



06

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Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

YOUR SPRING PREVIEW

**GREAT COMMISSION
WEEK SCHEDULE**

**STRACHAN TALKS
*RISKY GOSPEL***

**WILLIAMS ON
RACIST SPEECH**



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POSTMASTER

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12 Spring 2014 semester preview

With conferences, lectures, resources and tons of other opportunities fast approaching, the *Towers* team provides students, faculty and staff with a guide to everything going on during the 2014 spring semester, including a full lineup for Great Commission Week (Feb. 10-14).



From the editor:

Even though the spring season is still more than a month away (March 20), the spring semester is upon us. Late last month, we began the semester in a big way with influential author and speaker John Piper addressing the seminary community about theological education. In his

special, pre-convocation chapel message, Piper challenged listeners to solidify the lifelong habit of thinking about God as a means of enjoying him. And the upcoming semester promises many more big things to come.

So, to help you navigate all that this semester will bring — which includes, among several others, a new center opening, two endowed lectures, several conferences and the second annual 1937 Project service outreach — we offer in this issue of *Towers* our semesterly guide

to the upcoming season.

The second week of February, we'll have Great Commission Week to encourage the seminary community in fulfilling the task of disciple making. Our semester guide includes a full schedule of all the happenings of Great Commission Week.

As we all know, February is Black History Month. So in this February *Towers*, seminary professor Jarvis Williams writes about racist speech in America. The problem, he says, is not socio-political, but spiritual.

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A grand vision for the Christian life

Professor Owen Strachan talks with Matt Damico about his new book, *Risky Gospel*.

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Southern Story: librarian C. Berry Driver Jr.

The new librarian of the James P. Boyce Centennial Library is set to lead the seminary's primary academic resource into a new era.

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The Mullins Complex renovation begins

The February Seen at Southern column offers a look at the ongoing renovations to the future home of Boyce College.

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Williams demythologizes the "Uncle Tom myth"

During Black History Month, professor Jarvis Williams writes on the continuing issue of racist speech — a problem for both black and white Americans.

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Three questions with Keith Getty

The popular musician and hymn writer answers questions about the artistry of hymnody.

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

Newslog



In latest Alumni Academy course at SBTS, Timothy Paul Jones addresses family ministry

By Matt Damico

The call to disciple the next generation belongs to parents, said Southern Seminary professor Timothy Paul Jones during the most recent Alumni Academy course, Jan. 9-10.

Jones, in addition to his role as professor of leadership and church ministry and editor of the *Journal of Discipleship and Family Ministry*, is the author of *Family Ministry Field Guide: How the Church Can Equip Parents to Make Disciples*, which provided much of the content and structure for the two-day course.

Recognizing the gap that exists between what Scripture demands of parents and what is actually happening in the homes of Christian families, Jones encouraged those in attendance — which consisted primarily of pastors and youth ministers — to teach the parents in their churches, especially the fathers, how to disciple their children according to the expectations Scripture places on parents.

During the first night of the course, Southern Seminary

professors James M. Hamilton Jr. and Thomas J. Nettles joined Jones for a panel discussion about family worship, with the Hamilton and Jones families modeling how they each do family worship, respectively.

Steve and Candice Watters, authors of *Start Your Family* and founders of *Boundless*, a webzine for college-aged readers, led the first session on Friday morning about helping young adults move toward marriage. The next session featured a discussion between Randy Stinson, senior vice president for academic administration and provost of Southern Seminary, and David E. Prince, assistant professor of Christian preaching, about using sports as a means of discipleship for kids.

The next scheduled Alumni Academy course will feature Boyce College dean Dan DeWitt teaching through his forthcoming book, *Jesus OR Nothing*, May 22-23, 2014.

More information about Alumni Academy is available at events.sbts.edu.

Friends, colleagues publish festschrift, *The Pure Flame of Devotion*, in honor of Southern Seminary scholar Michael A.G. Haykin

By Dustin Bruce

Friends, colleagues and family of Michael A.G. Haykin presented to him, Nov. 18, 2013, a festschrift in his honor for his 60th birthday. The birthday celebration took place during the 2013 annual meeting of the Evangelical Theological Society in Baltimore, Md.

At the celebration, R. Albert Mohler Jr., president of Southern Seminary, spoke on behalf of the seminary. He said the festschrift, with its range of contributors and subjects, testifies to the broad influence of Haykin's scholarship across the Christian community.

Thomas J. Nettles, a faculty colleague of Haykin, presented Haykin with an original painting of Samuel Pearce, an 18th-century English Baptist pastor and one of Haykin's favorite historical figures.

Steve Weaver, a student and personal assistant of Haykin's, presented to Haykin the festschrift — a collection of essays in honor of a notable figure — *The Pure Flame of Devotion: The History of Christian Spirituality*. Weaver edited the volume along with Ian Clary. More than two years in the making, *The Pure Flame of Devotion* features a foreword by Russell D. Moore and 23 essays on the history of Christian spirituality by such leading scholars as David Hogg, Carl Trueman, Joel Beeke, Nettles and Donald S. Whitney.

Finally, Haykin expressed his heartfelt thanks to everyone involved with the event, and especially to Weaver and Clary for compiling and editing *The Pure Flame of Devotion*. Recounting the Lord's blessings, Haykin spoke of feeling unworthy, but grateful, for the festschrift and the friendships it represents.

Copies of *The Pure Flame of Devotion* are available at LifeWay Campus Store.



Geoffrey Dennis named development vice president at Southern Seminary

by James A. Smith Sr.

Geoffrey Dennis, a former executive with evangelical publisher Crossway, has been named vice president for development at Southern Seminary, school officials announced Jan. 6.

“Southern Seminary is very pleased to have Geoff Dennis joining our development team in this crucial new capacity,” said seminary president R. Albert Mohler Jr. “Geoff brings great skills and deep commitments to this new task and I am very glad to welcome him as a crucial member of the Southern Seminary leadership team.”

Dennis, who began his new duties Jan. 1, worked for the last 23 years in various capacities at Crossway, a leading evangelical publisher based in Wheaton, Ill. He served most recently as executive vice president, chief operating officer and associate publisher with oversight of advancement, sales and marketing, digital and information technology, operations, human resources, fulfillment, finance and literature ministries.

During his tenure on Crossway’s Publishing Committee, Dennis was involved in the strategic development, market positioning, production and distribution of the *English Standard Version Bible*, first published in 2001, and the award-winning *ESV Study Bible*, published in 2008.

Mohler tells winter 2013 graduates to be torchbearers

by SBTS Communications

At the winter commencement service of Southern Seminary, 157 students received degrees, Dec. 13, 2013.

At the ceremony, R. Albert Mohler Jr., president of the seminary, delivered a commencement address, “On Them Has Light Shined — The Christian Minister as Torchbearer,” in which he charged graduates to be torchbearers for Jesus Christ.

Throughout the address, Mohler contrasted a 1838 commencement address at Harvard Divinity School by Ralph Waldo Emerson with the words of the prophet Isaiah (Isa 9:2-7).

“Emerson was declaring theological independence from every authority and model, including the Bible, the prophets and the apostles,” he said. “Do not be imitators, he charged the students, go alone, in your own light, and with their own ‘immeasurable mind.’”

In contrast, the prophet Isaiah — in Isaiah 9:2: “The

people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone” — reveals that “the people were walking in darkness, but have now seen a great light. They were dwelling in deep darkness, but the light has now shone on them,” Mohler said.

In the end, Mohler concluded that “Ralph Waldo Emerson had it wrong.”

Mohler said: “The minister of Christ is a torchbearer, not a newborn bard of the Holy Ghost; but this is a greater calling, not lesser. By God’s sheer grace, the light has shone on us. Now we share that light with others.”

Mohler’s address is available in audio and video at sbts.edu/resources. A complete manuscript of the address, “On Them Has Light Shined — The Christian Minister as Torchbearer,” is available at www.albertmohler.com.

At first Cross Conference, Mohler, Sills encourage college students toward missions

by RuthAnne Irvin

A new missions conference geared toward college students, held Dec. 27-30 in Louisville, Ky., featured Southern Seminary president R. Albert Mohler Jr. and missions professor M. David Sills.

Leadership of Cross Conference — Kevin DeYoung, Mack Stiles, David Platt, David Sitton, Thabiti Anyabwile and John Piper — shaped Cross 2013 around the theme “missions exists because worship doesn’t,” from Piper’s popular book, *Let the Nations Be Glad*, in order to encourage students toward missions work to the unreached people groups of the world.

Mohler led a breakout session about Christians ministering to people in cities, “Mud Huts & Mass Transit: The Urban Future of Missions.”

Sills, A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology and director of intercultural programs for the seminary’s Billy Graham School of Missions, Evangelism and Ministry, led



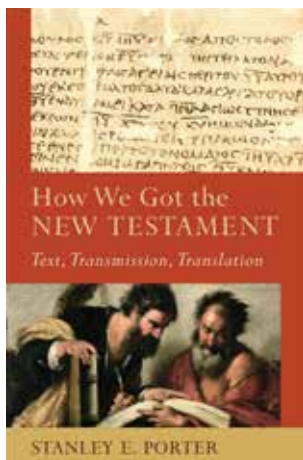
a breakout session, “How Do I Get There? Working with Mission Agencies.”

Plenary speakers were Piper, DeYoung, Platt, Stiles, Matt Chandler, Anyabwile, Richard Chin, Conrad Mwebe, D.A. Carson and Michael Oh. In addition to Mohler and Sills, breakout speakers included Mark Dever, Ligon Duncan, Gloria Furman and others.

Audio and video from the conference are available at crosscon.com/resources. The 2015 Cross Conference will take place again in December.

Book Reviews

by Matt Damico



(Baker Academic 2013, \$21.99)

How We Got the New Testament: Text, Transmission, Translation

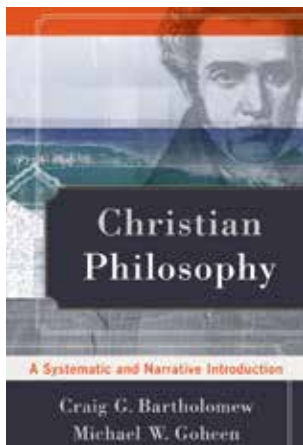
Stanley E. Porter

When most Christians read their Bible, they are unaware of the history, decisions and debates that went into its development.

The process of recovering the text of the New Testament, as well as the transmission and translation of that text, are the subjects of Stanley E. Porter's new book.

The book's first chapter serves as an introduction to New Testament textual criticism, the goal of which, Porter claims, remains the recovery of what the biblical authors wrote. The second chapter traces the development of the New Testament corpus and the different manuscripts and codexes that played a role in the history. The final chapter covers the history and theories — both traditional and contemporary — of biblical translation.

Any reader willing to work through some technical material will benefit from Porter's work and will read the Bible with a better understanding of how it came to be.



(Baker Academic 2013, \$22.99)

Christian Philosophy: A Systematic and Narrative Introduction

Craig G. Bartholomew and Michael W. Goheen

Jerusalem has everything to do with Athens, according to Craig G. Bartholomew and Michael W. Goheen in their new book. The question is not, they argue, whether faith has anything to do with philosophy, but which faith is involved.

Accepting the impossibility of neutrality, the authors state that philosophy "is the attempt to discern the structure or order of creation, and to describe systematically what is subject to that order."

The distinction of a Christian philosophy is that "the whole of life, apart from God, is studied as *creation*," and that "the primary emotion driving Christian philosophy" is not curiosity, but "wonder," they write.

Christian Philosophy is organized systematically and narratively, covering the people and topics of Western philosophy from pre-Socrates to postmodernism. The book ends with a section on Christian philosophy and Reformed epistemology.



(Thomas Nelson 2013, \$19.99)

Death by Living

N.D. Wilson

"Every particle has its own story trailing backward until it reaches the first Word of the One and Three," writes N.D. Wilson in his recent *Death by Living*, "and all of those trailing threads — those many — are woven into the one great ever-growing divinely spoken narrative."

And, as those who share in this narrative, "We should want to live our chapters well."

Wilson explores the popular topic of "story," and invites his readers to look beyond their own personal narrative to those which came before and those which will follow. A story well-lived, claims Wilson, is one that's lived for the sake of others.

"Living is the same thing as dying," he writes. "Living well is the same thing as dying for others."

Beautifully written, Wilson's tales and meditations will leave the reader inspired to make his living "grace to those behind" him.



The Last Lion trilogy

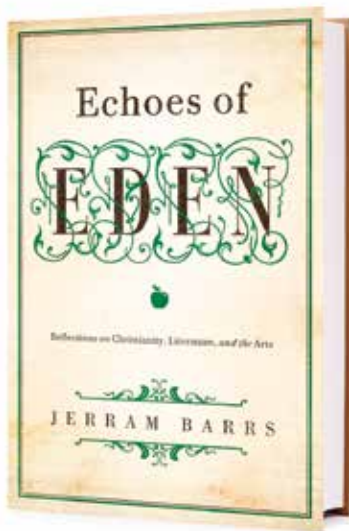
William Manchester and Paul Reid
(Little, Brown and Company 2012, \$125)

"Winston Churchill lived an outsized life, and is the figure in the 20th century who is probably the reason why tyranny and fascism did not triumph. In God's common grace, Winston Churchill arose to fight off foes that many people, frankly, didn't even want to engage. So, Churchill is this fantastic example of courage and self-sacrifice in the face of enormous and unending difficulty. And, The Last Lion trilogy is a ton of fun to read."

Owen Strachan

Assistant professor of Christian theology and church history at Boyce College





Echoes of Eden: Reflections on Christianity, Literature, and the Arts
Jerram Barrs

When God created man, he endowed him with unique, God-like abilities. One such ability is that of creating. Disagreement exists, however — among Christians especially, it seems — about how to think about a certain category of creation: art.

Jerram Barrs recognizes this confusion and offers his help in his book *Echoes of Eden: Reflections on Christianity, Literature, and the Arts*.

Barrs spends the first half of the book

exploring the creative commonality between God and mankind and developing a Christian understanding and approach to the arts. Barrs says people function as imitators of God when they participate in the arts, and that the true artist “holds up a mirror to what God has made.” Barrs discusses so-called “Christian art” and artists, suggests a rubric for judging the arts and literature and argues that all great art comes from a shared, collective memory in the human race, which he calls “echoes of Eden.”

These echoes of Eden carry with them an innate understanding that the world was created good, that it is broken and that there is promise and hope for restoration.

All good art dips into this collective memory and recalls these “deep longings and shady recollections of the true story of the origin, dilemma, and hope for our race,” Barrs writes.

In the book’s second half, Barrs applies these principles and finds evidence of echoes of Eden in the writings of C.S. Lewis, J.R.R. Tolkien’s *Lord of the Rings* series, J.K. Rowling’s *Harry Potter* series, the writings of William Shakespeare and of Jane Austen.

Any Christian who wants to think better about art and its relationship to the Christian life will find no better place to start than *Echoes of Eden*.

(Crossway 2013, \$17.99)

Risky Gospel: Abandon Fear and Build Something Awesome

Owen Strachan

A lot of Christians have dealt with the experience of going to Bible camp or a youth retreat, feeling strong in their faith, and then returning home feeling lost about what to do next.

Owen Strachan’s new book, *Risky Gospel: Abandon Fear and Build Something Awesome*, begins like a trip to youth camp. The first three chapters build a compelling case that the Bible demands Christians to live committed and purposeful lives for Christ, taking risks to advance the gospel through Spirit-empowered dependence on God.

After realizing this lofty call for the Christian life, the reader will be ready to, as Strachan writes, embrace “a purposeful life devoted to promoting [the] gospel in whatever roles we’re called to play so [God] can be maximally glorified.”

But that’s where the youth camp analogy ends.

Unlike the typical anti-climactic return home after camp, Strachan doesn’t leave the reader wondering what to do next. The next six chapters present a blueprint for how to “build something awesome,” and apply the principles for risk-taking and boldness to the rest of life.

These chapters address how to build a

disciplined faith, a worship-oriented family, a meaningful vocation, local church involvement, an evangelistic witness and a public witness. Strachan laces each of these chapters with illustrations and anecdotes that make *Risky Gospel* an easy, conversational read, and he includes a number of practical helps for the reader.

An example comes from the chapter on vocation, which begins with Strachan confessing his appreciation for the TV show, *The Office*. Strachan then briefly gives the Bible’s approach to work — along with some insights into the prevailing attitude toward work — and then gives five ways to build a career in a God-honoring way, including advice like “get the relationship between wisdom and God’s will straight,” “work hard wherever you are” and “make money to the glory of God.”

In this chapter, and all the rest, *Risky Gospel* presents a grand vision for normal life. A committed and vibrant Christian faith does not always mean that one enter full-time ministry or global missions — though, as Strachan acknowledges, those are high and necessary callings. Instead, Strachan presents a picture of faithful living taking place within life’s normal contours.

Risky Gospel will cause the reader to question just how strongly idols of comfort, safety and ease have taken hold of his or her life and decision making. And Strachan encourages readers to remove these idols

Risky Gospel presents a grand vision for normal life. A committed and vibrant Christian faith does not always mean that one enter full-time ministry or global missions — though, as Strachan acknowledges, those are high and necessary callings. Instead, Strachan presents a picture of faithful living taking place within life’s normal contours.

and replace them with a commitment to live “in such a way as to advance the gospel so people are saved and transformed by Christ,” even in trial.

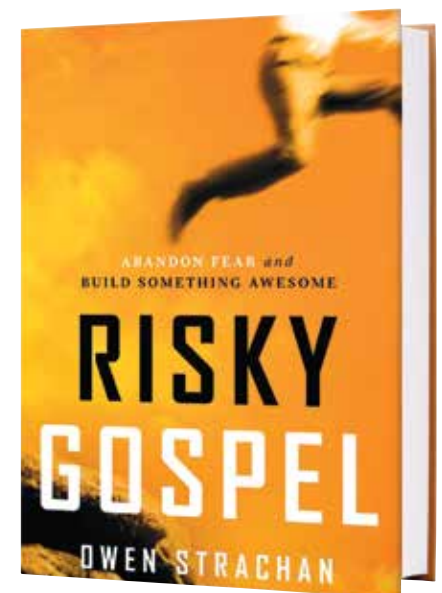
The book closes with a chapter-long meditation on risk and the cost of discipleship. What Strachan acknowledges is that, while the cost of following hard after God is great, the risk is, in fact, not.

“Following Jesus by seeking to invest the gospel he has given us in this world is not a risk,” Strachan writes. “All the force of Trinitarian power is behind us. Serving Christ in whatever calling he gives you is the surest work you can undertake in the world, because the kingdom of God will win and the gates of hell will not overcome it.”

For the Christian needing a reminder of what it means to follow Christ, and for the non-Christian wondering how to live a truly meaningful life, *Risky Gospel* is

just the antidote he or she needs.

(Thomas Nelson 2013, \$15.99)





A grand vision for the Christian life

OWEN STRACHAN TALKS *RISKY GOSPEL*

By Matt Damico

EDITOR'S NOTE: Below, Owen Strachan, assistant professor of Christian theology and church history at Boyce College, discusses his new book, *Risky Gospel: Abandon Fear and Build Something Awesome*, with Towers book review editor Matt Damico. A brief review appears on page 7.

MD: Why did you write *Risky Gospel*?

OS: I wrote *Risky Gospel* because everybody today wants a Snuggie. You've heard about that commercial where you have this person sort of snoozing on the couch and they're wearing this weird fleece blanket over them. Well, evangelicals want their own Christian version of a "gospel Snuggie." We're tempted today, at the very least, to want everything to be nice, neat, clean, easy and comfortable.

This spirit has very much affected the evangelical

church. I looked at myself and I looked at my peers and I thought, "This is a problem; something is off." And that became especially clear when I was reading through the parable of the talents in Matthew 25 and reading about how Jesus commends this righteous servant who goes at once and makes more talents. Now, when you work off of the parable of the talents, oftentimes as a Christian, you apply it to money management or financial stewardship. That's fine, but in that parable and in other places in Scripture, as I was studying it for my own personal benefit, I came to see that, really, that's a way of life that Jesus is giving us. He's outlining a mentality that I think many of us have lost in wanting endless ease and comfort to be ours. So that's what drove me to write *Risky Gospel*, to disturb the peace, so to speak.

MD: What are some of the temptations and misconceptions you're trying to address in *Risky Gospel*?

OS: We have witnessed a lot of change in the last few years. We've seen an economic crisis arise; over a decade ago the very foundations of our society were shaken, many of us still have not recovered from different aspects of the financial crisis. We're in an age when the moral fabric of America is stretched and tested and seems, in some places, even to be breaking. This can be a scary moment for a lot of us, especially younger Christians who are witnessing these watershed cultural developments and don't know exactly what they're supposed to do and how they're supposed to find their place in this new public square and this new cultural moment. So, I'm going hard after those mindsets and those prob-

lems, and I'm trying to encourage Christians, in the power of the gospel, to see that we don't have to fear the world. We don't have to worry about what people are going to think about us. We're not called to do brand management. We want to be wise and winsome, but at the end of the day what we are most called to do is follow Jesus, and make disciples and glorify the Lord in our daily lives.

So, those are some of the challenges I'm tackling in the book, and those are some of the solutions I'm trying to offer Christians in this day and age, especially younger Christians who don't really know what they're supposed to be doing with their lives in these uncertain times.

MD: What makes your book unique compared to some similar books, like *Don't Waste Your Life and Radical?*

OS: Like so many other Millennials, I've been galvanized by John Piper's writings. He's really kicked-off this massive explosion of full-throttle, sold-out Christianity grounded in the cross work of Jesus Christ. So, I definitely have been influenced by *Don't Waste Your Life* and other books — *Desiring God, Future Grace*.

I think *Risky Gospel* is a part of the new radicalism. My contribution, though, as I see it, is to show believers that it is fantastic for you to be sold-out for Jesus, leave all your stuff and go far far away to tell people about the gospel — and many more of us need to do that, so may that only increase.

But here's the deal: if you don't move overseas, if you stay in your suburban house, if you continue to drive your SUV, or go to class, or work at your job or whatever it may be, if you go to the same church you've gone to for 20 years and nothing drastically changes in your life, but you still decide that you want to go all out for Jesus, you are leading a radical life. You're leading a life of gospel risk, as I talk about in the book.

In other words, you're trading in a small vision of your life that's motivated by comfort, ease and prosperity, for a life that is driven by Jesus, a massive vision of his glory, his awesomeness and his authority, and you are resolving in every facet and corner of your existence to give him glory. I want to bring a lot of people back to the table and help them see that they, too, can lead a sold-out, risky, radical life in the power of the Spirit.

MD: What does it look like for a Christian to live fearlessly for God?

OS: Christians can live fearlessly whether they're staring down terrorists who want to kill them, or whether they are staring down bills that are looming over their head. Christians can fundamentally view life in gospel-driven terms and see Jesus as the point of all things, and that understanding can infuse all of their daily labor with purpose, and meaning and value.

Too many of us still fall into this trap, where we think that if we're not in full-time ministry, if we're not sharing the gospel this very instant, then we're not doing ministry and we're not glorifying God. And I am trying, in *Risky Gospel*, to recapture an all-of-life understanding of Christianity.

If you are going to work and you are pouring your energy into that and you're trying to make God look big and great by the way that you labor, you're living a life of gospel risk. If you are at home and you're changing the diapers and you're caring for the kids and you are answering the thousandth question of the day about when there's going to be a snack, and you're laboring that way day after day, you are leading a life of gospel risk. If you're a student, and you've got all these exams and all these papers and things to do and books to read, but you're taking it on because you want to think better and you want to take dominion for Jesus, again, you're leading a life of gospel risk.

All of those examples, and many many more, show Christians who are trading in a small and insufficient, malnourished vision of life and Christianity, and who are buying into a big vision of life fueled by God, his glory and his gospel. All of us have the opportunity to lead that kind of life, a life of gospel risk, in our own way.

MD: Why should a Christian be concerned for his or her community and society beyond proclaiming the gospel?

OS: In Matthew 5:13-16, Jesus calls us to be salt and light. So Jesus doesn't want Christians removed from the fray, watching it all from a safe distance, not plugged into their communities and their neighborhoods. Jesus wants us to be intimately, closely involved with the workings of our surroundings.

We're also called, in the second greatest commandment, to love our neighbor as ourselves. Many of us remember that we're supposed to love God with all our heart, soul, mind and strength. We know that we're supposed to have good devotions and go to church, and we must do those things. But we are also called to love our neighbors. Now, I don't think that means just baking them cookies. (I think that's fantastic. Bake them chocolate chip cookies; I would like a plate myself.) But, I think we also need to get out there and get active and love our neighbors in all kinds of ways, namely by supporting the fabric of the

community. Communities are vital, vibrant organisms, and if Christians retreat from those settings, then they're going to leave people to wither and not to thrive and flourish. We want people to thrive; we want them to flourish in a holistic sense.

So, we've got to seek good legislation. We've got to try to have good, morally driven environments. We want good laws to be on the books. We want people to be protected. We want evil to be punished. We want to reach out to people who are not like us. For these and many other reasons, Christians need to be salt and light in tangible and practical ways in their communities.

MD: What do you hope readers take away from *Risky Gospel*?

OS: I hope readers come away from *Risky Gospel* with a red-hot passion to serve Jesus wherever they are. I hope they take the book, read it and then pray big prayers to an awesome God, and ask him to send them into whatever field of service he wants them to labor in. And that may mean a change. That may mean drastic change for some readers who are captivated by this vision of God's awesome gospel and the Lord of the gospel, Jesus Christ.

It also may mean, for some readers, that they stay exactly where they are and that they approach their daily tasks and work and calling with fresh vigor and passion and energy. And so, *Risky Gospel*, by God's grace, could end up sending them back to work and back to labor in the fields and harvest that God has given them.

So, I would love for there to be lots of different applications of the book. But most of all, I want sold-out Christians who see that life is not about avoiding toughness and difficulty. Following Jesus does not necessarily mean that life is going to get easier. Being sold-out for Christ may mean that life gets harder, but if you're following the Lord and serving him in the way he wants you to, that's a good thing, because you're going to store up crowns and treasures in the life to come that will never fade. That is worth far more than hiding out and being safe and comfortable in this life.

Christians can live fearlessly whether they're staring down terrorists who want to kill them, or whether they are staring down bills that are looming over their head. Christians can fundamentally view life in gospel-driven terms and see Jesus as the point of all things, and that understanding can infuse all of their daily labor with purpose, and meaning and value.



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SPRING PREVIEW



FEBRUARY 10-14, 2014

Each day of the 2014 Great Commission Week (Monday - Thursday) will take a theme – a “summit” – focusing on a Great Commission-related discipline, as well as an “afternoon excursion” each day to support a local, Louisville-based ministry. All events are open and free to the entire seminary community.

CALLED TO MISSIONS

Seminary professor M. David Sills gives students seven qualifications of the missionary’s call:

1. An awareness of the need for missions;
2. An understanding of Christ’s commands for missions;
3. A passionate concern for the lost;
4. A radical commitment to God;
5. The blessing of the local church;
6. The Spirit’s gifting; and
7. An indescribable yearning.

CALLED TO CHURCH PLANT

Jim Stitzinger, director of the Bevin Center for Missions Mobilization, describes the call of a church planter as a combination of eight qualifications:

1. Exemplary character;
2. Earnest convictions;
3. Evangelistic compulsion;
4. Effective communication;
5. Entrepreneurial capability;
6. Endurance capacity;
7. Equipping competence; and
8. Epic confidence.

POINT TO PONDER

Theology is not antithetical to missions, but rather foundational to it.

Adam W. Greenway

MISSION TRIPS WITH THE BEVIN CENTER



You can find more information about mission trips at missions@sbts.edu or visit the Bevin Center located in Honeycutt 218.

INTERNATIONAL

South Asia (Himalayas), May 17-31

Brazil, June 8-22

South Asia (Southern Himalayas),
June 13-27

Southern France, June 14-28

Central Asia, June 13-28

Uganda, June 27-July 18 Applicants
for this trip must register for the D3
Youth Conference

DOMESTIC

Philadelphia, March 28-April 3

Detroit, March 29-April 6

Utah, June 21-28

Baltimore, June 1-7

Maine, July 4-11

MONDAY

FEB. 10

GLOBAL EVANGELISM SUMMIT

*sponsored by the Billy
Graham School of Missions,
Evangelism and Ministry*

TUESDAY

FEB. 11

CHURCH PLANTING SUMMIT

*sponsored by the Bevin Center for
Missions Mobilization and the
North American Mission Board*

WEDNESDAY

FEB. 12

URBAN MINISTRY SUMMIT

*sponsored by the Dehoney
Center for Urban
Ministry Training*

THURSDAY

FEB. 13

ISLAMIC SUMMIT

*sponsored by the Jenkins Center
for the Christian
Understanding of Islam*

Noon *Heritage Hall* Lunch with a panel discussion: "Increasing Our Evangelistic Effectiveness in Today's Culture," with professors Adam W. Greenway, Timothy Beougher, T.J. Francis, church planter in Louisville and Steve Rice, team leader for church revitalization in the Kentucky Baptist Convention.

2-4 p.m. Michael Wellman, student evangelism coordinator for the Bevin Center, will lead Monday's "afternoon excursion" in evangelism on the campus of the University of Louisville. For more information, including meeting location, email Wellman at mwellman@sbts.edu.

7:30 p.m. *Legacy 303* Short-term missions training with Jim Stitzinger, director of the Bevin Center

10 a.m. *Alumni Memorial Chapel* Aaron Coe, vice president of mobilization for NAMB

Noon *Heritage Hall* Lunch and panel discussion: "Trends in Effective Church Planting," with Coe, Aaron Harvie, church planting mobilization strategist with the Bevin Center and NAMB, and D.A. Horton, national coordinator for urban student missions at NAMB

2-4 p.m. Afternoon "excursion" to local church plant, New Breed Church, in order to engage its neighborhood with the gospel to promote and support the work of the church. You'll meet Wellman at New Breed Church. You can email him for more information at mwellman@sbts.edu.

7 p.m. *Heritage Hall* Koinonia (women's) event, "Love on Louisville." Email Maegan Brown for details at mbrown@sbts.edu.

10 a.m. *Heritage Hall* Southern Seminary president R. Albert Mohler Jr. will preach a special Great Commission Week sermon, "Mud Huts to Mass Transit: Urbanization and the Future of Missions."

Noon *Heritage Hall* Lunch and panel discussion with Freddy T. Wyatt, former pastor of The Gallery Church in New York City and seminary professor Jeff Walters

2-4 p.m. Afternoon excursion to Jefferson Street Baptist Center, a day shelter for the homeless that also provides discipleship and life skills classes through its LifeChange program.

A team will also go to Scarlet Hope, a group that shares the hope and love of Jesus Christ with women in the adult entertainment industry. Groups will meet on location. Email Wellman at mwellman@sbts.edu for more details.

10 a.m. *Alumni Memorial Chapel* Inaugural Jenkins Center Lecture, "The Imperative of Understanding and Responding to Islamism," by Michael Youssef, founder and president of Leading the Way.

Following chapel, the seminary will hold the official opening of the Jenkins Center.

Noon *Heritage Hall* Lunch and panel discussion with Mohler, Youssef, Scott Bridger, professor at Criswell College, and professor Zane Pratt

2-4 p.m. Afternoon "excursion" to Refuge International Ministries to share the gospel at local ethnic stores, during home visits and while prayer walking the neighborhood, conducting on-the-ground ethnographic research. You can email Wellman at mwellman@sbts.edu for more information.

9 p.m. *Heeren Hall* To close out Great Commission Week, the seminary will show the 2005 movie, *End of the Spear*, about martyred Christian missionary Nate Saint.



WATCH YOURSELF

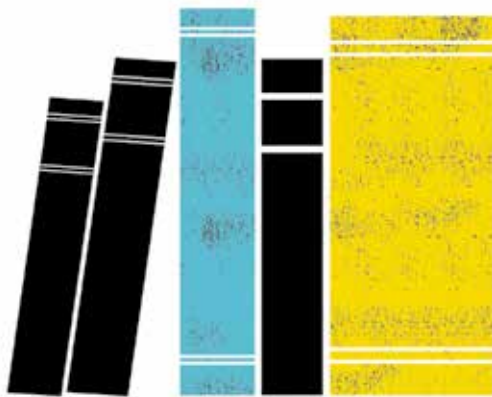
Feb. 14-15 The 2014 Resolute Conference features speakers — R. Albert Mohler Jr., Kevin DeYoung and Matt Carter — and breakout sessions to equip you to live a holy life. A limited number of students can attend for free.*



Feb. 28 - March 1 The 2014 9Marks at Southern theme —“Biblical Theology”— is to “encourage and equip church leaders to know God by knowing how the Bible tells his one story.” Featured speakers include Mark Dever, R. Albert Mohler Jr., Greg Beale, David Helm, Michael Lawrence and special music by hip-hop artist Shai Linne. 9Marks will also host a Spanish-language pre-conference, Feb. 27.*



March 14-15 The 2014 Renown Conference, featuring R. Albert Mohler Jr., Dan DeWitt and Sean McDowell with music by Lexington Road band and hip-hop artist Flame, will teach high school students the importance of wisdom and apologetics.*



CATCH UP ON SCHOOL (AND SLEEP)

April 1-11 Spring reading days



DON'T BE ASHAMED

April 8-10 The 2014 Together for the Gospel conference will challenge pastors, students and laymen to unashamedly proclaim the gospel “in the face of obstacles and opposition.” Featured speakers include John Piper, Ligon Duncan, R. Albert Mohler Jr., Mark Dever, David Platt and others. You can also earn course credit through

- ▶ “The Pastor in the Public Square” with Owen Strachan; and
- ▶ “Theology of Evangelism” with Adam W. Greenway.*



YOU CAN FIND ALL THE INFO YOU NEED AT EVENTS.SBTS.EDU. INFORMATION AND REGISTRATION FOR TOGETHER FOR THE GOSPEL ARE AVAILABLE AT T4G.ORG.

MAN (AND WOMAN) UP

April 8 The Council on Biblical Manhood and Womanhood will host its first national conference in conjunction with T4G on April 8. You can find more information or register on CBMW’s website, cbmw.org.



SERVE OUR CITY

April 26 For the second annual 1937 Project, the seminary will go off campus to serve the Louisville, Ky., community through several service projects. You can volunteer at local ministries to show “continued support for the city of Louisville as well as many of our local churches and Christian non-profit organizations.” Email Rebecca Maddox at rmaddox207@students.sbts.edu to find details about how you can get involved.



April 11 Immediately following the Together for the Gospel conference, seminary president R. Albert Mohler Jr. and Dhati Lewis, lead pastor of Blueprint Church in Atlanta, Ga., will “explore gospel-centered mercy ministry” for pastors. “Rethink Mercy trains leaders, resources the local church and builds Mercy Networks so that they can reach their community with the gospel through relational mercy ministry.” More information about Rethink Mercy conference is available at rethinkmercy.org.

INVITE A FRIEND TO SEMINARY

- **SBTS preview day:** March 21
- **Boyce preview day:** April 25



RESEARCH

LIKE (AND WITH) AN EXPERT

Take full advantage of the James P. Boyce Centennial Library by participating in one (or all) of its many workshops:

How to discover tools that will help you find the best academic resources quickly and efficiently:

- **Feb. 11** – 1 - 2 p.m.
- **Feb. 12** – 10 - 11 a.m.
- **Feb. 13** – 1 - 2 p.m.
- **Feb. 13** – 5 - 6 p.m.

How to improve search results on the internet and with library resources using a few simple techniques:

- **Feb. 18** – 1 - 2 p.m.
- **Feb. 19** – 10 - 11 a.m.
- **Feb. 20** – 1 - 2 p.m.
- **Feb. 20** – 5 - 6 p.m.

How templates assist you in properly formatting your research papers and book reviews:

- **Feb. 25** – 1 - 2 p.m.
- **Feb. 26** – 10 - 11 a.m.
- **Feb. 27** – 1 - 2 p.m.
- **Feb. 27** – 5 - 6 p.m.

How Zotero automatically formats your footnotes and compiles your bibliography:

- **March 4** – 1 - 2 p.m.
- **March 5** – 10 - 11 a.m.
- **March 6** – 1 - 2 p.m.
- **March 6** – 5 - 6 p.m.

Find out how BibleWorks enhances biblical research:

- **March 11** – 1 - 2 p.m.
- **March 12** – 10 - 11 a.m.
- **March 13** – 1 - 2 p.m.
- **March 13** – 5 - 6 p.m.



JOIN IN, LADIES

Southern Seminary offers programs for seminary wives, on-campus women students and others in the seminary community. More info at sbts.edu/women.

Seminary Wives Institute (SWI) offers classes for seminary wives to train them for future ministry. The next term of SWI courses begins March 6, and SWI will host its annual Seminar Saturday March 8. Email swi@sbts.edu for details;

Woman's Auxiliary helps women from churches in the surrounding Louisville area network for fellowship and encour-

agement twice during the academic year;

Koinonia offers a monthly fellowship for women in the seminary community;

ABIDE, a women's Bible study, will go through a study by Jill Hamilton, wife of seminary professor James M. Hamilton. Contact the SBTS women's ministry coordinator, Maegan Brown, at mbrown@sbts.edu for details.



WALK WHERE JESUS WALKED

(AND EARN COURSE CREDIT)

May 18-June 3 Earn course credit while walking where Jesus walked through the Southern Seminary Israel Expedition. Students participate in on-site lectures and visit historical areas from Scripture while earning credit for a church history course, hermeneutics course and many more. Professors include Thomas R. Schreiner, Gregory A. Wills and Mark T. Coppenger. Get more information at sbts.edu/expeditions.



STUDY WITH PASSION

"I can now see clearly, that at the time I would first have gone out, though my intention was, I hope, good in the main – yet I overrated myself, and had not that spiritual judgment and experience which are requisite for so great a service." – John Newton

AND STUDY BETTER

From academic advising to international student questions to research assistance and writing tips, Southern Seminary's resource centers help students succeed academically from orientation to graduation. For more information, email studentsuccess@sbts.edu.

- ▶ The Center for Student Success;
- ▶ The Writing Center; and
- ▶ Ministry Connections.

ASK ANYTHING

The popular "Ask Anything" segment from the Albert Mohler Program radio show returns with **"Ask Anything Weekend Edition" of "The Briefing."** You can call 1-877-505-2058 any time and leave a message for R. Albert Mohler Jr., asking a question that he will then answer during the weekend podcast. "The Briefing" is available on iTunes and at albertmohler.com.



Mullins renovations continue. Boyce College students transferred into Fuller Hall during the construction and will move into the renovated Mullins Complex in August.



LOOK AT AMERICA'S HISTORY OF FAITH AND POLITICS

March 25-26 Thomas Kidd of Baylor University and *WORLD* magazine will deliver this semester's Gheens Lecture on "Faith and Politics: From the Great Awakening to the American Revolution."



LEARN FROM A GRADUATE

Towers writer Matt Damico, who is also an associate pastor at Kenwood Baptist Church, writes about eight lessons he wishes someone told him before seminary.

1. Serve in a local church;
2. Read the Bible;
3. Prioritize your marriage;
4. Exercise and sleep;
5. Beware of cynicism and arrogance;
6. Find out which professors to take;
7. Learn the languages; and
8. Study hard and take the hard classes.

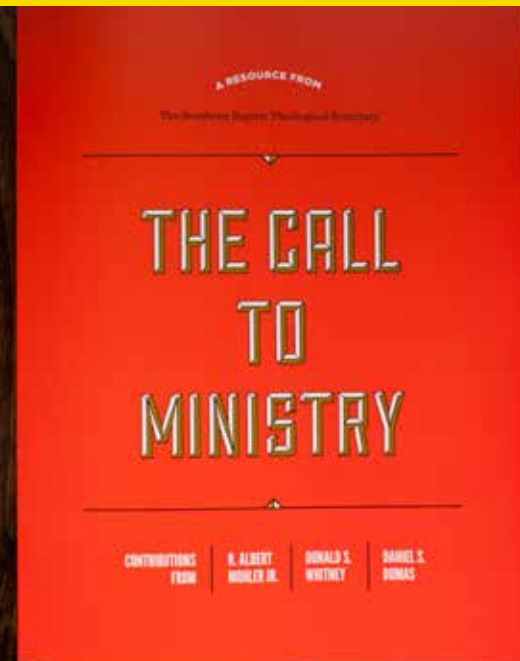
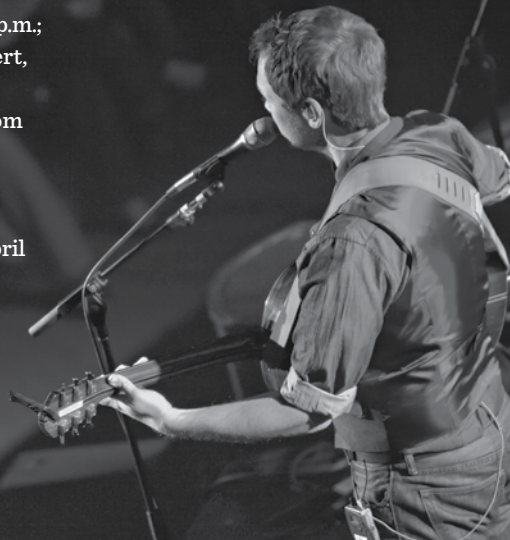
Check out Matt's original article at [The Gospel Coalition Blog](#).

COME TOGETHER

If you're a student in the School of Theology or Billy Graham School, you can join a Shepherding Group (SoT) or Mentoring Group (BGS), in which you and a few other students will meet regularly with a faculty member from your school for conversation, encouragement and prayer. Email either theology@sbts.edu or bgs@sbts.edu for details.

LISTEN AND WRITE WITH THE DEPARTMENT OF BIBLICAL WORSHIP

- ▶ Songwriting workshop with Vikki and Steve Cook, CCRH, Feb. 25, 7-9 p.m.;
- ▶ Jason Harms Jazz Quartet Concert, March 6 at 7 p.m.;
- ▶ Worship concert – new songs from Boyce and SBTS students, Heeren Hall, March 25 at 7 p.m.;
- ▶ Easter worship service with Norton Hall Band, Heeren Hall, April 15 at 7 p.m.;
- ▶ Doxology spring concert, Heeren Hall, April 24 at 7 p.m.; and
- ▶ Spring concert with Southern Chorale, Doxology and chapel orchestra, Heeren Hall April 29, 7 p.m.



SPREAD THE CALL TO MINISTRY

The Call to Ministry will help those working through whether or not they're called to the ministry – so buy one and share it with a friend. You can get it in the LifeWay Campus Store and online at amazon.com.



**ATTEND
CHAPEL**



Spring convocation, Jan. 28
Matt Carter, Jan. 30
Dan Dumas, Feb. 4
Chris Osborne, Feb. 6
Aaron Coe, Feb. 11
Michael Youssef, Feb. 13
Jonathan Pennington, Feb. 18
Jarvis Williams, Feb. 20
Jim Hamilton, Feb. 25
Jimmy Scroggins, Feb. 27
Vance Pitman, March 4
Owen Strachan, March 6
Paul Chitwood, March 11
Daniel Montgomery, March 13
Dan DeWitt, March 18
David Platt, March 20
OS Hawkins, March 25
Clint Pressley, March 27
Todd Fisher, April 15
Bob Vogel, April 17
Mac Brunson, April 22
Francisco Preaching Award, April 24

Limited One Day Conference
Friday, April 11, 2014

CHILDREN'S HUNGER FUND.

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2014 Conference · Louisville, Kentucky

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Pastor Dhati Lewis

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9Marks at Southern Building Healthy Churches



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Biblical Theology

If you want to know God,
you need to know his book.

February 28 - March 1, 2014
Southern Seminary | Louisville, Ky.

Speakers

Mark Dever, R. Albert Mohler Jr., Greg Beale,
David Helm, Shai Linne and Michael Lawrence

Register by February 21.

For more information,
visit www.sbts.edu/events
#9MarksSBTS



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scholarships available



Together for
the Gospel
April 8–10
2014
Louisville, KY
T4G.org

UNIVERSITY



Course credit and conference
scholarships available



Widows & Orphans

This past November, the friends of Michael Gulov were shocked by his unexpected death. Michael was a faithful minister of the Gospel in a suburb of the town Gorlovka, Ukraine. He left behind his wife (Alla) and four daughters (Alyona, Lily, Olga and Angelina). A great comfort for the family is to know that Michael went to be with the Lord, and yet we realize how difficult it is for the family. When we came to visit them and bring money, they just cried. More importantly, we could bring them evidences of what they need to see most at this time—the fact they're not left alone by the One who is God of widows and orphans.

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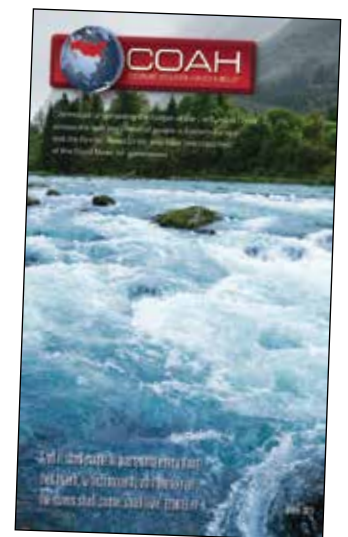
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Declare His glory among the heathen, His wonders among all people. *Ps. 96:3*

The first curriculum

By Adam Winters

PLAN OF INSTRUCTION.

The chief object of this Seminary is to prepare its Students for the most effective service as Preachers of the Gospel, and Pastors of the Churches; and while due attention shall be given by the Faculty to securing thorough scholarship, their efforts shall ever be mainly directed to that object.

It is generally agreed that the instruction in the Seminary ought to embrace all that would be adapted to the best qualified students; while, on the other hand, provision must be made for selecting certain subjects, or pursuing them only to a certain extent, in the case of those whose time, preparation, taste, etc., might not admit of their doing more. It is extremely desirable, at the same time, that students of both sorts should, as far as they pursue the same subjects, study them together, both to secure the stimulating influence of large classes, and to prevent invidious distinctions. The combination of these requisites is thought to be attained in the following scheme:

The Institution shall comprise eight distinct Departments of Instruction, or Schools, viz:

I. BIBLICAL INTRODUCTION.

This will include The Canon of Scripture, Inspiration, Biblical Antiquities, Geography and History.

II. INTERPRETATION OF THE OLD TESTAMENT.—*Two Classes*—

1. Interpretation of the Old Testament in English; comprehending such subjects as Typology, Prophetic Symbols, Christology, &c.

2. Hebrew and Chaldee, and Hebrew Exegesis. Other Oriental Languages, as Arabic, Syriac, &c., may also be taught.

III. INTERPRETATION OF THE NEW TESTAMENT.

1. Interpretation of the New Testament in English; here the Principles and Canons of Interpretation can be taught, in connection with their actual application.

2. New Testament Greek, and Greek Exegesis.

IV. SYSTEMATIC THEOLOGY.

1. A general course, in which the instruction shall not presuppose any acquaintance with the learned languages.

2. A special and more erudite course, in which there may be read Theological works in Latin, &c.

V. POLEMIC THEOLOGY AND APOLOGETICS.

This shall include the defence of the Christian religion against the prominent forms of disbelief, and the defence of the true doctrines of Scripture against various forms of error.

VI. PREPARATION AND DELIVERY OF SERMONS.

VII. CHURCH HISTORY.

VIII. CHURCH GOVERNMENT AND PASTORAL DUTIES.

In each of these Schools a separate Diploma shall be given to those Students who exhibit, upon due examination, a satisfactory acquaintance with the studies of that School. In those Schools which comprise two classes, a general and a special course, the Diploma shall require a competent knowledge of both; while to those whose attainments extend only to a general or English course, there shall be awarded a Certificate of Proficiency.

The General Diploma of the Seminary will be given to those who have obtained Diplomas in all of the Schools, while the separate Diplomas and Certificates will give credit in every other case for just so much as the Student has accomplished.

No particular amount of scholastic preparation shall be required in order to enter the Institution; and the Student may, under suitable restrictions, to be appointed by the Board of Trustees, enter such Schools as he shall prefer.

These eight Schools shall be assigned to four Professorships, so arranged that each Professor, by giving instruction in one of the more erudite, and one of the more popular subjects, shall be brought in contact with both classes of Students. They shall be as follows:

A Professorship of Biblical Introduction and Old Testament Interpretation, including Schools I. and II.

A Professorship of Systematic and Polemic Theology, including Schools IV. and V.

A Professorship of New Testament Interpretation and Homiletics, including Schools III. and VI.

A Professorship of Church History and Pastoral Theology, including Schools VII. and VIII.

If but three Professors are appointed at first, the subjects of Schools VII. and VIII. might be divided, for a time, among the three Professorships first named.

It shall be competent for the Board of Trustees to make any change they may find desirable, in the distribution of subjects into the several Schools, or the assignment of Schools to the several Professorships; and to introduce new subjects, arrange new Schools, and establish additional Chairs.

The time needful to complete the plan of study thus arranged, will of course depend on the ability, diligence and previous attainments of the individual; but three years, at least, will ordinarily be requisite for the thorough prosecution of all the departments of study.

A session of eight months is proposed, with a vacation of four months, thus affording opportunity to the Students for direct labors in the ministry, and for the practical cultivation of their gifts.

The following plan of instruction (syllabus) appeared in the first academic catalog of The Southern Baptist Theological Seminary as the institution opened its inaugural 1859 session. In the seminary's early years, students completed course work in eight distinct departments (or schools), earning a diploma for the completion of each school and a full diploma for completion of the entire plan.

In accordance with the seminary's first president James P. Boyce's bold vision articulated in "Three Changes in Theological Institutions," enrollment in the seminary required no prior college education, and students had the option of bypassing the specialized language courses in favor of receiving a certificate of proficiency rather than a full diploma.

The four founding professors shared teaching responsibilities: Basil Manly, Jr. taught biblical interpretation and Old Testament, John Broadus instructed New Testament and homiletics, William Williams expounded church history and pastoral theology and Boyce oversaw systematic theology and apologetics. Each of the specific concentrations aimed to prepare young men for the task of ministry in a local church context while also acquainting them with the highest standards of Christian scholarship.

Students interested in learning more about the seminary's past can visit the Archives and Special Collections room in the James P. Boyce Centennial Library. Boyce's "Three Changes in Theological Institutions" address, which inspired the seminary's plan of instruction, can be viewed digitally at <http://digital.library.sbts.edu/handle/10392/8>.

C. Berry Driver Jr.

PASTOR, SCHOLAR AND LIBRARIAN

By RuthAnne Irvin

Southern Seminary's new librarian never aspired to that work. Instead, he said, "it chose me."

When C. Berry Driver Jr., who last month began his new role in the seminary's James P. Boyce Centennial Library, was in college at the University of Alabama, he joined the school's Sigma Chi fraternity. One particular day during Driver's sophomore year, the quarterback for the university's football team, Rod Steakley, visited him at the frat house. Steakley was there to share the gospel.

That day, Driver believed in Jesus Christ and became a Christian.

But that day wasn't the first time Driver heard the gospel. Actually, he grew up attending the First Baptist Church of Selma, Ala. There, as a child, he made a profession of faith during a revival meeting, but he never genuinely experienced the work of the Holy Spirit, he said in a recent interview.

After his conversion, Driver immediately felt God's call to become a pastor and a teacher, which led him to change his college major from arts and sciences to religious studies. He also studied Hebrew with some Jewish rabbis in the religion department — a practice he actually began before changing his major.

While still studying at UA, Driver met his future wife, Kathy Thiele, at a Bible study. The two were involved in the Jesus Movement, which was a revival among hippies in the United States during the 1970s. The two dated for four years before they married in 1976.

The newly married couple spent their first year preparing for seminary. He worked as a lab technician for a water

decided to go back to graduate school."

A few years later, he began studying toward a doctor of philosophy degree in church history (with a minor in theology) at Mid-America Baptist Theological Seminary in the Memphis, Tenn., area.

Indeed, Driver never planned to become a librarian. But that's exactly what he became.

Mid-America's associate director of library services, Terry Brown, ran into a problem. Brown's boss had recently transferred to another school, leaving the position of head librarian open — a position Brown could not fill because of his denominational affiliation.

He told Driver that he was "shopping for a boss" and asked Driver to think about going to library school so he could work as head librarian.

Driver said the thought of being a librarian had never crossed his mind until then.

"I never sought or planned this," he said.

While Driver was praying about the decision, Mid-America Seminary offered to pay for him to earn a master of science in library science. He accepted the offer, and moved to Lexington, Ky., to attend the University of Kentucky. He worked in the religion library for the school during his time there.

"That opened up this vista of theological librarianship I had never contemplated before," he said. "It was a door I didn't open; it was opened for me."

At the time, he planned to return to Mid-America's Memphis campus after he completed his degree. But Mid-America's accreditation service required a full-time librarian at the new campus in New York, so Driver moved there instead.

Driver worked for Mid-America for six years until 1996 when Southwestern Seminary called him to work as the dean of

That opened up this vista of theological librarianship I had never contemplated before. It was a door I didn't open; it was opened for me.

treatment plant, saving money so he could enroll at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

When Driver graduated with a master of divinity degree, he and his wife moved back to Selma to pastor First Baptist Church, the same church in which he grew up. But Driver wanted to improve his teaching and preaching further.

"I desired to be a better preacher and I just wanted to master biblical studies more thoroughly," he said. "So I

libraries. In addition to his library duties, he also served as professor of systematic theology until January of this year.

From Southwestern, Southern Seminary hired Driver as the associate vice president of academic resources, librarian and professor of church history.

He is excited about the new opportunities and where his journey as librarian is going.

"I am excited about building relationships in the South-

ern community so we can better serve them in providing information sources and services that will bring glory and honor to God through viable community," he said. "One of my primary roles here as librarian is to enhance that on this campus by providing information that will help our students better engage the culture with the gospel."

He also looks forward to the new changes that the James P. Boyce Centennial Library will undergo during the Master Plan construction.

"Here we seek to wed information technology with print media on a very grand scale," Driver said. "The aesthetics, the creativity that will go into the renovation of this library, is truly exciting. We're going to expand our technical services, our information services. We're going to have a marvelous environment in a historically re-created way."





Every SBTS/Boyce student can attend one of Southern's conferences for free each semester.

These are called conference scholarships and are available each semester to students taking classes on campus. To redeem your spring scholarship, visit Event Productions in HCC-202 to swipe your Shield card. The scholarships are limited in number and **first come, first serve**. For more information go to: events.sbts.edu | eventsatsouthern@sbts.edu



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Seen at Southern

The renovation of the Mullins Complex — the future home of Boyce College — is in full swing. Photographer Emil Handke captures some of the transformation of one of Southern Seminary's original buildings into a state-of-the-art home for its undergraduate school.





Demythologizing the Uncle Tom myth and the N-word

RACIST EPITHETS FOUR DECADES AFTER MARTIN LUTHER KING JR.'S ASSASSINATION

By Jarvis J. Williams

EDITOR'S NOTE: In honor of Black History Month, Jarvis J. Williams, associate professor of New Testament interpretation at Southern Seminary and author of several books, including One New Man: The Cross and Racial Reconciliation in Pauline Theology, writes about the ongoing problem of racist speech in America. Later in the month, Feb. 13, Williams will present a talk focusing on the theology of reconciliation as a part of Union University's Town and Gown lecture series on race in public and private education.

Martin Luther King Jr. dedicated much of his life to fighting for freedom and equal rights for black Americans and for people of color. His fight was part of the struggle to ensure equality for black Americans and people of color from the white majority. King and his followers achieved many victories by helping institute laws (such

as the Civil Rights Act) that make racial discrimination illegal. However, decades after King's assassination, black Americans continue to receive an increasing amount of rhetorical racism from both black American and white American communities.

For example, since Harriet Beecher Stowe's scandalous novel, *Uncle Tom's Cabin*, the phrase "Uncle Tom" has functioned as racist hate-speech from the mouths of black Americans against other black Americans. Beecher Stowe exposed the horrors of slavery in part by placing a house-slave named Uncle Tom at the center of her narrative. He was a virtuous, hard-working, and (as far as I can tell from the novel), a Christian slave. Against the advice of some of his fellow-slaves in the novel, Uncle Tom refused to run away from his master. Instead, he faithfully served him as long as he was his master's property.

As a result of this character's devotion to his white master, the phrase "Uncle Tom" eventually entered into popular American culture as a derogatory epithet directed toward black Americans by black Americans. In general, some black Americans call other black Americans "Uncle Tom" when the "real" blacks perceive the "sell-out" blacks as caring more about pleasing the white man than about preserving African-American identity and particularity. The former group believes that the latter group is not being true to its African-American-ness.

Some black Americans from a variety of diverse black American communities and backgrounds classify certain black Americans as "Uncle Toms" based on certain beliefs or actions. Some of these include a good education, use of appropriate English, good work ethic, membership at a multi-ethnic church or at a predominately white church,

I am absolutely puzzled that so many black Americans embrace the term “nigger,” given its long, dehumanizing history, as in-group racial slang of endearment. I am equally baffled that many black Americans likewise use the phrase “Uncle Tom” as a derogatory appellation to paint a negative caricature of other black Americans.

embracing an exclusive confessional Evangelical Christianity, association with white people, involvement in an inter-racial relationship, affirming conservatism (either theological or political conservatism), listening or not listening to a certain type of music, an honest living, attending a certain type of school and several other characteristics.

Discussions about Uncle Tom-ness in the media support some of these assertions. Recently, at least two former black professional athletes publicly referred to two black professional athletes as “Uncle Toms” due to a privileged upbringing, attendance at a certain school and a good home life (in the case of one) or due to an international upbringing (in the case of the other).

Ironically, many black Americans, who use the phrase “Uncle Tom” to question the authentic blackness of certain black Americans, often employ the term “nigger” as a term of endearment. But this term has been traditionally associated with and used by white racists (specifically by racist slave owners) to shame and dishonor African slaves. And racists continue to use the term to dehumanize black Americans.

And just as white racists, many black racists continue to use the term “nigger” either to address or to speak of black Americans because they think it is hip, cool, socially acceptable or funny. However, black Americans who use the N-word often have a double standard. Some of them would be offended if a white person were to call them a “nigger,” while finding the term either less offensive or un-offensive if called a “nigger” by a black person. In fact, a few years ago some very accomplished black Americans in the film industry publicly criticized a white woman who works in the media when she publicly stated that no one (white or black) should use the term “nigger.”

As a black American with a multi-racial background, who was born and raised in an extremely racist part of Eastern Kentucky for 18 years, I have been called a number of racist epithets by both blacks and whites throughout my 35 years of life. White racists have called me everything from a

“black nigger,” to a “colored boy.” Likewise, black racists have called me everything from a “black nigger,” “Uncle Tom,” “whitey,” “sell out,” “half-breed” or “high yellow.”

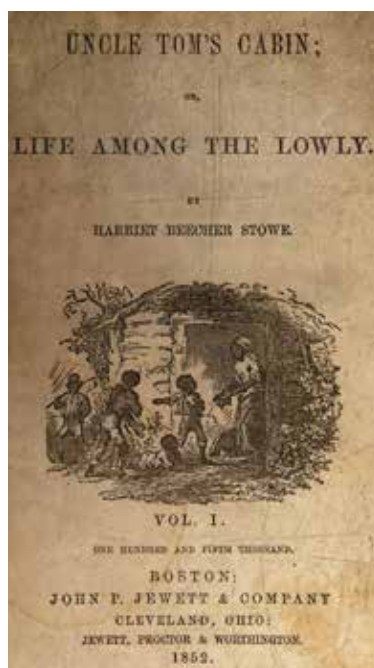
Regardless of the ethno-racial group that directs racist rhetoric toward another group, hate-speech is sinful and, therefore, dishonors God. However, in my view, the term “nigger” is the most offensive racist slur of all slurs directed toward blacks, regardless of the ethno-racial lips from which it comes.

The reason is quite simple: white racists used this term from its inception to dehumanize, to dishonor and to ostracize African slaves within (what they thought was) a superior white society. And many black Americans continue to refer endearingly to each other as “niggers” in music, movies or in casual conversations, even though, in using this racist language, they reinforce the racist rhetoric and the racist worldview of slavery and of white superiority as descendants of slaves.

I am absolutely puzzled that so many black Americans embrace the term “nigger,” given its long, dehumanizing history, as in-group racial slang of endearment. I am equally baffled that many black Americans likewise use the phrase “Uncle Tom” as a derogatory appellation to paint a negative caricature of other black Americans. In Beecher Stowe’s novel, both the terms

seem to have the opposite rhetorical function compared to how both black and white racists use these expressions today in popular culture.

Beecher Stowe’s novel suggests that Uncle Tom chose to be faithful to Christ and to suffer the horrors of slavery for the sake of honoring his God and his Christ, a biblical principle that neither condones the evil institution of slavery nor excludes the Bible’s permission to practice civil disobedience. Now, to clarify, I am neither suggesting that the phrase “Uncle Tom” is honorable language or appropriate speech nor am I suggesting that this phrase should be used to describe any black American. American slavery and all other forms of slavery are evil. Those who



worked to abolish slavery, to hide slaves “underground” and to help them attain their freedom did the right thing (indeed the Christian thing!). My point, however, is that all ethno-racial communities should embrace the Christian identity of Beecher Stowe’s character, Uncle Tom, while rejecting every form of racism directed toward him and while rejecting the racist worldview that both forced him and others into slavery and that advocated white superiority.

Black Americans should stop calling fellow black Americans “Uncle Tom,” and they should stop calling each other “niggers” since both expressions are racist hate-speech regardless of who uses them. Persons from all ethno-racial communities should repent of their sins (including the sins of racism), embrace a new identity in Jesus Christ and be willing to experience any natural ethno-racial ostracism that may come from the many diverse ethno-racial communities that reject the gospel, because God sent Jesus to die for the sins of all communities in order to recreate them into a new race known as Christian (John 1:29, 3:16; Eph 2:11-22; 1 Pet 2:9).

God chose to save different persons from ethno-racial groups before the foundation of the world and to unite them together in Christ by faith so that they would be forgiven for their transgressions and sins by the blood of Christ, so they would be sealed by the Holy Spirit and so they would hear and believe the gospel of Jesus Christ (Eph 1:3-14). God creates Christians to be new creatures in Christ (2 Cor 5:17; Gal 6:15). And Jesus Christ is the only one who (and the category of “Christian” is the only ethno-racial category that) will bring eternal life, joy, honor, hope and glory in the coming kingdom of God and of Christ. May the truth of Christian ethno-racial identity in the gospel forever reign — not only during MLK day or during Black History Month — in the hearts of all ethno-racial groups who have ears to hear and hearts to believe and courage to live as biblically responsible risk-takers for the gospel of Jesus Christ as they rigorously and intentionally work to demythologize the Uncle Tom myth and to demythologize the N-word.

Photo illustration by Emil Handke.



Announcements

Seminary Wives Institute

Seminary Wives Institute classes began on January 23. The last term of the semester starts March 6. Students take one class per six week term for a cost of \$10. Some classes are filling up, so those interested should not delay in registering. Seminar Saturday will be March 8. Course descriptions and child care applications are also on the webpage: www.sbts.edu/women/seminary-wives-institute. Email SWI at swi@sbts.edu.

Food collection for The Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need. Imperishable food is accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at theattic@sbts.edu and arrange an appointment for picking up food items.

Health and Rec

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

Seminary Clinic hours

Staff, students and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213. *Monday-Friday, 11 a.m. - 5 p.m.*

More information and price listings are found on the clinic website, www.sbts.edu/clinic.

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.

| SUNDAY | MONDAY | TUESDAY |
|-------------------------------------|--|--|
| | | |
| 2 | 3 | 4 |
| | <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Childcare 9 a.m. - noon</p> | <p>Chapel 10 a.m. Alumni Chapel Daniel S. Dumas</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p> |
| 9 | 10 | 11 |
| <p>Great Commission Week</p> | <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Childcare 9 a.m. - noon</p> | <p>Chapel 10 a.m. Alumni Chapel Aaron Coe</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p> |
| 16 | 17 | 18 |
| | <p>Volleyball open-gym 6:30-8 p.m.</p> <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Childcare 9 a.m. - noon</p> | <p>Chapel 10 a.m. Alumni Chapel Jonathan Pennington</p> <p>Boyce basketball 7 p.m. vs. Kentucky Christian University</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p> |
| 23 | 24 | 25 |
| | <p>Volleyball open-gym 6:30-8 p.m.</p> <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Childcare 9 a.m. - noon</p> | <p>Chapel 10 a.m. Alumni Chapel James M. Hamilton Jr.</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p> |

FEBRUARY 2014

| WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|--|--|---|
| | | | 1 Boyce basketball 2 p.m. vs. Johnston University |
| 5 Storytime with Doris Stam 10-10:30 a.m. Body Blitz; Mommy and Me; Zumba; The Core Foundry (Co-ed) Childcare 9 a.m. - noon | 6 Chapel 10 a.m. Alumni Chapel Chris Osborne Seminary Wives Institute 7 p.m. Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m. | 7 Boyce basketball 7 p.m. vs. Day Spring The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon | 8 CPR/First Aid/AED Class 8 a.m. - 1 p.m. Boyce basketball 2 p.m. vs. Appalachian Bible Parents Night Out 6:30 - 9:30 p.m. |
| 12 Storytime with Doris Stam 10-10:30 a.m. Body Blitz; Mommy and Me; Zumba; The Core Foundry (Co-ed) Childcare 9 a.m. - noon | 13 Chapel 10 a.m. Alumni Chapel Michael Youssef Seminary Wives Institute 7 p.m. Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m. | 14 Resolute Conference The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon | 15 |
| 19 Storytime with Doris Stam 10-10:30 a.m. Body Blitz; Mommy and Me; Zumba; The Core Foundry (Co-ed) Childcare 9 a.m. - noon | 20 Chapel 10 a.m. Alumni Chapel Jarvis Williams Health Fair/Red Cross Blood Drive 11 a.m.-3 p.m. Seminary Wives Institute 7 p.m. Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m. | 21 The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon | 22 Bouncy house day 9 a.m. - noon Ping-pong tournament 2 p.m. |
| 26 Storytime with Doris Stam 10-10:30 a.m. Body Blitz; Mommy and Me; Zumba; The Core Foundry (Co-ed) Childcare 9 a.m. - noon | 27 Chapel 10 a.m. Alumni Chapel Jimmy Scroggins Seminary Wives Institute 7 p.m. Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m. | 28 9Marks Conference The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon | |

Towers

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

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Questions

WITH

Keith Getty

Hymn writer and singer along with wife, Kristyn
Nashville, Tenn.

(Drawn from a previous *Towers* interview)



-1-

What are your goals as an artist and hymn writer?

I've spent my life with twin goals. One is to try and let the word of Christ dwell richly when people meet together and sing. What we sing is as important, if not more important than, what we speak. And secondly, to try and craft a musical style that someone can carry for a lifetime. And the Lord is Lord of every form of art — pop art, high art, songs that last for a day, songs that you sing to your children, hymns sung around the world for 500 years. But I do believe the Bible places such a value on life and the extension of art that it's important we strive to write and learn music that can be passed on for generations. Most people tend to have a passion for songs with rich theology or classical hymnody with high artistic contours.

-2-

What is the role of the artist in the church?

An artist and a pastor tend to think about things in slightly different ways that complement each other, and so I think that can help shake up a pastor and keep him energized, but it also breathes into and informs a church musician. On the flip side, they're both control freaks. But a huge amount of honesty and strong communication can allow any two people to work together.

-3-

What is the most important aspect of a hymn?

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

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