," Mohler said. "That is an audacious claim."

Burk noted that Wright believes it would be unjust for God to impute Christ's righteousness to people.

"He doesn't believe in the imputation of Christ's righteousness," Burk said. "He says that there is not the exchange of Christ's righteousness being imputed to us and our sin being imputed to Him, because this would be unjust."

Vickers noted that Wright's new book often mixes truth with error. While he speaks of Abraham, Israel, the Messiah and the world in his tracing of the broad storyline of Scripture, Wright fails to develop a key theme.

"What is missing in Wright's new book is: where is Adam?" Vickers noted. "The traditional view (of justification) is all about Paul boiling the human race down to two people: Adam and Christ. People are either in Adam or in Christ. That is not dealt with at all in Wright's book."

The New Perspective on Paul

Schreiner noted that one foundation of Wright's view of justification is E.P. Sanders' argument about first-century Judaism in "Paul and Palestine Judaism" (1977). Schreiner said Sanders argues that Judaism was not a legalistic religion, that it was not a religion of works-based righteousness.

Despite the fact that many respected New Testament scholars have questioned the validity of Sanders' reading of Jewish sources that accord with his view — including Seifrid, D.A.

Carson, Peter O'Brien and Simon Gathercole — Wright simply assumes Sanders' view is correct, Schreiner said.

While Wright has not made any theological or philosophical contributions to the New Perspective, Schreiner said that the bishop's popularity among evangelical circles has been a boon for that interpretative movement.

"Wright is a lot closer to us (evangelicals theologically)," Schreiner said. "So, when he speaks he resonates with evangelical audiences. He holds Scripture to be the Word of God. He has a plan to put the whole Bible together: we want to do that as evangelicals. He is enormously gifted, has a wonderful personality and really speaks to people today."

Despite his popularity, the panelists agreed that Wright's defective view of justification is a threat to orthodox Christian teaching not only exegetically and theologically, but pastorally. Schreiner said he recently read a book by Wright that was a compilation of sermons Wright gave at a church in England during the week of Easter. In the sermons, Schreiner said Wright failed to preach the Gospel even once.

"He did not proclaim the Gospel in a whole week of Easter sermons. I find that mind-boggling," Schreiner said. "Why did he never proclaim the Gospel? Because it is not at the forefront of his thinking. It is not at the forefront of his thinking that people need to repent and trust in Christ for the forgiveness of sins. What is at the forefront of his thinking is social transformation. ... Nothing is more important than one's stance before God."



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

Tue., Sept. 22

HERSHAEL YORK
Victor and Louise Lester
Professor of Christian Preaching
Southern Seminary

Thu., Sept. 24

R. ALBERT MOHLER JR.
President
Southern Seminary

Tue., Sept. 29

THOM RAINER
President
LifeWay Christian Resources

Thu., Oct. 1

R. ALBERT MOHLER JR.
President
Southern Seminary

No Chapel
during
Fall Break
Oct. 5-9

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

Announcements

Baby recognition

For students and staff who have been blessed with a birth in recent months, there will be a baby recognition in chapel Thursday, Oct. 1. Contact Student Life (897-4015) to be included in the special recognition.

SBTS students: financial aid incentive

Something new happening this year with financial aid is the incentive to take more classes each semester. Students who take 12-14 credit hours will receive an extra \$150 for the semester. If you take 15 or more hours, you will receive an extra \$300. This money will be applied in the middle of the semester, after billing has closed. To qualify, you must complete the online application for financial aid at finaid.sbts.edu. If you have questions, contact the financial aid office at financialaid@sbts.edu.

Aradhna: worship music of India

Aradhna features songs filled with the spontaneous energy of Indian classical improvisation and the tonal variety of four distinctive string instruments. A concert featuring this music will be held at 7:30 p.m., Tuesday, Sept. 29 in Alumni Memorial Chapel. Tickets are

\$3 for students and \$5 for general admission. Seniors and children ages 12 and under are free. Doors open at 7 p.m. Visit www.AradhnaMusic.com for more information or www.TicketWeb.com to purchase tickets.

Community Newsbriefs

"The Albert Mohler Program"

"The Albert Mohler Program," a daily radio show hosted by R. Albert Mohler Jr., can be heard from 5-6 p.m. on WFIA-FM 94.7 or as a live webcast at www.AlbertMohler.com. Previous broadcasts of the nationwide program may be accessed at the web site and are also available as a podcast. Anyone is invited to call the show toll free, 877-893-8255, or to e-mail mail@albertmohler.com with questions and comments.

Free sewing classes

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Barbara Gentry leads the class,

assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry at 380-6448 or Mrs. Vogel at 742-1497.

Ministry Resources

Résumé service

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

Ministry position postings

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

Health and Rec

The Health and Recreation Center (HRC) will be open regular hours during the fall semester: M-F — 6:30 a.m.-10 p.m. Sat. — 9 a.m.-9 p.m.

Aerobics schedule

Fitness Boot Camp M, W & F 7-8 a.m.
Mommy and Me Power Walking M, W & F 9-10 a.m.
Practical Pilates M, T, & R 4:45-5:45 p.m.
Aqua Alive T & R 5-5:45 p.m.
Step It Up Cardio Blast T & R 8-9 p.m.

Intramural volleyball

Co-ed intramural volleyball is held from 6:30-8 p.m. every Monday.

4 on 4 Wiffle Ball tournament

• 10 a.m., Saturday, Sept. 26.
Register at the HRC front desk.

Family Fun Day/softball game.

• 11 a.m.-1 p.m., Saturday, Oct. 17. The game starts at 1 p.m. Register at the HRC front desk.

Ping Pong Tournament

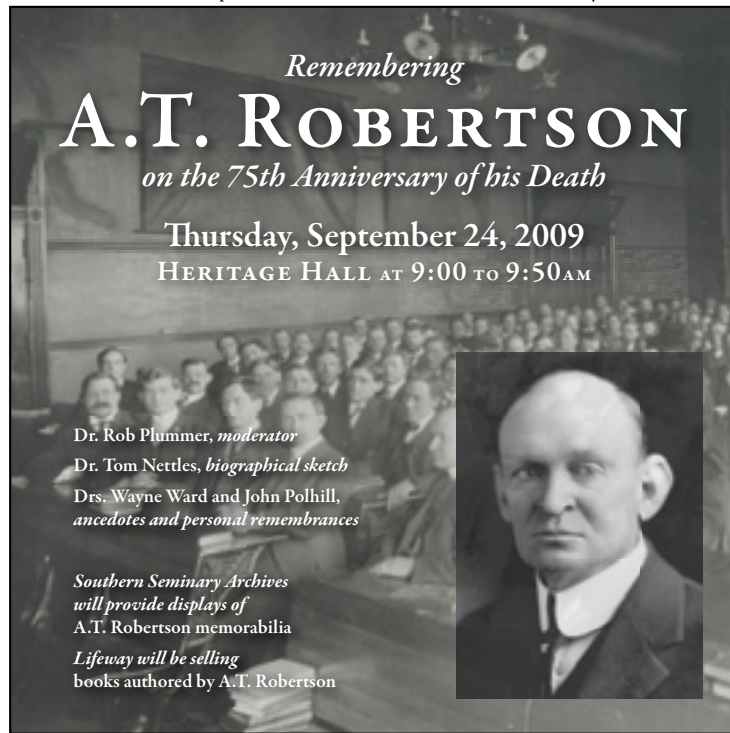
• 10 a.m., Saturday, Oct. 17.
Register at the HRC front desk.

Intramural Flag Football Registration

Now until Wednesday, Oct. 14.

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

Remembering
A.T. ROBERTSON
on the 75th Anniversary of his Death
Thursday, September 24, 2009
HERITAGE HALL AT 9:00 TO 9:50 AM



Dr. Rob Plummer, *moderator*
Dr. Tom Nettles, *biographical sketch*
Mrs. Wayne Ward and John Polhill, *anecdotes and personal remembrances*

Southern Seminary Archives will provide displays of A.T. Robertson memorabilia
Lifeway will be selling books authored by A.T. Robertson



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3

THREE

Questions WITH

Richard Land
*president of the Southern
Baptist Convention's Ethics &
Religious Liberty Commission*

1 *What public policy issues are most important for seminary students to care about?*

THERE ARE A whole host of issues that relate to worldview that cluster together: sanctity of human life versus the pro-choice approach, traditional marriage as opposed to the anything goes approach, the issue of pornography — the pornification of our culture.

We have literally just been engulfed in a sea of relativism, a tidal wave of relativism. And that impacts all the issues that we deal with. Everything is either relative or there are some absolutes. I think that seminary students are going to be ministering in a culture that they almost have to approach like a mission culture. They have to understand the presuppositions of that culture, and they're not the presuppositions that have guided our culture in the past, and they're not Judeo-Christian.

2 *When should a minister of the Gospel think about running for office?*

THAT'S A PERSONAL decision and it has to do with calling. I have been privileged to counsel probably a couple of dozen young men who have come to me with that kind of a question. And what I have said to them is, "You have to determine what your calling is." I believe there is a ministry calling with a public service component, and I believe there is a public service calling with a ministry component. You have to decide which one you have.

I was asked to run for public office on a couple of occasions. I've had committees come to me and ask me to run for public office, Con-

gress. And I had to confront that issue. And in my own life, I discerned that my calling was a ministry calling with a public policy component, not a public policy calling with a ministry component. But I know others that have come to a different conclusion. So if they feel some leading in that direction, then they need to pray about it. They need to seek God's will.

The Bible tells us that God wants us to know His will. So if we are earnestly seeking His will and God wants us to know His will, then we will know His will. If we misconstrue it and head off in the wrong direction, God will block us and move us in the path He wants us to go.

3 *Where did you develop your great love for baseball?*

I GOT THAT from my dad. My dad was a big baseball fan, and I just can never remember not listening to games with him and going to games with him and watching games with him and playing ball with him. I still can't watch "Field of Dreams" without crying. It's a dad-son thing. I started playing in little league. My dad was my coach. I was an all-star and I played in college. I was a pro prospect for a while until I hurt my arm. I had about a 98 mile-per-hour, left-handed fastball. But I hurt my arm.

The Lord knew that was more temptation than I could stand. But I just love the game. I'm an Astros fan first, Red Sox fan second and whoever's playing the Yankees third.

Towers

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

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NORTON LECTURE SERIES

Dr. Marvin Olasky

Tues., Sept. 29th • 1 p.m. • Lecture 1, Heritage Hall
"Prodigal Sons: Deeper into the Parable and the Need to Become Third Brothers"

2:30 p.m. • Lecture 2, Heritage Hall
"Prodigal Doctrines: Going beyond 'Social Justice' to 'Righteous Justice'"

Wed., Sept. 30th • 10 a.m. • Lecture 3, Heritage Hall
"Prodigal Occurrences: Moving from Medieval Understandings to Reformation"



Marvin Olasky is provost of The King's College in New York City, and editor-in-chief of *World* magazine. Olasky is an alumnus of Yale University and the University of Michigan. An accomplished writer, Dr. Olasky has released 20 books and has had articles appear in *World*, the *New York Times*, the *Wall Street Journal*, and the *Washington Post*.