



08

VOLUME 10  
APRIL  
2012

# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

The priority of  
distinctives and the  
primacy of the gospel



G.K. Beale on  
NT theology

A Guide  
to Adoption

Underground  
Southern

June 25-28, 2012



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#### From the editor:

Remember the song from Sesame Street that goes, "One of these things is not like the other"? Well, that's what this issue of "Towers" is about. Of the many different things that define a given church, one commitment reigns over the others – the message of Jesus Christ. Ligon Duncan and Josh Harris tell readers that the primacy of the gospel is not like the other commitments of a church.

Also, we look at the remarkable story of the tornado that, in early March, swept through Henryville, Ind., and brought a unique opportunity to the township's First Baptist Church.

# Towers

APRIL 2012

The Office of Communications of The Southern Baptist Theological Seminary publishes 10 issues of "Towers" per year.

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April, 2012, Vol. 10, No. 8.

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Postage paid at Louisville, Ky.

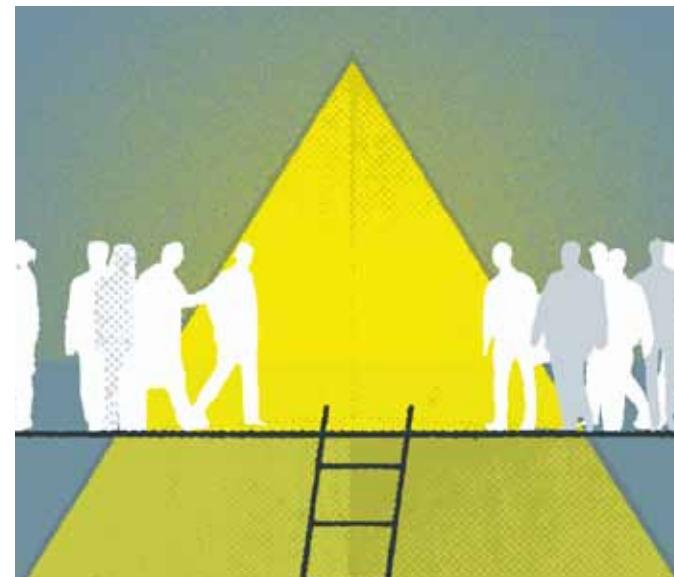
#### POSTMASTER

Send address changes to

Towers, 2825 Lexington Road,  
Louisville, KY 40280

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# Newslog



## Harris talks majesty of Christ at GMAA: Renown

| By Spencer Harmon |

More than 800 students gathered on the campus of Southern Seminary for the 2012 Give Me An Answer high school conference to consider the renown of Jesus Christ, March 16-17. Featured speakers were Joshua Harris, Russell D. Moore and R. Albert Mohler Jr.

Harris, pastor of Covenant Life in Gaithersburg, Md., began the conference talking about the glory of Christ in his pursuit of individual sinners who cry out to him for rescue from the story of blind Bartimaeus in Mark 10:46-52.

“Jesus is different from us,” Harris said. “Jesus doesn’t just see numbers, his heart is to hear the voice of one rejected man. Do you see what a wonderful Savior we have?”

Harris showed the uniqueness of Christ in his willingness to do the thing that no one would dare ask him to do – bear the wrath of sinners on the cross. This, Harris said, is the majestic Christ we worship.

Mohler, president of Southern Seminary, continued the evening by preaching about the foolishness of idolatry from Isaiah 44.

“There are only two positions: you are either knowing and loving the one true God, or you are an idolater. There is no position of neutrality,” he said.

Mohler observed that all people are born into a “conspiracy to steal the glory of God” and the only way out of this conspiracy is

to be rescued by Jesus Christ.

Harris began the second day with a challenging message from Mark 6 concerning what authentic Christianity looks like in the believer, and the perils of religious hypocrisy.

“There is nothing more detrimental to the glory and fame of Jesus than hypocritical Christians,” Harris said.

According to Harris, one must come to Jesus, hear his words of instruction, and apply biblical truth to all of life, not just certain “safe” portions.

Moore, dean of the School of Theology and senior vice president for academic administration at Southern, preached the closing sermon from 1 Corinthians 10, calling students to be vigilant against temptation.

“You and I live in a war zone. We are people living in a place in time where there are beings trying to destroy us,” Moore said.

Moore encouraged students that believers should trust in Christ’s death and resurrection, trusting that Christ will not allow them to be tempted beyond what they can handle.

The conference featured musical guest Devon Kauflin, as well as a concert by Grammy-nominated hip-hop artist, FLAME. Eighteen break-out sessions were led by speakers such as Dan DeWitt, Zane Pratt, Mark Coppenger and Daniel Montgomery.

Audio and video from GMAA: Renown are available at [www.sbts.edu/resources](http://www.sbts.edu/resources)

## Schreiner, Wellum, Strachan contribute to latest *9Marks Journal*

| By Josh Hayes |

Southern Seminary’s Thomas R. Schreiner, Stephen J. Wellum and Owen D. Strachan each contribute articles to the latest *9Marks Journal*, available online. In light of the 2012 Together for the Gospel conference’s theme of the “Underestimated Gospel,” the March-April 2012 *9Marks Journal* devotes itself to theme of “The Underestimated Doctrine of Conversion.”

Schreiner, James Buchanan Harrison Professor of New Testament Interpretation, writes two articles, “Conversion and the Story of Israel” and “Conversion in the New Testament.” The first article discusses how the doctrine of conversion is anticipated in the Old Testament, and the second article explains how the promise of conversion becomes a reality in the New Testament.

Wellum, professor of Christian theology, discusses the necessity of conversion in his article, “Conversion, God, and the Whole Self.” Conversion is necessary, Wellum argues, because of man’s sinfulness, God’s holy character and how conversion “affects the whole person, and it affects the person as a whole.”

Strachan, assistant professor of Christian theology and church history at Boyce College, surveys the history of the American church’s understanding of conversion in his essay, “His Arm Is Strong to Save: A Trajectory of Conversion in America.” The article highlights influential figures such as Jonathan Edwards, George Whitefield, Charles Finney, D.L. Moody, Billy Sunday and Billy Graham.

The Schreiner, Wellum and Strachan articles, along with the rest of the contents of the March-April 2012 *9Marks Journal*, are available at [www.9marks.org/journal](http://www.9marks.org/journal)

## At Seminar Saturday, seminary wives receive concentrated instruction on theology, ministry

| By Emily Griffin |

Every Thursday evening, 180 student-wives file into the classrooms of Norton Hall and prepare for ministry. While sitting in the very seats that their husbands use to engage their own calling, the women of Seminary Wives Institute (SWI) absorb information about topics ranging from Baptist beliefs to public speaking. The SWI program, open to all Southern and Boyce College student-wives since 1997, spans the length of the academic calendar and offers women the opportunity to prepare for kingdom service alongside their husbands through the instruction of seasoned ministry-wives and SBTS faculty members.

Every spring, SWI hosts Seminar Saturday for SWI students, as well as women from the greater community. Seminar Saturday is an opportunity to enroll in courses not typically offered in the SWI academic schedule. The March 10 event hosted 135 women, with groups traveling from across Kentucky.

Seminar Saturday participants attended five of the 11 offered one-hour sessions. Session topics varied widely, but each spoke to practical elements of being a ministry wife, a mother and a Christian woman. Topics covered included: cultivating friendships, Scripture memorization methods, grace in suffering, communication within marriage and maintaining marriage and family on the mission field.

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at Southern, spoke about “what men in ministry wish their wives understood.” During his session, Moore challenged the wives to: 1) Honor their husband’s leadership by first, recognizing his leadership and second, being content with his leadership decisions; 2) Learn to trust their husband’s leadership and avoid the

temptation to step into a leadership role within their marriage even if a “leadership vacuum” exists; 3) Create a quietness of spirit by cultivating a freedom from fear and anxiety and developing a deep trust in the Lord and their husband; 4) Cultivate intimacy in prayer by encouraging their husbands in couple and family prayer time.

Mary Mohler, wife of seminary president R. Albert Mohler Jr. and founder of the SWI program, addressed the topic of Scripture memorization in her session, “Hiding God’s Word in your heart.” Mohler spoke candidly about the importance of Scripture memorization and the memorization methods that best suit her preferences. By the close of each of her two sessions, Mohler led attendees in a memorized recitation of Psalm 1.

Candice Watters attended Seminar Saturday in 2011 and led this year’s session about true beauty, “When External Pressures Undermine Internal Beauty.”

“Seminar Saturday is unique in its efforts to equip women to be excellent at home as wives and mothers, as well as in the church as co-laborers alongside their husbands,” Watters said. “Saturday’s event was a reminder to me, both as a speaker and as a student, that it’s out of the ordinary to be surrounded by opportunities to grow in wisdom and godliness in a setting marked by its excellence of execution as well as its richness of content. This day is one of those opportunities. We must not take this for granted; this is an exceptional season for learning.”

For more information on SWI and to enroll in upcoming classes, see the SBTS Web site: [www.sbts.edu/women/seminary-wives-institute](http://www.sbts.edu/women/seminary-wives-institute); Seminar Saturday 2013 will take place March 9.



## Pratt and wife discuss missionary life and calling, SBTS hosts Global Evangelism Week

| By Josh Hayes |

Zane Pratt and his wife Catherine led a discussion about missionary life and calling, March 14. The Pratts’ public dialogue was part of the Graham School’s lineup of events for Global Evangelism Week, March 12-16.

Pratt, dean of the Billy Graham School of Missions and Evangelism and associate professor of Christian missions at Southern Seminary, and Catherine spent 20 years as missionaries in Central Asia. The couple discussed several topics related to preparation and participation in overseas missions.

As the first foreign workers in the Central Asian city in which they worked, he said that he and Catherine learned how to redefine successful ministry.

“We told the folks in our region that we define success by faithfulness,” Pratt said. “If they were walking closely with

the Lord, if they were out there sharing the gospel, if they were investing in people’s lives, if they were staying on the edge of the advance of the gospel, then we considered that to be successful ministry.”

Pratt noted that at the time they arrived there were 4,000 believers in Central Asia, and by God’s grace, they saw the amount grow to 183,000 at the time they left, mentioning that the overall population of the region is 340 million.

Pratt and Catherine’s dialogue concluded with a question-and-answer session in which the couple spoke to such issues as educating children in an overseas setting, taking teenage children on the mission field, caring for aging parents stateside and ministering to Muslims.

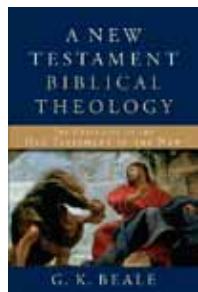
Other events taking place as part of the Graham School’s

Global Evangelism Week were a 24-hour prayer vigil for the nations, a Great Commission hymn sing, a round table discussion about urban ministry and an international student panel as well as chapel speakers Andy Davis and David Sills preaching on missions-specific themes. Davis’ sermon, “The Streaming of the Nations,” and Sills’ sermon, “Jesus and the Mission of the Church: Crisis, Call, Compassion, and Choice,” are available at [www.sbts.edu/resources](http://www.sbts.edu/resources)

Davis is pastor of First Baptist Church in Durham, N.C., and a SBTS alumnus, and Sills is A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology.

More information about the Billy Graham School of Missions and Evangelism is available at [www.sbts.edu/bgs](http://www.sbts.edu/bgs)

# Literature



*A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Baker 2011, \$54.99), G.K. Beale

REVIEW BY  
JOSH HAYES

Few people think that someone should watch a sequel before the original film. While someone might have a limited understanding of the storyline developed in the sequel, he or she will still have a diminished appreciation of the full significance of the film's content.

And the same goes for the Bible.

One cannot truly appreciate the New Testament without first acquainting himself with the Old Testament.

According to G.K. Beale, professor of New Testament and biblical theology at Westminster Theological Seminary in Philadelphia, Penn., the Old Testament plot line forms the basis of the New Testament storyline. The Old Testament's major plot points establish, shape and inform the New Testament's presentation of God's purposes coming to fulfill-

ment in the person and work of Jesus Christ. Hence, one sees the need to familiarize himself with the original before watching the sequel; one sees the need to familiarize himself with the Old Testament before studying the New; one sees the need for a project like Beale's *A New Testament Biblical Theology* (ANTBT).

"My primary thesis, in general, is that in order to understand the NT in its full richness, we must have a keen acquaintance with how the biblical authors viewed the 'end times,' especially as it forms an essential part of the NT story," Beale writes.

For Beale the "end times" refers not merely to apocalyptic events in the distant future. Rather, as seen through New Testament lenses, every aspect of Christian salvation is eschatological in nature just as the Bible's redemptive-historical

storyline is eschatological in nature in its moving toward God's new-creational goals.

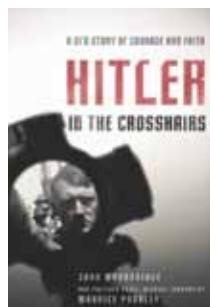
A whopping 1,047 pages, Beale's *ANTBT* is a monumental work in the area of biblical theology. Beale begins by tracing the Old Testament plot line and unpacking its themes and then he shows how those themes relate to the New Testament storyline. The components of the New Testament storyline then organize the book's remaining 800-plus pages in which Beale deals with the "inaugurated end-time" components of the New Testament story.

In these sections, Beale deals extensively with such biblical themes and concepts as "the latter days," "kingdom," "exodus," "reconciliation," "the Spirit's gifting role," "resurrection and regeneration" and more. In some of the book's concluding chapters, Beale

also teases out implications for practical Christian living, exhorting pastors to integrate the concepts articulated in *ANTBT* into their regular preaching, teaching and discipleship.

"The already-not yet end-time framework for knowing who we are and what God consequently expects from us cannot be communicated effectively in just a few sermons or Sunday school lessons; it must be woven into the warp and woof of a pastor's teaching and expository preaching over the years," he writes.

Beale's statement will likely resonate with most readers, making them long to see such robust inaugurated end-time teaching reverberate from pulpits near and far. *ANTBT* is a must-read for anyone who desires to bolster his or her grasp of biblical theology.



*Hitler in the Crosshairs: A GI's Story of Courage and Faith* (Zondervan 2011, \$24.99), John Woodbridge and Maurice Possley

REVIEW BY  
AARON CLINE HANBURY

*Hitler in the Crosshairs* will surprise the reader who expects a dry tour through war-era documents. This fast-paced story of a World War II soldier nicely marries journalistic research with a smooth narrative style.

Readers learn in the book's prologue that on a seemingly normal evening, John Woodbridge, research professor of church history and the history of Christian thought at Trinity Evangelical Divinity School in Deerfield, Ill., learned of his direct connection to a pistol – a golden gun, in fact – allegedly owned by 20th-century German chancellor Adolf Hitler. In fact, the gun was, at one time, in the possession of Woodbridge's father.

As Woodbridge sifted through old contacts, he eventually concluded that the gun had been a gift to his father from a friend

and former WWII G.I. Teen Palm. Palms daughter, Susie, provided Woodbridge with copious correspondence between her parents. The mysterious story of Hitler's handgun, and the Savannah, Ga. community where it appeared, and the wealth of first-hand materials from Palm's life caused Woodbridge to seek out Pulitzer Prize-winning journalist Maurice Possley. Together the two set to writing Teen Palm's story in what became *Hitler in the Crosshairs: A GI's Story of Courage and Faith*.

"Woodbridge was energized, the historian in him hooked," writes Possley. "The past had come roaring into his life, and he would not be satisfied until he was able to unravel the story of Teen Palm and, he thought with a shudder, Adolph Hitler's gun."

Later, in *Hitler in the Cross-*

*hairs'* epilogue, readers find out that Palm's gun, the one that once belonged to the Furor himself, has been passed around from collector to collector, surfacing here and there since someone stole it from Woodbridge's father.

The study produced not only a fascinating book, but also revealed the strong character of a young man serving his county during one of the world's toughest times.

"Teen was a Christian who lived out his faith in an exemplary fashion. He wanted others to experience the same faith, but he never attempted to have this happen though any form of coercion or the exploitation of his rank as an officer. He was also a great American hero," says Woodbridge. "My father had told one of my sisters that in the wake of the death of Captain Robertson, Teen volun-

teered for the dangerous, potentially suicidal mission to find and kill Hitler in Munich."

*Hitler in the Crosshairs'* stories of Palm's adventure in the Second World War and Woodbridge's following the lead of his father's old pistol produce a distinct complexity in the book that develops with the rhythm of a novel. Any lover of stories won't be able to put it down.



*Is God Just a Human Invention? And Seventeen Other Questions Raised by the New Atheists* (Kregel 2010, \$16.99), Sean McDowell and Jonathan Marrow

REVIEW BY  
AARON CLINE HANBURY

Like Starbucks, Toms Shoes and vampires, atheism is in vogue right now. Books and pop-lectures abound about a new kind of atheism that views Christianity not as only mistaken, but as a threat. This threat seems to stem from the idea that, proponents of Christianity and other religions simply employ certain beliefs in order to control or somehow manipulate a society.

Obviously, this idea predicated on God being a mere human invention.

In their 2010 book, *Is God Just a Human Invention?*, Jonathan Marrow and Southern Seminary doctoral student Sean McDowell answer this and 17 other related questions “raised by the New Atheists.”

“Atheism is making a comeback,” writes Marrow and McDowell, who is the son of famous apologist Josh McDowell. “From bookstores to bus campaigns, the question of God’s existence is up for debate.

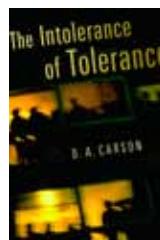
“The New Atheists support their central thesis that ‘Christianity isn’t just false; it’s dangerous’ by appealing to two main lines of evidence – *scientific/philosophical* and *moral-biblical*” (emphasis original).

*Is God Just a Human Invention?* likewise divides into two parts, “responding to scientific and philosophical challenges” and “responding to moral and biblical challenges.” Answering the title question, the authors conclude that, rather than humans inventing God, he designed humans to believe in him.

Some of the other 17 questions include “Is Darwinian Evolution the Only Game in Town?” “Is Religion Dangerous?” and “Is Evil Only a Problem for Christians?” Each answer-essay also includes a “Why it matters” section, where a respected figure in popular Christian apologetics – such as William A. Dembski, Douglas Groothuis and Randy Alcorn – draws out some of the practical implications of the given issue.

“We believe that the rational evidence for God’s existence and the truthfulness of Christianity is persuasive,” write the authors. “We have not found the New Atheists’ arguments against Christianity compelling. And we think you are well within your intellectual right to believe in God *if you want to*” (emphasis original).

*Is God Just a Human Invention?* provides an accessible, concise survey of Christian responses to the New Atheism, one that will aid those engaging atheism at a popular level.



*The Intolerance of Tolerance* (Eerdmans 2012, \$24), D.A. Carson

REVIEW BY  
AARON CLINE HANBURY

A couple of months ago, the USA Network ran a series of ads about things that network characters “won’t stand for.” One such faux pas was “intolerance.” Fitting the brand of the commercials, a woman wore a T-shirt that said, “I won’t stand for intolerance.” Compare that to Voltaire’s alleged and oft-quoted line, “I disapprove of what you say, but I will defend to the death your right to say it.” Clearly, USA’s T-shirts and Voltaire’s maxim stand in tension.

The difference, according to New Testament scholar D.A. Carson, is two opposed definitions of “tolerance” and how it plays out in a society. In his new book, *The Intolerance of Tolerance*, Carson delineates two senses of tolerance, one old, one new.

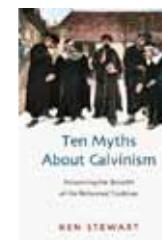
“The older view of tolerance held either that truth is objective and can be known, and that the best way to uncover it is bold tolerance of those who disagree, since sooner or later the truth will win out. ...” Carson writes. “By contrast the new tolerance argues that there is no one view that is exclusively true. Strong opinions are nothing more than strong preferences for a particular version of reality, each version equally true.

“We must be tolerant, not because we cannot distinguish that right path from the wrong path, but because all paths are equally right.”

The old tolerance honored diversity of thought by allowing for disagreements in civil discourse. Under the new model, however, “tolerance” has become synonymous with “acceptance.”

Carson finishes his book offering 10 suggestions for moving “ahead,” hopefully toward the dissolution of the new tolerance. He writes that proponents of the older thought should (1) expose the new tolerance’s moral and epistemological bankruptcy; (2) preserve a place for truth; (3) expose the new tolerance’s condescending arrogance; (4) insist that the new tolerance is not “progress”; (5) distinguish between empirical diversity and the inherent goodness of all diversity; (6) challenge secularism’s ostensible neutrality and superiority; (7) practice and encourage civility; (8) evangelize; (9) be prepared to suffer; and (10) delight in and trust God.

*The Intolerance of Tolerance* provides a brief, relevant read that will help those looking to understand better a ubiquitous and ironic cultural phenomenon.



*Ten Myths About Calvinism: Recovering the Breadth of the Reformed Tradition* (IVP Academic 2011, \$24), Kenneth J. Stewart

REVIEW BY  
JOSH HAYES

Know thy enemy and know thyself.

So how can 21st-century Calvinists learn from an adage excerpted from the ancient Chinese military treatise, *The Art of War*? According to author and theology professor Kenneth J. Stewart, quite a bit, especially when “thyself” functions like “thy enemy.”

In his recent book, *Ten Myths About Calvinism*, Stewart sets out to disprove myths harmful and untrue of Calvinism – some perpetuated from those who place themselves within the Reformed tradition and some by those antagonistic or outside the tradition. Hence, in cases where those from within the movement promote unhealthy extremisms, for the Calvinist, to know the enemy is to know the self.

On the other hand, some misunderstandings about Reformed theology are spread because of those outside the movement. While certainly not “enemies” in the mortal sense of the term, Calvinists would also come to know their own positions better as well as those of people with whom they disagree.

“Paying greater attention to these recurring complaints ... from the unconvinced will help keep today’s Calvinist movement from a false triumphalism; it will also help to keep it circumspect,” Stewart writes.

*Ten Myths About Calvinism* is 10 chapters in length (plus an introduction, conclusion and appendix), divided into two parts. Part one is four chapters, each taking on an individual myth that Calvinists, to use the author’s wording, “should not be circulating (but are).” And part two consists of the six remaining myths that non-Calvinists “should not be circulating (but are).”

Part one of the book deals with myths related to the normative nature of John Calvin and Geneva for the Reformed tradition; Calvin’s view of predestination as prescriptive; the acronym TULIP as the standard for Calvinism; and Calvinists’ dim view of revival and awakening. Part two examines myths pertaining to misperceptions of Calvinism such as claims that it is anti-missions or antinomian, that it encourages theocracy, racism and gender inequality as well as dampens the creative arts.

By nature and design, *Ten Myths About Calvinism* has the potential to be a real conversation starter – and continuer.

# A reason for the biblical-theological hope within

**EDITOR'S NOTE:** *The following is a conversation between Gregory K. Beale, professor of New Testament and biblical theology at Westminster Theological Seminary in Philadelphia, Penn., and Josh Hayes, manager of news and information at Southern Seminary. The two discuss Beale's new book, A New Testament Biblical Theology: The Unfolding of the Old Testament in the New (Baker 2011).*

**JH:** What is “a New Testament biblical theology”? How is your book different than other New Testament (NT) theologies and “whole-Bible” biblical theologies?

**GKB:** There's some who might think that my book, *A New Testament Biblical Theology* (hereon referred to as *ANTBT*), is just a matter of emphasis as to why I'm calling it “a New Testament biblical theology” as opposed to “a New Testament theology,” like other recent major evangelical NT theologies (published since 2004). I would contend that theirs are apples and mine is an orange. That is my work

and the others are merely different projects, all of which are very valid enterprises.

Number one, I'm dealing in a thoroughgoing way with the Old Testament (OT) roots for every major NT theological notion, which includes how Judaism developed those notions and how those are bridged to the NT. For example, I was just comparing *ANTBT* with some more recent evangelical NT theologies, and just to give you an idea, I have in my Scripture index 22 and one-half pages on the OT and Jewish references that I make in my book, whereas the other recent NT theologies have 5-6 pages of OT and Jewish references. That gives you an idea. It's so much of an emphasis that *ANTBT* is really a different thing. These other NT theologies are very good. I'm not saying that there's something lacking in them, but my project and their projects are merely different. Their aims are different and my aims are different, so I think they're beautifully complementary. In fact, in some ways I build on those NT theologies.

Secondly, I'm dealing with finding the fulfillment of the OT in the NT, which is the end-time eschatological fulfillment, and so the “already-and-not yet” idea that the latter days are already here but are not yet consummated saturates the whole book *from beginning to end*. You'll find that in the other evangelical NT theologies (one even has up to about 100 pages dedicated to this topic). On the other hand, my book has 1,000 pages dedicated to it. Again, I'm aiming for something different and so were the other NT theologies.

The third major difference is *ANTBT* is structured according to a storyline of the NT that actually is built off of the formulated storyline from the OT. Most NT theologies in one way or another will either set out certain themes in the NT and then attack those themes book-by-book canonically or corpus by corpus, or they will start with the Gospels and move into Acts and epistles, etc., and try to work inductively and at the

end of analyzing each NT book or corpus, an attempt will be made to summarize the main theological thoughts in that book. *ANTBT* is not organized book-by-book or theme-by-theme so much as it's organized by the parts of the storyline that I formulate. I take each part of the storyline and it becomes a chapter.

So, maybe one way to differentiate it from thematically organized NT theologies is that usually they attempt to establish what the theme is and then elaborate on it. What I do before I set things out is establish a storyline in the OT, show how it is transformed in the NT, and then each part of that NT storyline becomes a chapter in the book. Of course, each part of the storyline is a theme, but the way I come up with the themes is quite different from former NT theologies.

Now the difference between *ANTBT* and a “whole-Bible” biblical theology is that I'm mainly looking at the OT to set up the themes for the NT. All these whole-Bible theology works have different aims and they're also all complementary. My hope is that my work and theirs will all make a contribution to the kingdom of God and to pastors and students and others who want to understand the development of NT theology, especially against the OT backdrop.

**JH:** Why did you see the need to write *ANTBT*?

**GKB:** I had not seen a NT theology that in a thoroughgoing way attempted to see the roots of every NT notion as having its roots in the OT and as also being a facet of already-not yet eschatology – which I define further as a movement toward a new creational kingdom. In the introduction, I say I'm specifically building on some articles and parts of books by authors Geerhardus Vos, Herman Ridderbos, Richard Gaffin and others especially within the Dutch Reformed tradition, though George Eldon Ladd has also been influential upon me.

I hadn't seen a book written like this, and the concept for it all started in a course I taught at Gordon-Conwell Seminary in the late 1980s and later at Wheaton and that I now teach here at Westminster Seminary. In fact, ironically the course is called “New



## BEALE TALKS ABOUT HIS NEW BOOK

Testament Theology” (without the word “Biblical” in it!). *ANTBT* is a big expansion of my course.

**JH:** What structure does *ANTBT* follow?

**GKB:** Basically, I give a storyline for the OT and then the NT storyline that builds on it. Here’s the OT storyline as I present it in the book: “The OT is the story of God, who progressively reestablishes his new creational kingdom out of chaos over a sinful people by his word and Spirit through promise, covenant and redemption, resulting in worldwide commission to the faithful to advance his kingdom and judgment (defeat or exile) for the unfaithful, unto his glory.”

The NT storyline I argue organically transforms the OT storyline. This storyline then forms the succeeding chapters of my book: “Jesus’ life, trials, death for sinners and especially resurrection by the Spirit have launched the fulfillment of the eschatological already-not yet new-creational reign, bestowed by grace through faith and resulting in worldwide commission to the faithful to advance this new-creational reign and resulting in judgment for the unbelieving, unto the triune God’s glory.”

Both those storylines are a mouthful and perhaps a bit German-sounding, but at least they’re one sentence. I divide the book according to the various parts of the above NT storyline. I have a chapter on the latter days in the OT and then I address the latter days as discussed in Judaism and then in the NT. So I begin the book focusing on the eschatological already-not yet aspect of that storyline. Then the first distinct chapter after that is about the end-time tribulation. The reason for this is that tribulation precedes kingdom and new creation typically in the OT. In the NT, the tribulation overlaps ironically with the inauguration of the new-creational kingdom.

After that, I talk about how resurrection is central to the NT. But a problem immediately arises because it doesn’t look central in the OT, so you have to deal with that and I talk about the notion of resurrection in the OT and how it relates to how permeated the NT is with the notion. Then I talk about idolatry in my chapter on sin. Idolatry is the spring

bed, the origin of all kinds of sin where people turn from God to some idol. And finally, I talk about salvation, justification (how Christ’s death, as well as resurrection relates to this), reconciliation, the work of the Spirit, the church as the end-time Israel, Christian living, etc. At the beginning of each chapter, I show how what I’m talking about in that chapter is derived from a part of the storyline.

I’m trying not to be too long in my answers, but I want to give a reason for the hermeneutical and biblical-theological hope that’s within me.

**JH:** What’s your assessment of the current evangelical church’s understanding of biblical theology and already-not yet eschatology?

**GKB:** Many evangelicals and Christians in general hear the words “eschatology,” “end times” and “latter days” and too often think that this only refers to the future. One of the first things that I do in *ANTBT* is to show that the OT uses the phrase “latter days” all the time and indeed it’s about the future. But when you get to the NT, you find again and again that the phrase “latter days,” “last hour,” “consummation of the ages” and other synonyms indicate that the end-times began with the first coming of Christ, continue to proceed during the church age and will culminate at the final end of all things at Christ’s last coming.

We want to be careful however of becoming reductionistic. We want to be careful of universalizing from our experience that the majority of the church indeed is really not integrating these things into their preaching and into their Sunday school curriculum, etc. But it seems to me that inaugurated eschatology does not play a major role in the preaching and teaching of the NT in most of our churches. It is one of my emphases to train pastors and to show them how this should be integrated into the Sunday-after-Sunday preaching when it occurs in the text. That’s the purpose of my book – to show people how permeated the NT is with this notion.

**JH:** What steps would you recommend pastors take to integrate “already-not yet” escha-

tology into their teaching and preaching?

**GKB:** I would recommend that if this has not been part and parcel of their preaching when they’re preaching the NT that they should look at my book. They should look at the other authors and books that I talk about in the introductory chapter: Geerhardus Vos, Herman Ridderbos, Richard Gaffin, George Eldon Ladd and Tom Schreiner (i.e., his 100-page introduction on inaugurated eschatology in his *New Testament Theology*). That’s where I would begin, but they need to acquaint themselves with the right lenses. If you don’t have on green sunglasses, then you’re not going to see green. If you don’t have on “already-not yet, end-times” glasses, you’re not going to see the end times in the NT adequately. That illustration breaks down in the sense that when you wear green sunglasses, you’re imposing green on the outside world. In the case though of wearing inaugurated end-time lenses, I think these lenses actually unlock what is there in the Scriptures and help you see what is really there.

**JH:** How is biblical theology conducive to moving toward an appropriate kind of ecumenism among theological traditions?

**GKB:** Maybe we can use the term “ecumenism” to refer to those who really take the Bible as their authority – and we know there’s a lot of diversity in this group.

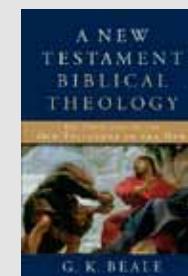
I would say that the notion that every major NT idea has its roots in OT and the idea that the latter days have already started helps shift undue focus from consummated eschatology. For example, you have amillennialists, historic pre-millennialists, dispensational pre-millennialists, progressive pre-millennialists, preterists and post-millennialists. In my book, I don’t even talk about those issues.

The point is that inaugurated eschatology is less speculative than future eschatology because we know what’s happened. We know the latter days have begun and what doctrines they affect and I think we can rally around that much better and have a common agreement on that and agree to disagree on how things are going to happen and culminate in the future.

I have a feeling that all of us to some degree will be a little surprised when the consummation of history occurs. That’s not to say that one position perhaps is not more probable than another, but I think we’ll all be a little surprised. By saying this, I do not mean that it is not worth studying Scripture to try to decide which of the millennial views is preferable. But I think that inaugurated eschatology does help us to rally around the decisive events of Christ’s first coming and the decisive event of his final coming, about which we are all more certain. We all believe in that, except for some consistent preterists. In that sense I think there’s legitimate biblical ecumenism.

**JH:** What are some of your forthcoming projects?

**GKB:** I’m presently working on a commentary on Colossians and Philemon for the Baker Exegetical Commentary series. After that I’ll be doing a commentary on the Pastoral Epistles for the Zondervan Exegetical Commentary series. I’m currently working on condensing my Revelation commentary to about 350 pages to make it more accessible. That should come out in a year or two. I’m doing the same thing with *The Temple and the Church’s Mission* (IVP Academic). I’m condensing that down to about 200 pages to make it perhaps more accessible. With a former doctoral student, I’m working on a book called *Hidden But Now Revealed: A Biblical Theology of Divine Mystery* (InterVarsity) in which we look at the use of mystery in the NT, both with respect to the use of the term “mystery” itself and the concept in the NT.



*A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Baker 2011, \$54.99), G.K. Beale

# Thinking in Public

MOHLER TALKS WITH FORMER PRESIDENT CARTER

*In an unprecedented episode of “Thinking in Public”, R. Albert Mohler Jr. talked with the 39th president of the United States, Jimmy Carter. Mohler and Carter discuss his background, influences, interpreting the Bible and the Southern Baptist Convention.*

**MOHLER:** Mr. President, you are known as one who loves the Bible. I know the deep roots you had not only in Georgia, but in the Southern Baptist Convention and in the local church. Could you describe how you came to have such a deep love for the Bible?

**CARTER:**

My father was a Sunday school teacher and deacon in a Baptist church. Then when I was on a submarine in the Navy, I also taught Bible lessons on occasion, not every Sunday, but on Easter service and that sort of thing. When I was president of the United States, I taught Sunday school in the First Baptist Church in Washington, D.C., about 14 or 15 times. Since I’ve been home from the White House, I’ve taught regularly in Maranatha Baptist Church in Plains, Ga.

I’ve really enjoyed the Bible and I’ve learned more about it since I’ve been a full-time Sunday school teacher than I ever did before since I spend several hours per week studying the meaning of the Scriptures. I always try to start my lesson by bringing the class into the realization that the ancient Scriptures, either the Hebrew text or the New Testament, apply to our lives today, and I give examples from my own experiences recently, or from the headlines in the newspapers.



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



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

# The Pinocchio syndrome

NEW SBTS GUIDE BOOK PREVIEW

| By Timothy Paul Jones |

*EDITOR’S NOTE: Southern Seminary will release A Guide to Adoption and Orphan Care, the second edition in its guide book series, April 10, 2012. The adoption guide, edited by SBTS dean Russell D. Moore, is available at [press.sbts.edu](http://press.sbts.edu). The following is an excerpt from “A Picture of Adoption: Adoption and orphan care in Scripture and Christian thought,” an essay by Timothy Paul Jones, associate professor of leadership and church ministry and editor of The Journal of Discipleship and Family Ministry at Southern.*

The tale of Pinocchio concerns a wooden puppet who longs to be a real boy. In Walt Disney’s retelling, Pinocchio serves as Gepetto’s substitute for a child – but he’s not quite the carver’s own real son. Unfortunately, this idea of something not quite real that can be substituted for a real child isn’t

limited to Walt Disney films. When talking about adoption, I constantly hear proof of what I call “the Pinocchio syndrome”: “Do you know who your daughter’s real parents were?” “We’re interested in adoption but we want to have our own children first.” “Those three are their real kids then they adopted the others later.”

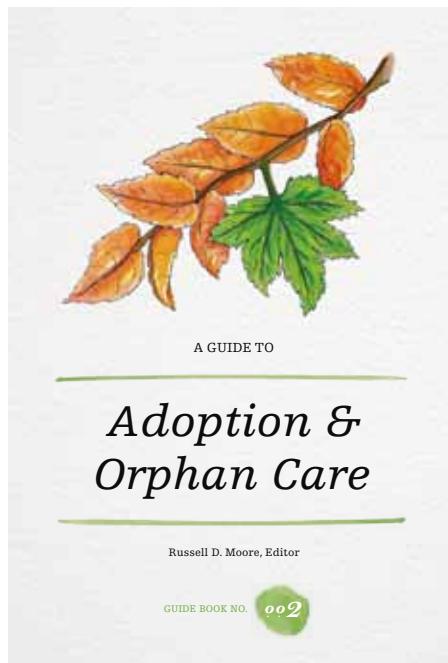
An adopted child is viewed as something less than a real son or daughter.

It doesn’t help that the English term “adopt” gets applied everywhere from highways to humane societies. Look up “adopt” on the Internet and you’ll find far more references to adoption of animals than to children.

These patterns tell us as much about our perception of the gospel as they do about our perception of adoption. If my daughters are not my “real” daughters because they’re adopted, you and I are not quite God’s “real” children; you are not quite

God’s “own” child; Jesus is not quite your “real” brother. If you are not God’s real child and if Jesus is not my real brother, you and I are still lost in our sins.

An adopted child is not a substitute to satisfy our longing for a real child. Jesus is the sole substitute who is sufficient to satisfy the longings of our souls. To see an adopted child as a substitute for the better gift of a biological child treats the adopted child as a lesser gift and repudiates the sufficiency of what God has done for us through Jesus. Through the work of Jesus, we are adopted as God’s own real children. All this talk about adoption is not simply about how to gain another tax deduction; it has to do with how we perceive and practice the gospel.



# Seminary, local church show reciprocal relationship

| By Josh Hayes |

There is no one-size-fits-all answer to the question, “To what extent should a seminary student be involved in ministry?” Nevertheless, likely everyone would agree that seminary students need to be involved in some kind of ministry. And according to Southern Seminary’s Stephen J. Wellum, there exists a symbiotic relationship between local church ministry and seminary studies.

In August 2011, Wellum, professor of Christian theology at Southern Seminary, took on the role of executive associate pastor at Hazelwood Baptist Church in Louisville, Ky. An historic church located on Taylor Boulevard just south of the Watterson Expressway, Hazelwood seeks to minister to those in the neighborhoods constituting the Iroquois Park area of South Louisville.

With a considerably limited amount of staff and leadership, along with many elderly congregants, Hazelwood needs assistance

reaching those in the neighborhood – and Wellum thinks the situation can offer beneficial ministry experience for Southern Seminary students.

“It allows what they’re learning here to be put into practice,” he said. “The practice then also generates more questions and grows a desire in them to minister more. There’s a reciprocal relationship.”

Wellum took on his new role after Nathan Mayfield, Hazelwood’s senior pastor and Wellum’s personal friend, asked him and his family to consider joining the church and assisting in ministry. A graduate of Southern Seminary and Boyce College, Mayfield’s request to Wellum came as he began experiencing burnout as a bi-vocational minister who also works at Humana, a health insurance company based in Louisville.

The Wellums, previous to joining Hazelwood, served at Ninth & O Baptist Church in Louisville. Wellum, who led a Sunday school class there, saw that Ninth & O had people

suited to take his place. So, he made the decision to leave in order to put what he teaches at the academy into practice within a less suburban as well as less seminary-saturated context.

As Wellum explained, the area has taken a hit in the last 30 years as many families, and churches, moved from the area to the suburban portions of the city.

“These churches have taken a huge hit, but there’s an important witness in these communities,” he said, noting that the communities near the church consist of Caucasian, African-American and Hispanic demographics (incredibly 30 languages are spoken in the zip code) along with elderly people who have remained in the area for decades.

“It’s a wide mixture. We are an urban ministry, and we function like a church plant,” Wellum explained. “We have ministry going on to people in the neighborhood but often that is to broken families and the parents don’t attend. But those

middle years – the 20s, 30s and 40s – they’re almost non-existent. So, for the churches [in the neighborhood] to continue, because of the realities of finances and everything else, there needs to be the gospel penetrating the community while also trying to tap into young families and middle-aged families.”

While the older members of Hazelwood can support the church financially and through prayer, he explained, the situation presents challenges for them and this is why the church needs help from younger adults competent to do ministry in the community and thus help advance the gospel in those neighborhoods.

According to Wellum, Hazelwood needs people who can visit shut-ins affiliated with the church and those who can lead Bible studies held inside homes within the area. Also, the church needs more workers to help in discipling the children from broken homes who attend services.

More information about Hazelwood Baptist Church, Louisville, Ky. is available on Facebook.



## The hope of Christ in Henryville's hopeless wreckage

| By Aaron Cline Hanbury |

**“T**hat’ll never be me,” thought Toby Jenkins.

Around 4 p.m. on March 1, Dan Dumas told his Boyce College pastoral leadership class that “one to three times in a pastor’s life, he’ll have to step up and engage in a crisis situation.” Jenkins, a student from Mississippi, occupied his usual front-row seat in Dumas’ class. In God’s peculiar providence, Dumas, who is senior vice president for institutional administrations at Southern Seminary, spent the class-period telling students that, in those times, the pastor must lead in the crisis with a voice of strength, a voice of direction, a voice for the gospel.

Like he did most days, Jenkins, who pastors First Baptist Church of Henryville, Ind., jotted down notes so that he might recall

the lecture when, some nebulous day in the future, he experienced a crisis in his ministry.

Less than 24 hours later, some 200 people gathered in Jenkins’ church basement for shelter during a tornado warning. A few minutes later, Jenkins, along with his associate pastor Cade Campbell, stood just down the street from the church watching the sky.

Then it happened.

Jenkins described the sound he heard as like a train engine – but not the train that normally passes by Henryville. “This train was coming from a whole different direction and it was big,” he said.

At 3:14 p.m. on March 2, a monstrous tornado descended upon Southern Indiana’s rural township of Henryville, peeling roofs from houses, battering vehicles with an array of hail and debris and even toppling the town’s only school brick-by-brick.

Remembering Dumas’ challenge from the days before, Jenkins recognized his responsibility.

“Listening in class, I thought, ‘That’ll never be me.’ But immediately after the tornado hit, I knew I had to step up as a voice. I had to trumpet the gospel in such a time as this.

“I already knew that God called me to be a voice,” he said. “I knew those things [about which Dumas talked] applied to me, but I didn’t think it’d be like this. Even while it was happening, it took a while to sink in.”

After the storm hit, Jenkins, mounting his four-wheeler, rushed to take care of the people in his congregation, each one of them rattled and affected by tornado. Some members sustained drastic damage to their homes. Some lost everything.

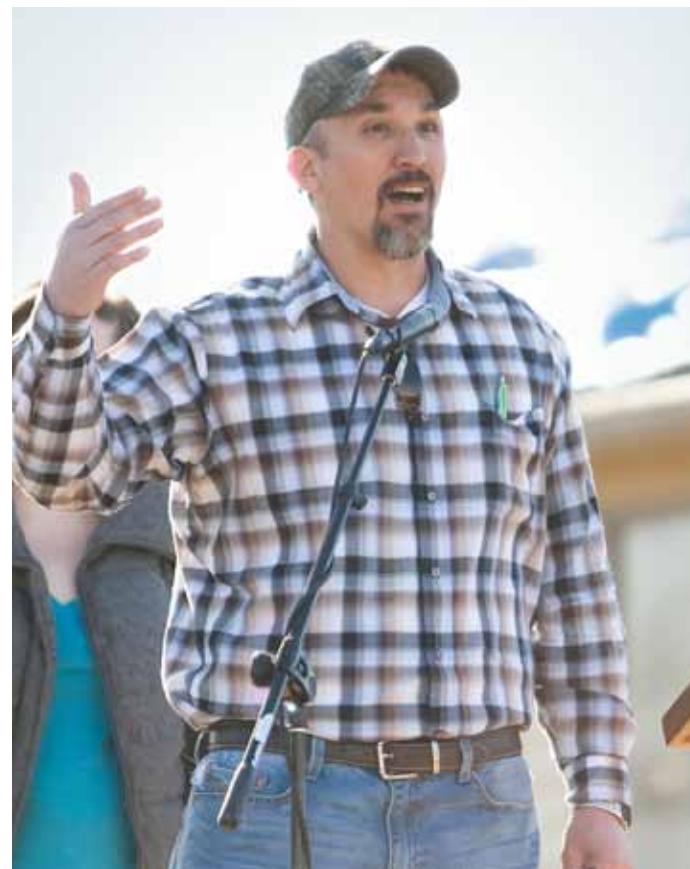
“I was running around, trying to make

sure my people were okay and that they had everything they needed,” he said. “The next thing I know, I’m pulled away by people saying, ‘Hey, you need to go talk to the news people.’”

He wouldn’t think of it. Too many people – almost every one – needed something. Help moving debris. A place to sleep. A shoulder on which to cry. The media could wait.

“The first thing I wanted to say was, ‘No. I’m too busy.’ But I remembered my class lecture and thought, ‘I have to be a voice.’ And so every chance I got, I talked about the gospel.

“News crews came to hear the sermon I preached the first Sunday following the storm. I told my staff: ‘I’m going to preach a sermon that’s so saturated with the gospel and with Christ that if they edit it, they have to edit the whole thing.’ They’re going to



have to work not to hear the gospel.”

Volunteers and disaster-relief personnel from around the county – FEMA, the U.S. Dept. of Defense, Target, Tides of Hope, the American Red Cross, among others – descended Henryville. Students and staff from Boyce and Southern Seminary worked long, tiring days helping provide the city with food, water and shelter as well as administer the volunteering efforts. FBC became an official hub for volunteers.

When these volunteers, also from churches all around the area, came to aid in cleanup, Jenkins made clear that gospel-proclamation was the central task at hand.

“We told [volunteers] ‘This isn’t about the tree you’re cutting up; it’s about the lady sitting over in the dirt crying because she just lost her home. It’s about showing her the love of Christ.’”

The most important response to the disaster, however, came from FBC’s members.

“We teach in our Sunday school classes and we preach from the pulpit that we shouldn’t find our satisfaction in anything other than Christ,” Jenkins said. “And you really never know if that’s sinking in. First Peter says that ‘trials test the genuineness of your faith.’ It’s been incredible for me to see that my people not only listen to sermons, but they believe them. They believe the gospel.”

Exactly one week following the tornado, 4 p.m. March 9, the church held a “Service of Hope” for the Henryville community and all those volunteering. At the outdoor service – on the gravel parking lot behind FBC – a simple, three-person music team led the work-worn gathering in singing the hymns “Amazing Grace,” “It Is Well” and “Be Still My

Soul.” Then Russell D. Moore, vice president for academic administration and dean of the School of Theology at Southern, stood on a flat-bed trailer and preached to the crowd from Matthew 14:13-33.

“One of the things that Jesus wants us to recognize, even in times like this – especially in times like this – is that we can bow the knee and ask, ‘Give us our daily bread,’” Moore told them. “And what the Scripture tells us is that Jesus is able to bless beyond all that we ask or even think because Jesus does not simply give us the bread that we eat; he gives us the bread of his own body. He gives us life.”

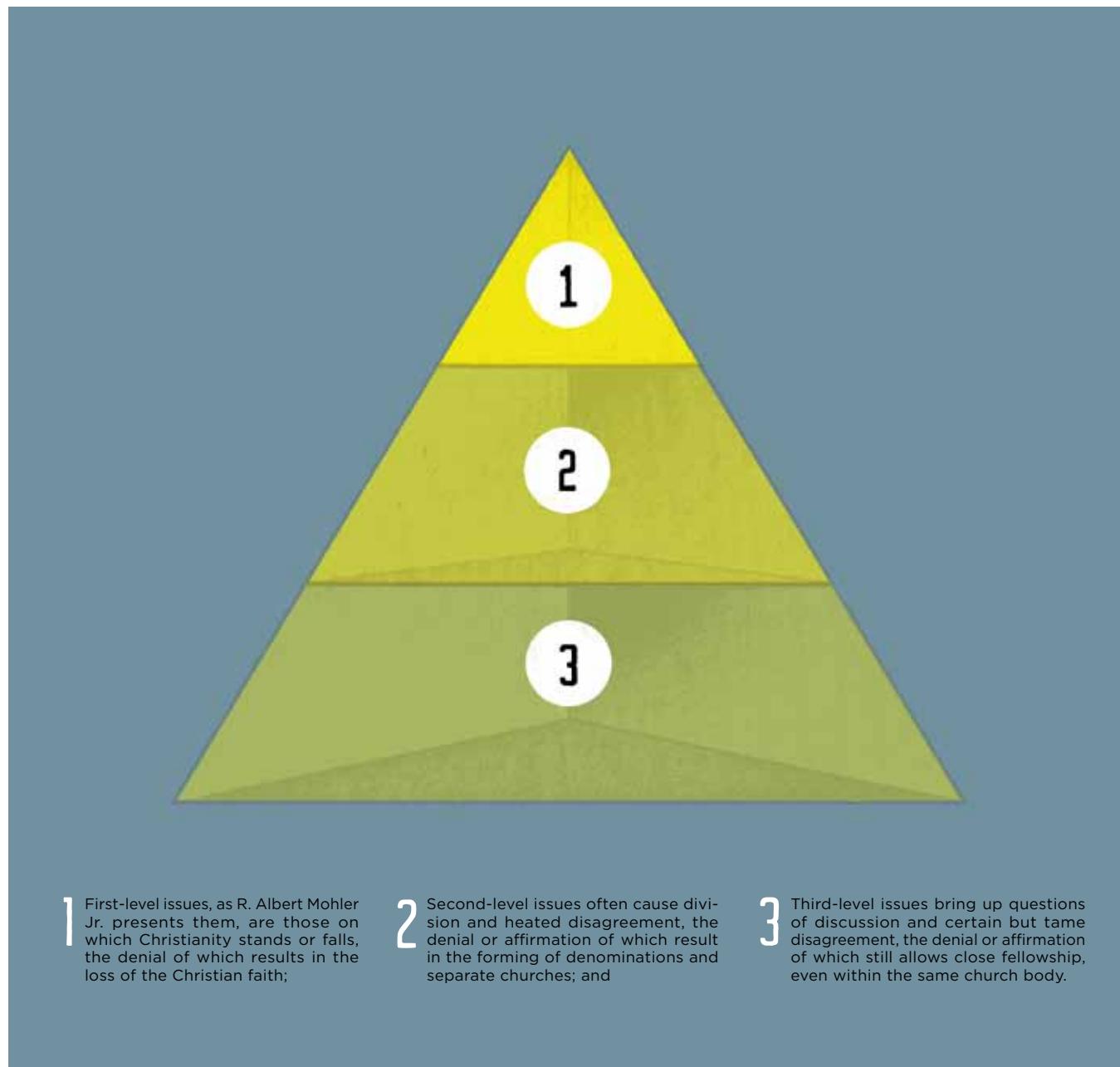
The message of Jesus and the life he brings – preached by Moore and Jenkins and demonstrated by hundreds of Christians – resonated with people in the Henryville community who were closed to the

church before. And despite the physical, economic and emotional damage brought by the tornadoes, the crisis provided Jenkins and his church with an opportunity to speak to broken people about the hope found in the gospel of Jesus Christ.

“Another thing that we pray and one of the things we teach our people is to pray that God does something incredibly awesome here, so that when people see it, they respond, ‘There’s no other explanation other than the power of God has fallen down on Henryville.’

“It will probably look a little different physically, but I feel it’s going to look completely different spiritually,” Jenkins said. “I heard one person say, ‘Henryville is never going to be the same.’ I was just thinking, ‘Praise God, I hope not.’”

# The priority of distinctives, the primacy of the gospel



broad, comprehensive theological foundations and principles.

## Why do we unite around the gospel?

**JH:** The gospel is central because it is the message that allows us to know and worship God and be reconciled to him. The message of God’s transforming plan for the whole world – starting with our own hearts and relationship with God and extending out to the entire cosmos – must be what drives everything else we do.

Now when we get into the details, we will have different opinions and different convictions, but we believe that those details serve that greater, more central truth that holds everything together. The sacraments point to the work of Christ for us. The way that we baptize points to the truth.

## How do we honor our ecclesiological distinctives and honor gospel unity?

**LD:** Historically, there have been a number of errant attempts at doing that. Some people have said, “What we need to do is rally around the mission of the gospel and not get caught up in the theology of the gospel. Let mission bring about unity.” Others have said, “What we need to do is recognize that there are primary things and there are secondary things and as long as we’re together on the primary things, it really doesn’t matter if we differ over the secondary things.” We wanted to say, “No” to both of those projects. Both of those projects failed in evangelicalism.

We unite together in the gospel, not only in the broad and comprehensive common ground we have in our embrace of the Bible’s doctrine of God, doctrine of salvation, the Bible’s articulation of the gospel, teaching about the mission of the church, but we also unite in our appreciation of one another’s embrace of principal doctrinal commitments different from our own. And we want to encourage pastors and church leaders that the guys who disagree with them principally on biblical ground are actually closer to you than the guys who don’t care.

**EDITOR’S NOTE:** In light of the semi-annual *Together for the Gospel* conference, April 10-12, Ligon Duncan, senior pastor at First Presbyterian Church Jackson, Miss., and Josh Harris, senior pastor of Covenant Life Church Gaithersburg, Md., each talk with “Towers” editor Aaron Cline Hanbury about honoring ecclesiological distinctives while maintaining gospel unity. Here are their conversations, together:

## What does it mean to be together for the gospel?

**LD:** Coming together for the gospel means to be profoundly committed to the Bible’s theology of the gospel, to the church’s mission of sharing the good news and to the careful articulation of that good news in a world that is confused about that message. It means to embrace brothers who share

that passion for the gospel, despite the fact that there are significant theological issues on which we differ.

I don’t mean “gospel” in a minimalistic sense. I mean it in a maximal sense. These things we share in common are comprehensive. We’re not about a reductionism; we’re about a doctrinal maximalism. We want people to rejoice in robust, profound,

## DUNCAN, HARRIS ON TOGETHER FOR THE GOSPEL

The Baptists with whom I want to fellowship are the Baptists who say to me, “Lig, you’re wrong,” not guys who say, “Awe, we’re making a mountain out of a molehill.”

### What does it mean for you to be involved in something like Together for the Gospel?

**JH:** It’s a reminder of just how big the gospel is and how God is at work in many different places in many different ways. Just as in a local church, you see that analogy of the church being the body of Christ. Each person plays a different part and brings different strengths and different spiritual gifts and so on. So instead of saying, “We all have to do the same thing and be exactly the same,” we can appreciate those distinctives. I see that analogy at work on a broader scale at a gathering like T4G, where you think, “We’re not all Presbyterians, but they bring a certain flavor and so on.” There’s a sense of appreciation that we’re called to be who we are, and yet I’m grateful that the Southern Baptist Convention exists and it’s able to reach people we might never reach and could never reach. You see the richness of the body of Christ.

Conferences are a time to come and remember what’s most essential and we can celebrate how glorious that is. It’s just another preview of the final day when we’ll all be gathered, all tribes and tongues.

### How can pastors foster an appropriate ecumenicism without deprecating necessary distinctives?

**LD:** The first thing is, do it at the level of friendship and fellowship. When I met Mark Dever, Al Mohler and C.J. Mahaney, I had one of those experiences where you say, “Okay, I get you, I know what makes you tick and I trust you.” I knew them well enough to know their theological instincts and commitments. They all had been through the fire because of them. These are guys committed to the Word of God and to a high view of Scripture. Because of that, I began to get to know them. And that’s where it starts.

The second thing is, don’t try to over-institutionalize something. Don’t try and say,

“Isn’t it great that we agree on so much, so it doesn’t matter what we disagree about, and let’s just gather and merge our churches.” What we need to say is, “There are lots of areas where we can work together, and so wherever we see we can work together, we do that without compromising our theological convictions and distinctives.”

In every inquirers class at my church in Jackson, Miss., there are Baptists, sometimes Southern Baptists, preparing to join the church. One of the things I try and do is explain to them why I appreciate a convictional Baptist view of baptism. I appreciate the conviction of a Baptist who would view my view of baptism as biblically deficient and would argue strenuously that people who have not been baptized as believing adults are not baptized and therefore shouldn’t be welcomed into church membership and communion because, in our day-and-age, that sounds mean to a lot of people. We’re about inclusion. It’s the Baptist who won’t let me join his church who is the Baptist with whom I want to fellowship.

I’m trying to say, “That conviction is something desperately needed in the world today.” And even though they disagree with me on that point, I’m really glad they’re discipling their congregations with a high view of what it means to be a member of the local church and what it means to embrace the truth of the Bible. That’s something we can do with our distinctions interestingly better than we could if we were all in the same group saying, “It doesn’t matter.” We want people to have biblical convictions on these issues.

### How do you motivate your people to embrace an appropriate ecumenical spirit without devaluing what makes Covenant Life unique?

**JH:** For our church, we have a lengthy membership process where we ask people to attend nine weeks of classes where they listen to teaching and then sit in a small group and talk about our doctrinal convictions. Membership is a big deal to us, and we don’t want people to join because they simply enjoy the worship or think the speakers are nice. We really want potential members

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*"The message of God's transforming plan for the whole world – starting with our own hearts and relationship with God and extending out to the entire cosmos – must be what drives everything else we do." – Josh Harris*

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to understand what we believe and how doctrine shapes how we live together and do church together.

So these are key moments when churches have to make decisions about things like membership or even the books in the bookstore. These things don’t matter in terms of being a Christian, but in terms of doing life together as a church, we must take a stand on certain issues.

There’s lots of great churches in the area, if someone doesn’t agree with our church, that’s fine, we celebrate that. We partner with those churches for mission. We partner with them in proclaiming the gospel. But in seeking to live out our distinctives as a local church, this is where that takes place.

Baptism is a big one for us. We have many paedobaptists drawn to our Reformed theology and certain things, but we have to say, “You know, we’d like you to be baptized as a believer.” For us, it’s been a matter of saying, because baptism is such a central part of how we celebrate and proclaim the gospel as a community, if that starts getting watered down where we remember how we disagree on something, we do a disservice to the gospel. It’s not that that sacrament is greater than the gospel; it’s that it’s serving the purpose of saying, “This is what Christ has done.” We want baptism to be a moment

when we are united in our joy and our faith and our understanding of the faith. And so churches have to make some hard decisions as a local church, which involve, sadly, not allowing certain people in your church.

I think a lot of evangelical churches just don’t get into distinctives of doctrine and that’s why this is a little bit of a challenge. They just don’t draw a line anywhere.

### If unity is the goal, why do we need denominations at all?

**LD:** Denominations were invented to preserve freedom of conscience and Christian liberty and to do justice to profound doctrinal convictions and to allow for continued unity among people who disagree about important things. If you try to force everyone into one denomination, you either have to force them against their conscience or you have to make them say that their differences and distinctives don’t matter. If everyone is in one big group – that sounds good to Rome – what that means is that most people have to compromise their conscience in terms of what the Word of God teaches. Denominations were invented in the first place to protect those freedoms of conscience, to establish freedom of religion and to allow for a proper unity to go on among brothers and sisters who disagree.

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John 4:35 "Look on the fields, that they are white for harvest."

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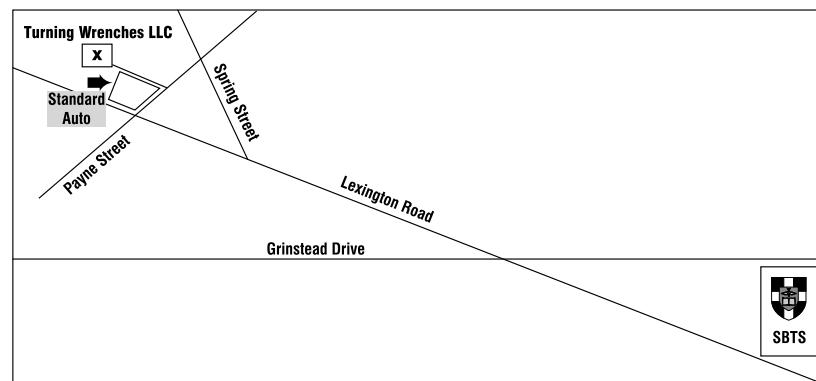
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# Don't waste your summer

| By Emily Griffin |

The Southern Baptist Theological Seminary will offer more than 50 course options this summer to M.Div., Th.M. D.Min. and Ph.D. students. Southern continues to expand the summer schedule in an effort to best meet the changing schedule demands of students both on campus and off. The seminary's summer class period will run from May 14 until Aug. 3.

Among the 50-plus course offerings are required courses and, most notably, a wide variety of electives in the areas of Christian theology, church history, ethics, missions and leadership.

## Follow the footsteps of our church fathers

On May 20, the inaugural Southern Expeditions class will land in Rome, Italy, where students will spend eight days under the tutelage of Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at Southern, and Gregory A. Wills, professor of church history and associate dean of theology and tradition at Southern. Moore and Wills will instruct students on systematic theology and church history while visiting sites such as: the Colosseum, the Roman Catacombs as well as Vatican City and its Sistine Chapel.

After Rome, Southern Expeditions students will travel to Greece where Moore, Wills and Phillip R. Bethancourt, assistant professor of Christian theology and associate vice president for enrollment management at Southern, will instruct students on Christian ethics, New Testament theology, church history and systematic theology. During the 10-day visit to Greece, participants will visit the cities of Corinth and Thessalonica and historical sites, including Mars Hills and the Parthenon.

Registration for the Summer 2012 Southern Expeditions trip to Rome and Greece has closed, but students intrigued by overseas study opportunities should watch the Southern Web site, [www.sbts.edu](http://www.sbts.edu), for information on upcoming Southern Expedition trips, tentative Expeditions sites include Washington D.C., New England, Israel, England and Scotland.

## 20th Century theology

Former staffer and two-time graduate of Southern, Gregory A. Thornbury, will teach Contemporary Theology (28180), June 25-29. Thornbury, dean of the School of Theology and Missions, professor of philosophy and vice president for spiritual life at Union University, will dialogue with students about the dominant theological movements of the 20th century. Course readings and discussions will pay special attention to the Enlightenment period, neo-orthodoxy, liberalism, theology of hope, liberation theologies, process theology and evangelical theology.

"Behind every ministry trend that makes you queasy, behind every pop evangelical phenomenon about which people are enthusing, hear this: there is almost certainly some hoary headed, hard-to-read, European theologian or philosopher behind it," Thornbury said. "For these reasons, you need to know about the modern and post-modern theologians who rule the fates of sometimes unwitting Christians. I'd love to introduce these sometimes esoteric but unreasonably influential individuals to you."

## Lawless returns to SBTS

Former dean of Southern's Billy Graham School of Missions and Evangelism, Chuck Lawless, will return to campus July 2-7 to lead Building an Evangelistic Church (32060). Lawless, currently serving as vice president of global theological advance at the North American Mission Board, will lead students through the study of significant components needed to develop an evangelistic church. Emphasis will be given to biblical, theological and methodological principles as a frame of reference to consider the church's understanding of its context, mission statement, potential leadership, evangelistic methods and programs.

## Practical, fruitful parenting

Randy L. Stinson, dean of the School of Church Ministries at Southern, and Jimmy Scroggins, senior pastor of First Baptist Church of West Palm Beach, Fla., will co-teach Theology and Practice of Parenting (43700), May 14-18.

## ELECTIVE COURSES ABOUND AT SBTS MAY THROUGH AUGUST



"Parenting is one of the primary tasks of the minister of the gospel. A pastor can be a great expositor and great teacher but disqualify himself because of family neglect. He must 'manage his own household well, keeping his children under control with all dignity.' In fulfilling this qualification for pastor, he will need to demonstrate a compelling model of parenthood to his congregation," Stinson said of the course foundations.

Stinson and Scroggins will present a biblically grounded and practically minded course with a very reasonable workload in order to help pastors prepare themselves for this all-important role.

"The final exam for the course will not happen at the end of the course but at the end of your life. Make sure you have a clear strategy before you begin to lead a local church," Stinson said.

## SBC Annual Meeting New Orleans

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration for Southern, will lead students on a unique summer-only opportunity to earn class credit while attending the Southern Baptist Convention (SBC) annual meeting in New Orleans, La., June 19-20.

The Southern Baptist Convention Annual Meeting (42710), course curriculum will

introduce students to the history and structure of the convention. At the convention, Moore will lead students in discussions on the meaning of convention developments and help them become familiar with denominational leadership.

(EDITOR'S NOTE: Students enrolled in the SBC annual meeting course are responsible for making and funding their own travel and lodging arrangements. A ticket to the Southern Seminary luncheon at the annual meeting is also a course requirement to be arranged for by the individual student.)

## Resurrection studies

Sean McDowell will lead students in Studies in Apologetics: The Resurrection of Jesus (28677B), July 30-August 3. McDowell, an apologetics and worldview studies doctoral student at Southern, serves as head of the Bible department at Capistrano Valley California Christian Schools where he teaches philosophy, theology and apologetics. He is widely published and speaks across the country on apologetics.

"I'm thrilled and honored to be teaching another J-term course at SBTS this summer," McDowell said. "We will be taking an apologetic look at the resurrection. This promises to be a rich time as the evidence for the resurrection has advanced significantly in just the past few years."

# Underground Southern

Supporting the infrastructure of Southern Seminary's campus, the seminary's facilities team sees a different side of Southern, behind locked doors and beyond public access. A vast tunnel system provides a necessary conduit for climate control and a means for delivering network lines. Storage areas under Williams Hall provide a glimpse of a campus that used to be. And the path to Norton Tower reveals a priceless antique.



**UNDERNEATH WILLIAMS HALL** is a one-time café and faculty lounge. All that's left now is a rarely-used empty room with psychedelic-looking wall paper and an old dumbwaiter that once carried objects to and from the campus cafeteria in Williams



**RICE HALL**, named in honor of Luther Rice, once housed students and stood parallel to Judson Hall, named for Adoniram Judson. Now, the old Rice and Judson buildings house many others in their new life as the foundation of Legacy Hotel and Conferences.



**UNDERNEATH LEGACY HOTELS and Conferences** is a long hallway that lead underneath the recreation center parking lot to the Norton Hall basement.



**THIS LONG, WET, PASSAGE** runs from beneath Williams Hall to the facilities building on the eastern edge of Southern's campus.



**ABOVE THE PRESIDENT'S OFFICE** in Norton Hall is a steep, ladder-staircase that leads to the top of the Norton Bell Tower. The tower bears names of the few people who received access through the years.



**BEFORE ADOPTING A CURRENT TECHNOLOGY,** the clock atop Norton Hall operated with a gear-based mechanism made by Seth Thomas Clock Company. No longer working, it still provides an aesthetic touch to the Norton Tower.



**CHURCH HISTORY** professor Greg Wills found his way into a Norton Hall classroom from Williams Hall. Along the way, he provided historical insight about Southern's story.

# Broadus, ecumenicism, authority of Scripture HISTORY HIGHLIGHT

| By Adam Winters and Jason Fowler |

**S**outhern Baptists in the late 19th century viewed John A. Broadus as one of their most trusted scholars and a gifted paragon of the pulpit. His work in helping to found The Southern Baptist Theological Seminary secured a level of trust in the seminary's mission that would not have been possible without his involvement. His influence was not limited to his denominational ties, however.

"Broadus was a convinced Baptist and wrote prolifically on behalf of Baptist distinctives such as believer's baptism, religious liberty, and congregational polity," writes Timothy George, dean and professor of divinity, history and doctrine at Beeson Divinity School, in Birmingham, Ala. "But he did so with a generous spirit and a breadth of wisdom not often found in the denominational apologetics of the era. As a young man in Virginia, Broadus married the daughter of a Methodist teacher and preached his first sermon in a Presbyterian pulpit. More than any other Southern Baptist leader of the nineteenth century, Broadus's appeal extended beyond the bounds of his own region and denomination."

Broadus's appeal was not affected by regionalism. Prestigious schools often associated with Baptists in the North, such as Brown University and Crozer Theological Seminary, courted the southerner to accept their invitations for presidency. Likewise, Broadus's denominational affiliation caused him no lack of activity. He participated in Dwight L. Moody's Northfield Conference, he delivered the Lyman Beecher Lectures on Preaching at Yale Divinity School, he was a vice president of the Evangelical Alliance for the United States of America and he corresponded with such diverse figures as Philip Schaff, B.F. Westcott, John R. Mott, William Rainey Harper, Josiah Strong and Augustus H. Strong.

He also corresponded regularly with the stalwart Presbyterian B. B. Warfield, who found Broadus's scholarly contributions helpful. A perusal of A.T. Robertson's *Life and Letters of John A. Broadus* demonstrate that he preached in Presbyterian churches on a number of occasions. At one time, he even preached at College Street Presbyterian Church in Louisville,

Ky., for a period of three months. Broadus was a committed Baptist of the highest order who valued New Testament orthodoxy and ecclesiology. But he did not draw the boundaries of fellowship too tightly. During the late 19th century, Landmarkism was an influential theological system among Baptists. Landmarkers often contended that paedobaptist churches were not true gospel churches, and therefore Baptist churches should not recognize their ministers as ministers. Though Broadus agreed that such religious societies should not be considered churches according to the New Testament pattern, he dismissed the Landmark contention that preachers holding such convictions should be restricted from pulpits.

In a letter to James P. Boyce, Southern Seminary's first president, regarding the sometimes troubling influence of noted Tennessee Landmarker, J.R. Graves, Broadus wrote candidly about his views of pulpit affiliation with ministers and churches of the paedobaptist tradition.

"In speaking of Paul's refusing to circumcise Titus and then voluntarily circumcising Timothy, I have frequently said, by way of illustration of my view, that I would invite a Pedobaptist [sic] minister to preach for me when I saw proper," Broadus writes, "but if it were demanded of me to do so, for the purpose of showing that I recognized him as baptized or ordained, or his church as properly a New Testament church, I wouldn't touch with a 40 foot pole."

Such restrictive views of evangelical cooperation that the Landmarkers advocated likely deprived them from experiencing the wisdom and riches that others offered. Broadus valued the insights of gospel ministers of other ecclesiological traditions when they exalted the written Word of God.

In the opening paragraphs to his treatise, "Immersion Essential to Christian Baptism," Broadus lauded the evangelical solidarity shared by Christians who affirm the Bible's "exclusive authority." Though speaking about the scriptural act of baptism, he took the opportunity to draw attention to "a great fundamental principle, which was once held by Baptists almost alone, but which many of our brethren of other connections are now

coming to share- the exclusive authority of Scripture" (emphasis original).

He elaborated: "We do not say simply the authority, nor the paramount authority, but the exclusive authority of Scripture. ... We cannot acknowledge any other authority. The opinions and practices of eminent Christians in past ages, yea of our own best friends, our pastors, our parents, must not be regarded except so far as they may help us to determine what is taught on the subject in the Scriptures."

For Broadus, a belief in Scripture's authority took preeminence over all else and helped define the bounds of both Christian fellowship and church fellowship.

*More about John A. Broadus and his papers and sermon notes are available physically in the seminary archives in on the second floor of the James P. Boyce Centennial Library or virtually on our Web site at [archives.sbts.edu](http://archives.sbts.edu)*

## ENDNOTES

<sup>1</sup>Timothy George, "Introduction," in *John A. Broadus: A Living Legacy*, ed. David S. Dockery and Roger D. Duke (Nashville: B&H, 2008), 4.

<sup>2</sup>William A. Mueller, *A History of the Southern Baptist Theological Seminary* (Nashville: Broadman, 1959), 63.

<sup>3</sup>Timothy George, "Introduction," in *John A. Broadus: A Living Legacy*, ed. David S. Dockery and Roger D. Duke (Nashville: B&H, 2008), 5.

<sup>4</sup>A. T. Robertson, *Life and Letters of John A. Broadus* (Nashville: ), 344. See also the item calendar to the John A. Broadus Papers, <http://library.sbts.edu/files/2011/09/broadus-calendar.xls>

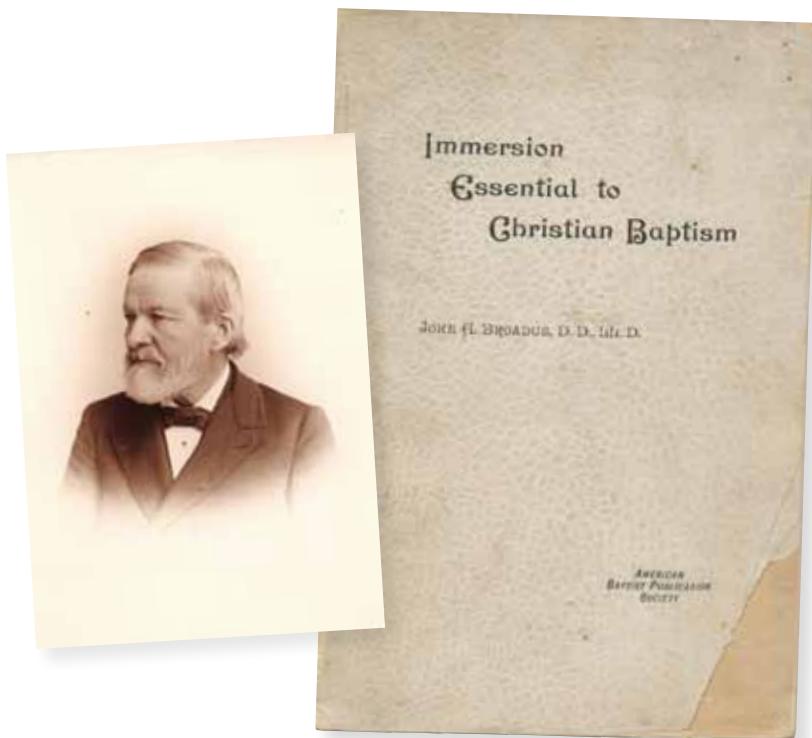
<sup>5</sup>Ibid., 359.

<sup>6</sup>Letter, Broadus to James P. Boyce, 15 July 1876, "Our Life Work": The Correspondence of James P. Boyce and John A. Broadus, Founders of the Southern Baptist Theological Seminary, 1857-1888," ed. Sean Michael Lucas and Jason Fowler, 2004, 240-45.

<sup>7</sup>Ibid., 243.

<sup>8</sup>John A. Broadus, *Immersion Essential to Christian Baptism* (Philadelphia: American Baptist Publication Society, 1892), 3.

<sup>9</sup>John A. Broadus, *Immersion Essential to Christian Baptism* (Philadelphia: American Baptist Publication Society, 1892), 3-4.



# SBTS alum Meyer to pastor Bethlehem Baptist

SOUTHERN STORY

| By Courtney Reissig with  
Aaron Cline Hanbury |

**B**ethlehem Baptist's elders unanimously voted to recommend Jason Meyer to the congregation for the position of associate pastor of preaching and vision, March 28, 2012. If affirmed by the members, Meyer, a Southern Seminary alumnus will replace long-time pastor, influential author and widely sought speaker John Piper.

"I am overjoyed," writes Piper in a statement to the church. "Both at the process and the person. As I heard the results emerging from the various meetings there were times when I wept for joy.

"A calling to the ministry is not simply equivalent to a sum of competencies. What I have been praying for the elders to have is not mainly the savvy to spot competencies (as important as that is), but, more important, the Holy-Spirit-given discernment to perceive the hand of God on Jason's life for this specific calling. Spiritual discernment is more than gift assessment or competency calculation. Just as the calling is spiritual, the discernment of it is spiritual. That is why I wept for joy."

Southern Seminary played an integral role in preparing Meyer for this new task. One of the hallmarks of Southern Seminary is a serious commitment to the gospel and the local church. Scores of graduates leave the classroom equipped and excited to take the gospel of Jesus Christ to local churches across the United States and the world. This passion for two key tenets of our mission is what led Meyer to attend Southern and then depart to serve as professor at Bethlehem College and Seminary (BCS) in Minneapolis, Minn., which is part of Bethlehem Baptist Church.

"I love how Southern Seminary consistently emphasizes the importance of the local church and how they put that emphasis into practice through local church involvement," Meyer said.

After spending two years at The Bethlehem Institute (TBI) at Bethlehem, then an unaccredited two-year seminary program, Meyer came to Louisville to receive a master of divinity and doctor of philosophy from SBTS. TBI and Southern built a partner-

ship which allowed students from TBI to transfer credits to Southern and complete their degree. In addition, Southern would send professors up to Minneapolis to teach courses at Bethlehem.

Meyer sat in a class with SBTS New Testament professor, Tom Schreiner, and saw pastoral care coupled with excellent academic instruction and knew that the completion of his seminary education would be best fulfilled in Louisville, Ky.

"Many faculty members at SBTS, like Tom Schreiner, James Parker and Eric Johnson show a depth of pastoral care and love for students. I witnessed these qualities in virtually every professor I had," Meyer said.

These experiences both in the classroom and in personal relationships with professors prepared Meyer for his current role: assistant professor of New Testament at BCS. After teaching for four years at Louisiana College in Pineville, La., and for a semester at Evangelical Theological College of Addis Ababa, Ethiopia, Meyer came back to where his seminary education began: Minneapolis.

In addition to his work at BCS, Meyer is also an author. He published his dissertation, *The End of the Law*, wrote the chapter about the "Prison Epistles" for the book, *The*

*Cradle, the Cross, and the Crown*, and has numerous book reviews.

In all of his educational and professional pursuits Meyer has not been without tremendous love and support. He has been married to Cara for 12 years and they are the happy parents to four children: Gracie (8), Allie (6), Jonathan Mamush (4) and David Selamu (2), whom they adopted from Ethiopia.

Serving alongside Meyer at Bethlehem is another SBTS alum, Jason DeRouchie, who came to Southern to complete his Ph.D. in Old Testament literature. After receiving his master of divinity from Gordon-Conwell Theological Seminary, DeRouchie moved to Louisville with his wife, Teresa.

Those years proved formative for DeRouchie, shaping him and sharpening him for the role that was to come. He saw in Southern an institution that is committed to glorifying God through excellent academic training. After serving for four years as an assistant professor of Old Testament and Hebrew at Northwestern College, DeRouchie was asked to join the faculty of BCS. Having already served as an external guide for the Old Testament curriculum at BCS, DeRouchie was thrilled at the opportunity.

DeRouchie sees his training at Southern

as a catalyst for how he serves and ministers now.

For DeRouchie, his love for the local church, his commitment to excellent scholarship through teaching and writing, and his leadership and care for his family are all a part of a greater desire in his life – to glorify God in everything that he does.

Both Meyer and DeRouchie experienced Southern as a place that proclaims the gospel and emphasizes the local church both in-and-out of the classroom. And DeRouchie notes that what he saw as a student is still what he sees as an alumnus.

"SBTS is attempting to ready ministers in the right way, remaining unrelenting in its commitment to the authority, necessity, clarity and sufficiency of God's inerrant, infallible Word, emphasizing that the goal of studying theology is doxology on a global scale, and calling its students to articulate winsomely the hope of the gospel to our needy world. Such an approach should bring biblical faithfulness, confidence and love into local church pulpits and result in a God-dependent drive to spread a passion for the Lord's supremacy in all things for the joy of all peoples through Jesus Christ."



# April 2012

April means mid-term season is over at Southern Seminary, and spring reading days are just around the corner, April 9-13. During the break, thousands of pastors, church leaders and interested laypeople will descend on Louisville for the 2012 Together for the Gospel conference, April 10-12. At the end of the month, Southern and Boyce College will host hundreds of perspective students for Preview Days.

## Announcements

### Edge faculty teaching award

Southern Seminary is accepting nominations for the Findley B. and Louvenia Edge Award for Teaching Excellence. The Edge Award honors Findley Edge, who served as a member of the Southern Seminary faculty from 1947 to 1982, and recognizes teaching excellence by a SBTS faculty member. The award also honors Louvenia Edge, who served with distinction in shared ministry with her husband, and who was equally involved in the personal care of students and in their spiritual development.

Nominations are to be submitted in writing to Russell D. Moore's office, no later than April 15. Nominations should be based on how effectively the faculty member teaches the basic knowledge for which he/she is responsible, demonstrates personal care and interest for students and demonstrates genuine concern for the spiritual development of students, inside and outside of the classroom. For more information, contact the office of academic administration, ext. 4112.

### Andrew Fuller mini-conference

The Andrew Fuller Center for Baptist Studies will sponsor a mini-conference, Religious Liberty and the Cross: 1662 and

the Persecution of the Puritans, Wednesday April 18 at 9:30 - 12 p.m. The conference, in Legacy Hotel, 3rd Floor will feature lectures from Michael A.G. Haykin, Steve Weaver and Thomas J. Nettles. Information is available at [www.andrewfullercenter.org](http://www.andrewfullercenter.org)

### Aplus Edits

Aplus Edits is a full service—grammar, format, clarity, style—proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one's writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations, and everything in between. Check us out at [www.aplusedits.com](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 Mrs. 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 Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

### Chapel orchestra instrumentalists

Do you play an instrument? The chapel orchestra is looking for instrumentalists to assist with the worship music for Tuesday chapel services. Rehearsal is at 9 a.m., Tuesdays. You can receive one elective hour of course credit by registering for 50985 Chapel Orchestra. There is no course fee charge for ensembles. Contact Joe Crider for further information at [jrcrider@sbts.edu](mailto:jrcrider@sbts.edu)

### Piano accompanists needed

Part time piano accompanists are needed for Boyce and Southern voice lessons. Pianists need to have good music reading skills and availability during week-day mornings and afternoons. Accompanists can choose how many lessons they would like to accompany and are paid by the hour. If interested, contact Greg Brewton at [gbrewton@sbts.edu](mailto:gbrewton@sbts.edu)

### IRS Form 1098-T tuition statement

Your 2011 Form 1098-T Tuition Statement, reporting 2011 qualified tuition, related expenses and scholarships is available on e-campus under the "accounting" tab. Information provided on this form will be helpful in filing IRS Form 8863 (Education Credits, American Opportunity and Lifetime Learning Credits) with your income tax return. If

you have any questions regarding your information, please contact Accounting at 502-897-4128.

### Training Leaders International

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

mentored. For more information, visit [www.trainingleadersinternational.org](http://www.trainingleadersinternational.org) or contact [info@trainingleadersinternational.org](mailto:info@trainingleadersinternational.org)

### Health and Rec

The Health & Recreation Center (HRC) hours of operation: M-F – 6 a.m. – 10 p.m.; S – 9 a.m. – 9 p.m. Pool hours: M, T, Th, F – 6 a.m. – 9:30 p.m.; W – 6 a.m. – 6 p.m.; S – 9 a.m. – 8:30 p.m. (The swimming pool always closes 30 minutes before the rest of the HRC. Check the Web site for daily guard breaks.)

SUNDAY	MONDAY
1	2
8	9 Spring Reading Days
15	16 Spring Trustee Meeting
22	23
29	30

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Twitter (SBTSHHealth\_Rec).

APRIL 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>3</b> <b>Chapel</b> 10 A.M., ALUMNI CHAPEL Dr. Jimmy Scroggins	<b>4</b>	<b>5</b> <b>Chapel</b> 10 A.M., ALUMNI CHAPEL Mr. Mack Stiles	<b>6</b>	<b>7</b>
<b>10</b> <b>T4G Conference</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>
<b>17</b> <b>Chapel</b> 10 A.M., ALUMNI CHAPEL Dr. Walter Price	<b>18</b>	<b>19</b> <b>Chapel</b> 10 A.M., ALUMNI CHAPEL Francisco Preaching Award Day	<b>20</b> <b>Southern Preview Day</b>	<b>21</b>
<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b> <b>Boyce Preview Day</b>	<b>28</b>

### Seminary clinic

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

### Clinic hours

M-F – 11 a.m. - 5 p.m.  
More information and price listings are found on the clinic Web site, [www.sbts.edu/clinic](http://www.sbts.edu/clinic)

### Appointments to see physician

An appointment is required to see the physician. For an appointment call 897-4497. Questions about appointments can also be sent to [clinic@sbts.edu](mailto:clinic@sbts.edu).

Patients must present a Shield ID card. Failure to report without calling to cancel is noted, and if repeated, the privilege to make an appointment with the physician is forfeited for the remainder of the semester.

### Injections

M-F – 11 a.m. - 4:30 p.m.  
Allergy Injections ordered by a physician are administered weekdays by the nurse. All other injections are by appointment only.

### Fitness classes

Fitness Boot camp, M, W, F, 8 - 8:45 a.m., women's class  
Mommy and Me power walking/strength training, M, W, F, 10 - 11 a.m., women's class  
Resolution 20: The Gauntlet, T, Th, 3:30 - 4:30 p.m., men's class  
Total Toning, M 4:45 - 5:45 p.m., women's class  
Practical Pilates, T, Th, 4:45 - 5:45 p.m., women's class  
Aqua Alive, T, Th, 5 - 5:45 p.m., co-ed class  
Zumba, T, Th, 8 - 9 p.m., women's class

### Afternoon childcare

4 - 6 p.m., T and Th  
The HRC will offering childcare for \$3 per child. Children ages 6 weeks to 12 years old are welcome.

### Swim lessons

3:30 – 5 p.m., Wednesdays and Fridays, April 18th-May 4th  
The cost is \$20 per child.  
Registration begins April 2nd at 9:00am. Must register and pay (with cash or check) in person at the Health and Recreation Center Front Desk. For more information, contact Andy Huber at [ahhuber@sbts.edu](mailto:ahhuber@sbts.edu).

### Red Cross life-guarding class

The HRC is offering a Lifeguarding Class Monday nights April 16 - May 5 from 6-9:30pm. Cost is \$100 for those with a shield card (\$150 without). Register at the HRC front desk. Email questions to [jelee@sbts.edu](mailto:jelee@sbts.edu).

### More HRC opportunities

Register for the following at the HRC front desk or email Ben Woodard at [hrc@sbts.edu](mailto:hrc@sbts.edu)  
**Men's flag football league**  
Saturdays, March 24 - April 28  
Registration: Jan. 16 - March 22

### Co-ed volleyball

Mondays, January 30th – April 30th, 6:30pm-8:00pm

### Indoor soccer

Saturday, March 10 at 10 a.m.  
Register by March 5.

\*Call the HRC at 897-4720 with questions about scheduling and events;

\*Visit the Weekly Calendar on the HRC page of the SBTS Web site ([www.sbts.edu/hrc](http://www.sbts.edu/hrc)) to see what is happening at the HRC; and

\*Become a fan of the HRC on

# Towers

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## 3

### Questions

WITH

**Marvin Olasky**

editor-in-chief of *WORLD* Magazine  
(drawn from a "Towers" interview  
with Olasky in 2009)



**Nº 1** HOW SIGNIFICANT IS THE GOSPEL TO DEVELOP AN EXPLICITLY CHRISTIAN VIEW OF POLITICAL AND CULTURAL ENGAGEMENT FOR THE CHURCH?

It's huge for lots of reasons. The gospel is a great protection against dictatorship because the good news is that, while we are broken actors on a broken stage, Christ's righteousness is imputed to us and therefore we can be saved from our sins. But we are still fallen sinners – that goes for followers, leaders, all of us: all have fallen short of God's glory – so when you understand that, when people in a country understand that, they are not likely to look upon a particular person as the savior. When you don't have that, there tends to be a growth in dictatorship.

We have a system of checks and balances in America, essentially a decentralized system set up by the founders of the nation and a separation of powers because the understanding is that no one, not even someone who looks to be wonderful, can be trusted with centralized power because of the sinfulness of man.

**Nº 2** WHAT DO YOU SEE AS THE FUTURE OF PRINT MEDIA?

I would like the future to be bright. I grew up in newspapers and still like seeing things in the paper, but I don't read newspaper much anymore. I get my news on the Internet. I actually find it very useful to see one story and jump to another and so forth and sometimes get different perspectives on the same thing. So, it's really an advantage to have the Internet available and as other people see that too, I don't see much future for newspapers in paper form. Twenty years ago, I was able to write in my book *Prodigal Press*, that the future of newspapers was dim and now we are seeing it. I think some magazines with particular emphases will continue. But I think the future is largely on the Internet as far as writing is concerned.

**Nº 3** HOW WOULD YOU DEFINE CHRISTIAN JOURNALISM?

There is room to cover church activities and informational things, but in a way that is more public relations than journalism, but I think Christian journalism should be biblically objective journalism. Our goal is to read the Bible and see the way God's writers perceive things and then try to go and do likewise. So, when we send reporters out to do news, the idea is to try to think through how one of God's inspired writers might cover it. None of us is inspired and we have limitations, nevertheless we're not just trying to present a Republican view, a Democratic view, a liberal view or a conservative view, we are trying, as best we can, to present God's ideal and I hope we approach that with humility or else we're in trouble. But nevertheless, that's our goal: biblical objectivity and that is the only objectivity there is.