



09

VOLUME 12
MAY
2014

Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



MESSY BY DESIGN

AN UPDATE ON THE
MULLINS COMPLEX

Mohler, faculty respond to Vines

Jones talks *PROOF*

A graphical look at T4G



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Reformation

June 2-6 | Shawn Wright

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Publisher:
Steve Watters

Executive editor:
James A. Smith Sr.

Editor:
Aaron Cline Hanbury

Book review editor:
Matt Damico

News writer:
RuthAnne Irvin

Creative director:
Eric Jimenez

Art director:
Andrea Stember

Graphic designers:
Daniel Carroll
Brittany Loop

Photographer:
Emil Handke

CONTACT INFO

Phone: (502) 897-4000
E-mail: towers@sbts.edu
Web: news.sbts.edu
The Southern Baptist
Theological Seminary
2825 Lexington Rd.
Louisville, KY 40280

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14 Messy by design: an update on the Mullins Complex

The Mullins Complex continues to transform. To show you the progress behind the fence, this issue of *Towers* includes a photo-tour of the future home of Boyce College.



From the editor:

Most of our buildings here at Southern Seminary date back to when the seminary first moved to the Beeches in 1926, nearly 90 years ago. One magazine, *The Chronicle of Higher Education*, sug-

gests that campus buildings require “major renovations” every 25 years, and “further major renovations, or replacement, at 50 years.”

When, two years ago, the seminary initiated a comprehensive master plan to restore and reset its campus, our president, R. Albert Mohler Jr., called the Mullins Complex the largest area of concern: the historic complex — which includes Whitsitt, Mullins and Williams halls — makes up one-third of the campus, and all of it is original.

Until this year.

As many of you know, a massive portion of the master plan includes renovating and repurposing the complex as a new home for Boyce College. And this fall, students and staff of the school will officially move into the heart of the campus.

In this issue of *Towers*, we show you some of the progress behind the screen fencing and the “Messy by design” — and, just for flavor, we added some historic photos and plans for the future, too.

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New e-book refutes Matthew Vines

A new e-book from SBTS Press directly engages Matthew Vines’s recent book, *God and the Gay Christian*.

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Grace greater than sin

Southern Seminary professor Timothy Paul Jones discusses his new book, *PROOF* (co-authored with Daniel Montgomery, Sojourn Community Church lead pastor).

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Powell celebrates 45 years at SBTS

The May Southern Story column features Martha Powell. Who this year celebrates her 45th year working in the James P. Boyce Centennial Library.

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Infographic: T4G 2014

The *Towers* team offers a graphical look back at the 2014 T4G conference.

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Three questions with Sean McDowell

Popular author and speaker Sean McDowell talks about atheism and the worldviews of millennials.

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

Southern Seminary trustees update faculty hiring policies, 'unify' faculty

By James A. Smith Sr

In order to continue to “attract and retain a first-class academic faculty,” said President R. Albert Mohler Jr., The Southern Baptist Theological Seminary’s board of trustees approved updates to faculty employment policies and unified the graduate and undergraduate faculties during its April 14-15 meeting.

Trustees also approved promotions, designations to academic chairs and sabbatical leaves for certain faculty, elected new officers and approved a \$40.572 million budget for the 2014-2015 academic year, a 5.87 percent increase from the current year.

All actions of the board were unanimous.

Under new employment policies, all elected faculty will serve under a “simple academic instructional contract” rather than a tenure-based contract. Faculty will be eligible for contract terms of between one and nine years. The new policy is effective immediately and applies to all current faculty.

“Southern Seminary is returning to the classic, traditional method of hiring faculty that has marked this institution through most of its history,” said President R.

Albert Mohler Jr. “A tenure-based contract was the basis for hiring and retaining faculty from about 1960 to the present. But we have returned to making the election of faculty by the board of trustees the most important issue, and returning faculty to teaching on the basis of a simple academic instructional contract.”

Mohler said tenure “no longer really meets the needs of the faculty or the institution” and it “no longer ensures academic quality, but actually is a major impediment to it.”

Tenure is a “ticking fiscal time-bomb” in the larger world of higher education, Mohler said. “It is an economically unsustainable model and sooner or later virtually every academic institution is going to have to abandon tenure or face disaster.”

Trustees also approved an administration recommendation to “unify” the faculties of Boyce College, Southern Seminary’s undergraduate school, with the graduate faculties in the School of Theology and Billy Graham School of Missions, Evangelism and Ministry.

Mohler said with the trustee action, the college faculty is now “on par” with the graduate school faculties.

Trustees approved the designation of J. Scott Bridger as Bill and Connie Jenkins Assistant Professor of Islamic Studies. Bridger also will serve as director of the Jenkins Center for the Christian Understanding of Islam, which the school dedicated in February.

Bridger currently is assistant professor of world Christianity and Islamic studies at Criswell College. He holds a master of arts degree in Arabic language and Islamic studies from the University of Haifa (Israel) and doctor of philosophy degree from Southeastern Baptist Theological Seminary, with a dissertation on a Christian exegesis of the Qur’an.

Also announced was the appointment of Owen Strachan, assistant professor of Christian theology and church history, as director of the Carl F.H. Henry Institute for Cultural Engagement, a think tank studying the present and future of American evangelicalism.

In addition to Bridger and Strachan, the board approved the several members of the faculty to various academic chairs of study. And, effective Aug. 1, 2014, trustees granted promotions in faculty rank to six members. In addition, trustee granted several faculty sabbatical leaves.



Southern Seminary names new campus police chief

By RuthAnne Irvin

Southern Seminary’s campus police department is now led by Kevin Collins, retired member of the Phoenix, Ariz., police department.

Collins, who began Dec. 31, previously served for 22 years with the Phoenix police department. He held various roles during his time in Arizona, from patrol officer to field training officer to firearms instructor to academy instructor to undercover police, and most recently critical incident manager. Collins retired in late 2012 from the Phoenix police academy.

“Kevin Collins brings more than 20 years of law enforcement experience. More importantly, he brings a commitment to gospel-centered leadership,” said Andy Vincent, vice president of operations, the administrative division that oversees the police department.

Collins plans to continue to move the campus police forward to a more modern and updated department. In a recent interview, Collins said the transition, professionally, has been an easy one. And he looks forward to planting his family in Louisville, Ky., as he leads the police department into its future.



SBTS Press publishes e-book refuting new book, *God and the Gay Christian*

By James A. Smith Sr.

A new book's "exceedingly dangerous" assertions that homosexual orientation and gay marriage are consistent with a high view of the Bible is refuted by President R. Albert Mohler Jr. and four of his colleagues at The Southern Baptist Theological Seminary in an e-book.

God and the Gay Christian? A Response to Matthew Vines released April 22, the same day as the official release of Vines' volume, *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships*, which has garnered significant attention in the days leading up to its release.

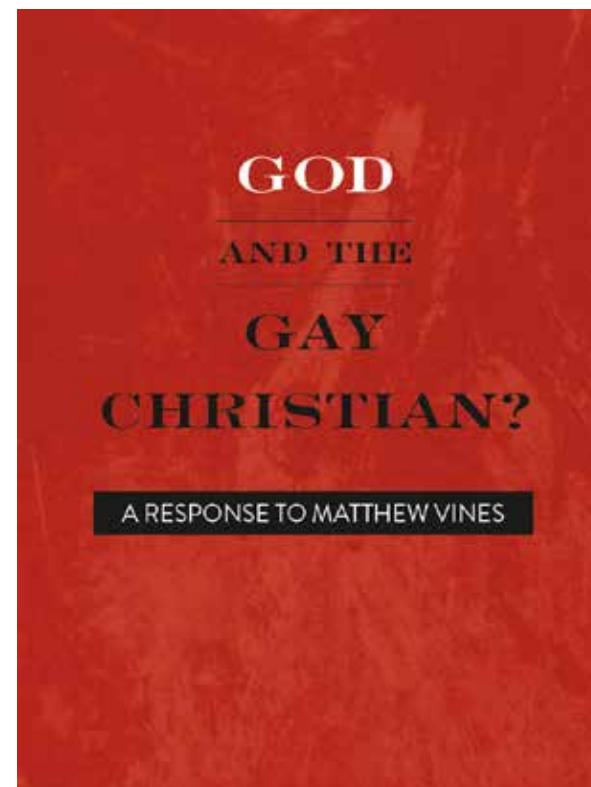
Vines, a 24-year-old former Harvard student, weaves his personal biography of growing up as an evangelical Christian and "coming out" as a homosexual to his parents and now former home church.

"Not every book deserves a response, but some books seem to appear at a time and context in which response is absolutely necessary," Mohler told Southern Seminary

News. "The kind of argument that is presented by Matthew Vines, if not confronted, can lead many people to believe that his case is persuasive and that his treatment of the Bible is legitimate. I think that it's very important that evangelicals be reminded that the church has not misunderstood Scripture for 2,000 years."

Published by SBTS Press, *God and the Gay Christian?* is a 100-page critique of Vines, edited by Mohler, who also contributes a chapter. Other contributors are: James M. Hamilton Jr., professor of biblical theology; Denny Burk, professor of biblical studies; Owen Strachan, assistant professor of Christian theology and church history; and Heath Lambert, assistant professor of biblical counseling.

Southern Seminary's e-book is available for free as a PDF download on the seminary's website. Soon, *God and the Gay Christian?* will be available for order on digital platforms, including Kindle, Nook and iBook.



Awards chapel

The Southern Seminary community celebrated its annual student award winners, April 24. From left: Timothy Kleiser (Lifeway Pastoral Leadership Award); Jesse Stewart (Westminster John Knox Press Award); Tyler Holloway (Broadman and Holman Outstanding Seminary); Evan Easom and Sara Boehm (Doris and Gerald Borchert Prize); Micah Nave (Ernest and Bonnie White Scholarship); Sean Costello (Ernest J. Loessner Award); and Joshua Mohammed (J.E. Lambdin). Pictured below: Mike Schuetz (Clyde T. Francisco Preaching Award).





Wives of prominent Southern Baptist leaders encourage Southern Seminary women's groups

By RuthAnne Irvin and Hayley Schoeppler

In the last two months, the wives of prominent leaders within the Southern Baptist Convention spoke to women's groups at Southern Seminary. In the first, Susie Hawkins encourage women in ministry to think biblically about expectations, and later, Joyce Rogers reminded ladies of God's purpose through difficult situations.

A woman's negative experience may shape their view of ministry, according to Hawkins, author of *From One Ministry Wife to Another* and wife of GuideStone Financial Services president, O.S. Hawkins, at the seminary's women's fellowship event, Koinonia, March 25.

In ministry, women can become cynical and disillusioned, she said, pointing to the common response to failure within ministry that brings stigma. Instead of becoming cynical, women should "have a proper view of success and failure within the will of God," Hawkins said.

She offered three biblical definitions of success: success is faithfulness, success is believing and success is holiness.

Rogers, widow of long-time pastor at Bellevue Baptist Church in Memphis, Tenn., and Southern Baptist leader,

Adrian Rogers, said that God designs the "winter seasons of life" for a purpose, at Southern Seminary's spring Woman's Auxiliary luncheon, April 14.

The Woman's Auxiliary encourages and equips young women to continue their training and preparation for ministry.

Woman's Auxiliary also awards scholarships for women studying at the seminary.

This year's luncheon featured Rogers, whose late husband played an instrumental role in the convention's Conservative Resurgence during the 1970s and 1980s, speaking to the group of 270 women from 17 Kentucky-area churches about difficult seasons in life and encouraging them that "spring comes after a long winter."

Rogers said God made the literal season of winter for a purpose, and the same applies to the seasons of life that are cold and dark.

More information about Koinonia and Woman's Auxiliary and audio from the Woman's Auxiliary event is available at sbts.edu/women.

Street preaching, Muslim outreach among student mission work in Detroit

By RuthAnne Irvin

Ten students from The Southern Baptist Theological Seminary spent a week of their spring break on the streets in Detroit, Mich., evangelizing, ministering to the homeless and sharing the gospel with Muslims in the community.

The seminary's Bevin Center for Missions Mobilization sent the team to struggling Detroit neighborhoods, March 29 - April 6, to partner with the North American Mission Board's urban ministry program, helping local church plants and evangelism in the area.

The Detroit team is one of 11 mission trips the Bevin Center for Missions Mobilization at Southern Seminary and the school's D3 youth camp will send during the spring and into late summer. With more than 70 participants total, teams will work in domestic locations, including Maine, Connecticut, Baltimore, Philadelphia and Utah, and internationally in southern France, central and south Asia, Uganda and Brazil during the summer break.

Mark T. Coppenger, professor of Christian philosophy and director of the seminary's Nashville, Tenn., extension center, led the Detroit trip. He said these kinds of trips are "transformative for the short-termers. But, having served as a church planter in a 'pioneer area,' I can assure you that volunteers can be a great encouragement to the saints who live there and are doing their best to be salt and light in the community," noting the importance of mission trips for urban church plants.

A primary focus of the trip was evangelism to Muslims, including a visit to the House of Wisdom Mosque where they attended a service, met and shared the gospel with the Imam — the leader of the mosque — and shared a meal with him and his wife.

The team later worked with a Detroit parachurch ministry to homeless people, distributing more than 80 sack lunches which lead to several evangelism opportunities.

More information about mission trips with the Bevin Center, ways to support students going on the trips or ways to pray, visit the Bevin Center, located in Honeycutt 218.

Barrett Duke's 'Ethics and Christian family' highlights notable course offerings available this summer

By RuthAnne Irvin

This summer, students can choose from more than 50 course options through Southern Seminary for on-campus and online courses at both the seminary and Boyce College, the seminary's undergraduate school, May 19-July 27.

Many of the courses feature high-profile visiting professors and popular electives. One such course is ethics and the Christian family with Barrett Duke, vice president for public policy and research at the Southern Baptist Convention's Ethics and Religious Liberty Commission in Washington, D.C., June 27-28. His course will cover how Christian ethics relate to God's design for the family.

In an interview, Duke said his "expectation in teaching this class is that students will have a better understanding of the rich, biblical teaching about the family and be able to apply that teaching to their own lives and the lives of those to whom they will minister," he said.

"I am looking forward to sharing from my decades of thought and practice in ministry and public policy advocacy with some of our country's future spiritual leaders. As a former pastor and current public policy advocate, I have seen the results of family breakdown. I want to share God's design for the family with church leaders who will be on the front lines of family ministry in their churches and communities."

Duke plans to engage topics from biblical foundations of marriage to the nature of marriage to threats to marriage and the family, to sexuality and homosexuality, gender roles in society, public policy and the family and more.

Other featured courses include:

- Introduction to philosophy, with by Gregory Alan Thornbury, president of The King's College in New York City, June 23-27;
- The Reformation, a course taught by Southern Seminary associate professor of church history, Shawn Wright about the Lutheran, Reformed, Anglican, Radical and Roman Catholic phases of the sixteenth-century Reformation;
- Study of Baptists, led by dean of the seminary's School of Theology, Gregory A. Wills. He will cover Baptist origins, development, principles, leaders and current trends, May 9-July 25;

- Advanced exegesis in Genesis 1-11 taught by Stephen Dempster, author and professor of religious studies at Crandall University in Moncton New Brunswick, Canada, will focus on exposition, paying particular attention to the author's use of Hebrew literary devices to communicate the message of the book (Prerequisites: 20400 or advanced placement and 20440); and

In addition, two conference courses are available this summer: 9Marks Weekender, May 15-19 in Washington, D.C. at Capitol Hill Baptist Church, taught by Jonathan Leeman; and The Southern Baptist Convention course in Baltimore, Md., led by Wills, which is a study of the Southern Baptist Convention and its decision-making processes through participation in the annual meeting

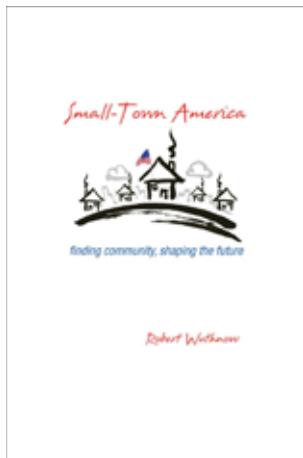
of the Southern Baptist Convention. Students will attend the pre-convention sessions as well as sessions of the convention, discussion and evaluation sessions both during the convention and in regularly scheduled class discussions, June 9-11.

The seminary will offer students who take online courses a discounted course fee, starting with the first class at \$250, the second class is half off at \$125 and the third class and continuing the registration fee is waived. Master's students who take six or more on-campus credit hours will receive a \$150 Southern grant at the end of the billing for the summer term.

For more information about summer courses, contact the admissions office at (502) 897-4200 or email admissions@sbts.edu. Students can apply for classes at sbts.edu/apply.



Book Reviews



(Princeton University Press 2013, \$35)

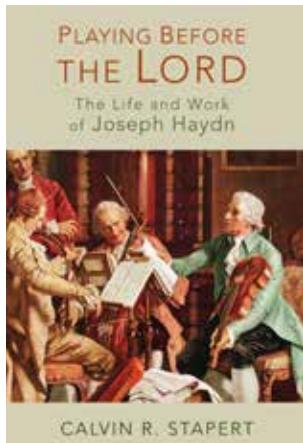
Small-Town America: Finding Community, Shaping the Future

Robert Wuthnow Review by Matt Damico

The forces of urbanization appear unstoppable, and yet 30 million Americans still live in America's 14,000 towns that are "not part of an urbanized area" and have fewer than 25,000 people.

Wuthnow investigates "what it means to the residents of America's small towns to live there," looking at how these residents "find community, what it means to them, and why it is important." Wuthnow's research is thorough, having interviewed more than 700 small-town residents across the country over a five-year span. The book's chapters look at how small-town residents view different angles of life, such as work, identity, religion, morality and politics.

Small-Town America is a fascinating read with diverse insights that could be of particular value for those hoping to minister in one of America's small towns.



(Eerdmans 2014, \$24)

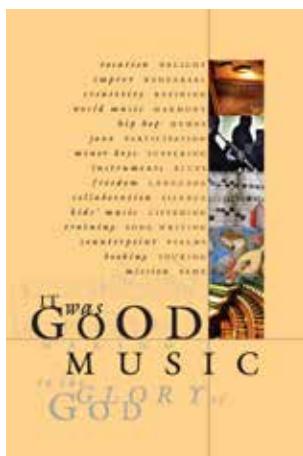
Playing Before the Lord: The Life and Work of Joseph Haydn

Calvin R. Stapert Review by Matt Damico

Calvin R. Stapert's recent *Playing Before the Lord: The Life and Work of Joseph Haydn* is both a guide to Haydn's life and a "listener's guide" to the Austrian composer's music.

Haydn, who the author claims was "by all accounts a devout Christian," lived in such a time that the people and ideas with which he interacted make the book a rewarding historical read. Haydn is known as the "father of the symphony," was a friend of Mozart, a teacher of Beethoven, an opponent to some of the Enlightenment's influences and was revered in his own lifetime.

While Stapert's book can be somewhat technical (he includes a glossary of musical terms for aid), its tale of an unusually stable and joyful genius is well worthwhile.



(Square Halo Books 2013, \$24.99)

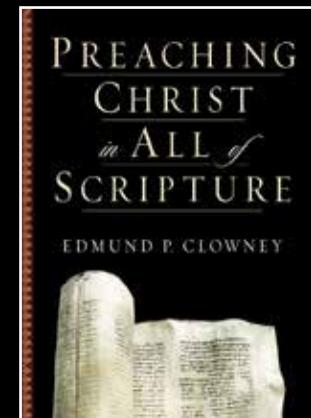
It Was Good: Making Music to the Glory of God

Ned Bustard, ed. Review by Matt Damico

From Jubal to Heman, from the hymn at the Last Supper to the songs Jesus' disciples continue to sing to one another and to the Lord, to the new song that all the redeemed will sing in Revelation 5, music and singing are all over the Bible.

Music is also the subject of this new book, which features 31 chapters addressing subjects like creativity, practice, songwriting, counterpoint, suffering, jazz, truth, modern hymns and fame. The book's contributors include Sandra McCracken, Doug Plank, William Edgar, Shai Linne, Keith Getty and Stephen J. Nichols, with many others.

The book is "about the amazing gift of music," and, given its breadth of topics and applicability to church music, offers much to readers hoping to think more carefully about how to create music and art to the glory of God.



Preaching Christ in All of Scripture

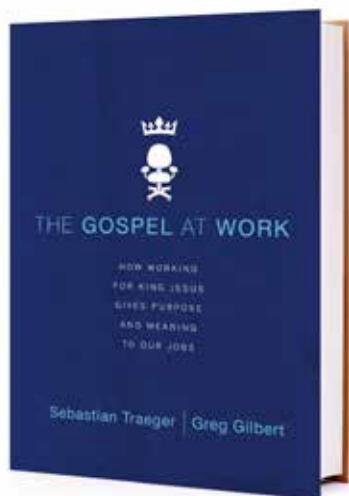
by Edmund Clowney
(Crossway 2003, \$18.99)

"When I earned my M.Div. in the early 1990s, the only interpretative approaches mentioned in preaching class were Walter Kaiser's method — which was identified as 'expository' — and story-telling approaches in which the goal was to evoke an experiential response by causing hearers to identify with characters in the text. As a result, my preaching of the Old Testament tended to be Christless and moralistic. This text showed me a better approach to preaching the whole canon of Scripture."

Timothy Paul Jones

C. Edwin Gheens professor of Christian family ministry and associate vice president for online learning





The Gospel at Work: How Working for King Jesus Gives Purpose and Meaning to Our Jobs

Sebastian Traeger and Greg Gilbert
Review by RuthAnne Irvin

When Christians go to work, they need to work well for the Lord, not themselves. In their new book, *The Gospel at Work: How Working for King Jesus Gives Purpose and Meaning to Our Jobs*, Sebastian Traeger and Greg Gilbert write to Christians about God's purpose and plan for Christians in the

workplace. Whether a Christian digs ditches or stands behind a pulpit three times a week, the call is to faithfulness to Jesus, which works itself out in the nine-to-five, according to the authors.

"Remembering that we are disciples of Jesus above all and that we work for him in everything we do helps us to be faithful and fruitful in all of the responsibilities he has given us, not just some of them," they write.

The book's 10 chapters — each featuring discussion questions for further study — cover the idolatry of work, the idleness in work, the gospel in the workplace,

God's purposes in work, how to choose a job, how to balance family, church and work, if ministry is more important than a secular job and how God intends for his people to work. The authors conclude the book with a definition of success, saying "success is defined as faithfulness — doing whatever we do with sincerity of heart because we know the King is watching."

Anyone who works, including ministers, professors, mothers or bankers, will benefit from Traeger and Gilbert's careful and biblical approach to the work God sovereignly assigns each of his children. (Zondervan 2014, \$16.99)

PROOF: Finding Freedom Through the Intoxicating Joy of Irresistible Grace

Daniel Montgomery
and Timothy Paul Jones
Review by Matt Damico

A couple of years ago, violinist Joshua Bell showed up at a metro station in Washington, D.C., took out his violin and started to play. The casually dressed violinist played as hundreds of people walked by, unfazed by the music. What the passersby didn't realize is that Bell is an internationally acclaimed

At first glance, the reader may assume the purpose of the book is to explore God's grace from multiple angles. That much is true, as "The purpose of *PROOF* is to be an alarm clock that awakens you from the delusion that your destiny depends on you and frees you to discover the intoxicating joy of God's wild and free grace," they write.

What takes longer to realize, though, is that the authors are attempting much more.

The book's title, *PROOF*, is an acronym — planned grace, resurrecting grace, outrageous grace, overcoming grace and forever grace — "that summarizes five key

"find the title 'Calvinist' distasteful and ... would prefer to lose the TULIP completely." Thus, part of the purpose of *PROOF* is to point readers away from a focus on Calvinism as a system and "toward the gospel of God's grace."

To that end, Montgomery and Jones dedicate a chapter to each point of their acronym, driving home the truth that "God saves us single-handedly," from the "planned grace" of eternity past to the "forever grace" that preserves to the end. Understanding this should cause readers "to stagger at the sheer strength of God's love."

Each chapter begins with an illustration. For example, the chapter "Resurrecting Grace" begins with an explanation of the recent fascination with zombies, which provides an apt analogy for unregenerate humanity. Both zombies and those dead in sin "have neither the capacity nor the desire to trade their death for life." Montgomery and Jones then walk through the beginning of Ephesians 2, tracing the drama of conversion as God makes dead sinners alive in Christ — granting resurrecting grace.

The chapter ends with Scripture verses, song lyrics and a summary of the chapter's contents as material for meditation. The chapter also features excursions on topics like the city of Ephesus and the doctrine of human nature. These bonuses are typical of each chapter.

PROOF is anecdotal and accessible to most readers, with a number of theological asides throughout the book, appendices that address different theological issues and pages of endnotes to appeal to the more theologically minded reader.

Most evangelical Christians likely feel well-versed with the notion of God's grace, but there is always a need to re-assess where notions of legalism have taken root. *PROOF* will help provide such an assessment, and with a wide enough readership, could do much more. (Zondervan 2014, \$16.99)

Montgomery and Jones dedicate a chapter to each point of their acronym, driving home the truth that "God saves us single-handedly," from the "planned grace" of eternity past to the "forever grace" that preserves to the end. Understanding this should cause readers "to stagger at the sheer strength of God's love."

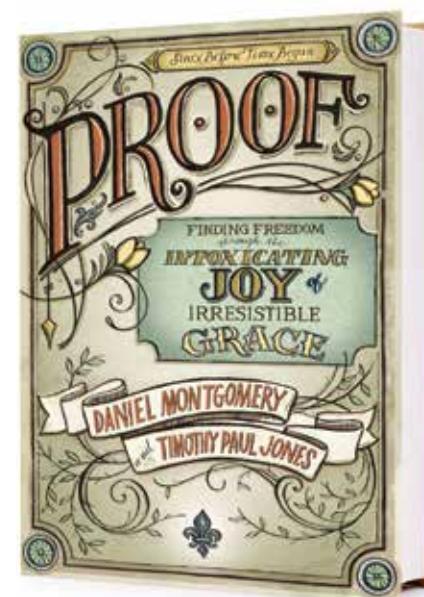
violinist who fills concert halls around the world. Put him in a subway station, though, and people are slow to recognize what they hear.

Reading *PROOF: Finding Freedom Through the Intoxicating Joy of Irresistible Grace* by Daniel Montgomery and Timothy Paul Jones is a similar experience.

facets of God's amazing grace."

But the authors also propose their acronym to replace another well-known, five-point, acronym commonly identified with a certain Genevan reformer.

While the authors "agree wholeheartedly" with the teachings of Dort, they





Grace that is greater than all our sin *PROOF* EXPLAINS THE GRACE OF GOD FROM FIRST TO LAST

By Matt Damico

*EDITOR'S NOTE: In what follows, Timothy Paul Jones, C. Edwin Gheens Professor of Christian Family Ministry and associate vice president for online learning at Southern Seminary, discusses his new book — co-written with Sojourn Community Church pastor Daniel Montgomery — *PROOF*, with Towers book review editor Matt Damico. A brief review of the book appears on page 9.*

MD: So, proof of what?

TPJ: The focus of *PROOF* is the unassailable proof of grace that God has provided through the cross of Jesus Christ. In Jesus Christ, all that God's justice demands has already been delivered, and nothing remains for us to do to earn God's favor. To make this point about God's grace, we unpack a simple acronym throughout the book: planned grace, resurrecting grace, outrageous grace, overcoming grace and forever grace.

MD: What was your aim in writing the book?

TPJ: The point of this book is to provide people with a fresh reminder that our salvation doesn't depend on us and to present this reminder in a way that highlights the beauty of God's plan and the joy of sharing this good news with others. In his book *Killing Calvinism*, Greg Dutcher notes that "Reformed theology is not an end in itself; it's a window to the awe-inspiring universe of God's truth, filled with glory, beauty and grace." That attitude and approach to Reformed theology is what we wanted to exemplify throughout this book.

Geerhardus Vos says something to the effect that God's work of grace in the life of a sinner is meant to be a mirror that reflects God's glory to the world. Sometimes, presentations of Reformed theology express all the right facts about how God's grace works, but they miss the grandeur and joy that God intends to display through the workings of his grace.

MD: For whom did you write *PROOF*?

TPJ: Although I certainly hope that professors and seminary-trained pastors read the book, we didn't aim this book at scholars and specialists. As I wrote portions of this book, I thought often of my father — a small-church pastor who read voraciously but who never had the opportunity to attend high school, college or seminary — and I asked myself, "Would this have made sense to him?"

MD: How does your acronym relate to TULIP? Are you replacing it?

TPJ: Well, it's somewhat unfortunate that, if someone has heard of Reformed soteriology, it's typically been described to them in terms of "five points of Calvinism" and summarized using a flower from the land of windmills and wooden shoes.

I suspect that John Calvin would have deplored

Christ has already delivered everything that God's justice demands. Freedom and joy come when we simultaneously rest completely in Christ and recognize this rest in Christ as a foundation for our active pursuit of holiness. Grace not only liberates us from the demands of the law but also frees us and enables us to pursue holiness.

the thought that any theological system might bear his name. Calvin didn't even want his name to appear on his own tombstone! His desire was to be buried in an unmarked grave alongside the common citizens of Geneva. And, of course, the "five points" didn't emerge until the Synod of Dort in 1619 summarized their soteriology in five doctrinal headings, more than a half-century after Calvin's death. That's not to say that Calvin wouldn't have assented to the five points — I think he would have — but the representatives of the Reformed churches at the Synod of Dort arrived at these five points through vigorous discussions with one another and rigorous exegesis of Scripture, not because of anything John Calvin said or did.

As far as I have been able to find at this point — and I'm certainly open to correction on this if anyone finds something earlier — the TULIP acronym itself didn't emerge until the early twentieth century, although all of the individual phrases used in the TULIP can be found in the nineteenth century or earlier. Phillip Schaff, in an article from the 1890s, specifically referenced all five, using all of the now-familiar terms.

We believe that *PROOF* makes the same points as TULIP in a way that's more memorable and truer to the proceedings of the Synod of Dort. "Planned grace" is analogous to limited atonement, "outrageous grace" points to total depravity, "outrageous grace" goes with unconditional election, "overcoming grace" is the term that Timothy George has suggested in place of irresistible grace and "forever grace" is the same as perseverance of the saints.

MD: What keeps people from discovering and living in, as you write, "the intoxicating joy of God's wild and free grace"? What's the solution?

TPJ: Martin Luther once pointed out that humanity after the fall is no longer able to imagine or to conceive any way to be made right with God other than works. That's why it's crucial that we return again and again to an emphasis on grace alone. If we pull back from a consistent proclamation and explanation of grace, the people in our churches tend to take one of two wrong turns in their Christian faith: Some confuse grace with divine approval and see grace as

God's acceptance of whatever they do or desire to make them happy; the result of this wrong turn is a diluted sentimentalism that downplays holiness and never calls for transformation. Others begin to see grace as the starting-point for their salvation but then become convinced that it's up to their efforts to maintain God's favor; this wrong turn leads toward legalism or simply to exhaustion and frustration, with people forgetting that Christ has already delivered everything that God's justice demands. Freedom and joy come when we simultaneously rest completely in Christ and recognize this rest in Christ as a foundation for our active pursuit of holiness. Grace not only liberates us from the demands of the law but also frees us and enables us to pursue holiness.

Excerpts from *PROOF*

EDITOR'S NOTE: The following excerpts come from a review copy of the book, and may not reflect the final version.

From the chapter, "Planned Grace"

Long before he created the world, God had already mapped out his people's salvation from beginning to end.

But it wasn't only a plan for salvation that God mapped out in eternity past! According to Paul's letter to the Ephesians, God "works out everything" however he pleases (Ephesians 1:11; see also Psalms 115:3; 135:6). Sovereignty is essential to God's nature. God cannot relinquish his sovereignty over human history any more than God can commit suicide. That's why he's able to promise his people that he will make "everything beautiful" at precisely the right time (Ecclesiastes 3:11; see also Romans 8:28 – 29). His purposes are so secure that they can never be thwarted (Psalm 33:11; Isaiah 14:27). His mapping of history is so meticulous that he can declare "from the beginning ... what is still to come" (Isaiah 46:10).

From the chapter, "Resurrecting Grace"

We are living likenesses of God, but we are blinded to the life-giving beauty of the gospel (Genesis 1:26 – 28; 2 Corinthians 4:4). We are "fearfully and wonderfully

made" (Psalm 139:14), but we are spiritual zombies from the moment we're conceived (Psalm 51:5). "We are all sinners, not only from our birth, but before," medieval theologian John Wycliffe observed, "so that we cannot so much as think a good thought" (see Genesis 6:5; 8:21).

From the chapter, "Outrageous Grace"

Outrageous grace does not back away from the truth that the law tells — that God demands obedience and his standard is high. What grace declares is that God's standard is nothing less than perfect holiness, that you were born shattered and short of the standard, but that the Son has met the standard once and for all. The God of all grace has invaded human history in the flesh of Jesus Christ, and he has trumped and trampled the treadmill of trying to earn favor by keeping the rules (Hebrews 10:1 – 18). The bill has been paid in advance, and God's disposition toward you no longer hangs on the thread of your performance.

From the chapter, "Overcoming Grace"

One of the most common contemporary depictions of our salvation portrays a chasm of sin between God and humanity that's bridged by the cross of Jesus. And, up to a point, this is a helpful and appropriate image. The problem with this picture is that it sometimes leaves humanity on one side of the chasm and God on the other. There, on his end of the bridge, God waits for sinners to find their own way across. He beckons us and begs us, but he never crosses the bridge himself. Well-meaning Christian teachers make this same point in different words when they claim that "God is a gentleman, and he waits for people to come to him."

But that's not even close to how the Scriptures describe God's saving work.

The God of the Scriptures is no debonair gentleman who waves to us from the opposite side of a chasm, hoping we will find it in our hearts to respond. In Jesus Christ, God himself crossed the chasm between himself and humanity (John 1:14; 12:27). He came as a righteous shepherd who sacrifices his life to snatch his sheep from the jaws of the beast (Ezekiel 34:10; Matthew 18:12 – 14; John 10:11 – 15).

From the chapter, "Forever Grace"

God's grace isn't just his pardon for your sin; it's his power at work in your powerless life. And that's why grace isn't opposed to working *out* our salvation; grace is opposed to working *for* our salvation.

Perseverance isn't about performance that earns God's favor; it's about putting in effort to bring to fulfillment what God has already accomplished and guaranteed.

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AN UPDATE ON THE MULLINS COMPLEX

By RuthAnne Irvin

The new seasons bring a fresh change in weather and atmosphere, and for Southern Seminary, the new season brings more changes to the heart of its campus. While the temperatures rise, the historic Mullins Complex rids itself of the old and replaces it with the new.

Two years ago, Southern Seminary's trustees approved a master plan that will, among other projects, restore areas of campus that need renovation — many of Southern Seminary's brick-with-white-trim buildings have not received updates since the seminary relocated from its downtown location to its present campus in 1926.

Today, as part of the plan, the Mullins Complex — the soon-to-be home of Boyce College — is under significant construction. And while work crews have been busy since December, many people on campus have seen little of what's going on in Mullins. So, for those who want to know, here's your update.





1954



Mid 1920s



1930s

Mullins through the years

Southern Seminary's Mullins Complex not only houses students, but holds many stories. And, over the years, there has been little update to the buildings. These photos tell a small portion of Mullins' story through the years and look forward to the new renovations coming in fall 2014.

1954: Students celebrate the opening of a newly renovated Mullins Hall lounge; **Mid 1920s:** Southern Seminary's fourth president, E.Y. Mullins, addresses the seminary community at the construction site of its present-day campus; **1957:** A view into a Mullins dorm room; and **1930s:** Students gather and fellowship in the renovated Mullins lounge.

Mullins moving forward

December 2013: The exterior of Mullins during the demolition process;

February 2014: The beginnings of the new community area in the Mullins Complex;

March 2014: Workers installed framing for the walls of the renovated Mullins;

April 2014: Work began on the areas surrounding the Mullins Complex, including the sidewalks, patio areas and other outside features; and

Fall 2014: Workers will complete the construction and students can move into a fully renovated and updated Mullins Complex (artist rendering).



December 2013



Fall 2014



March 2014



February 2014



Renovation by the numbers

Approximately
100 miles
of electrical wire



500
dumpster loads
of demolition
material



Enough debris to cover
the Seminary Lawn

5 feet deep

360,000
square feet of
drywall used



500
windows
replaced



2,500
gallons of paint



Fall 2014

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A look at Fuller Hall through the years

By Adam Winters

During the past year, Fuller Hall welcomed Southern Seminary and Boyce College students waiting upon renovations of the 88-year-old Mullins Complex. Originally conceived by the seminary's sixth president Ellis Adams Fuller as an affordable campus housing option for students with families, Fuller Hall has hosted thousands of residents for longer than 60 years. This month's History Highlight remembers Fuller Hall's proud history of housing generations of students through a sampling of images from the seminary's Archives & Special Collections, located on the second floor of the James P. Boyce Centennial Library.



Forty-five years serving students

SOUTHERN STORY: MARTHA POWELL

By Hayley Schoeppler

Do you have the Bach-Gesellschaft?" was the first question she faced, on her very first day working at Southern Seminary.

With her supervisor standing by, Martha Powell — recently recognized for her 45 years of service at Southern Seminary's James P. Boyce Centennial Library — answered the student's query.

Yes, the library did have the Bach-Gesellschaft. Powell started to fetch this collection of Johann Sebastian Bach's complete work from the shelf. Before she could, the student stopped her, asking that Powell merely point



it out. Powell obliged, and "the fact that I knew where to find Bach-Gesellschaft impressed my new boss."

Born and raised in Sheridan, Wyo., Powell showed an early love and aptitude for music. By age nine, she played piano accompaniment in Sunday school. At 13, she began playing the organ for Sunday services.

Since then, Powell has "served the Lord by playing the piano and organ for nearly 70 years at eight different churches." And this September will mark Powell's 30th year as church pianist and organist at the Baptist Tabernacle in Louisville, Ky.

Raised in a Christian family, Powell became a Christian at age nine during a revival meeting. She remembers "going down the aisle on two adjacent nights ... the second night, the deacons asked me why I came forward again. I said, 'because you didn't write down my name the first time.' They said, 'we don't have to write down your name; we know you.'"

The first in her family to attend college, Powell received a scholarship to the University of Wyoming. During orientation, someone from the school asked about her major.

"No one in my family had gone to college, so I was unaware that I needed a major. I replied that I didn't know, so he asked, 'What are you good at?' I said, 'I play the piano.' He said 'Okay, you will be a music major, so you go to the music hall to register.'"

Naturally, Powell answered "music," but she also loved numbers — a love inherited from two parents who were bankers. As a result, she double-majored in music and math, with a minor in French. Following graduation, Powell moved to New York to pursue a graduate degree at Eastman School of Music. After receiving her master's degree, she taught music in New York and in Montana.

After three years of teaching, Powell decided to attend library school at Rutgers University in New Brunswick, N.J. Her interest in library sciences sparked when a colleague mentioned that he "found the position of librarian very rewarding."

In the spring of 1969, Powell began searching for a job in library services that would also utilize her musical experience. She wrote to 36 Christian schools with music programs, inquiring about a position. Of the schools, 12 responded, including Wheaton College, Union University and Southern Seminary in Louisville, Ky.

While visiting Louisville, Powell's first impression was

favorable: "Southern ... was beautiful. The campus was so green. Coming from Wyoming, which is a little on the dry side, the campus was just gorgeous," she said.

Initially, she said, the music faculty wasn't "quite sure" about her since her degrees are music performance and music history rather than music education." But, following her interview, their uncertainty vanished, and the Powell got the job of musical librarian, contingent upon the completion of her library science degree at Rutgers. Despite offers from Wheaton College and Union University, Powell said she chose Southern Seminary due to the opportunities it provided for "interaction with the students."

In her 45 years at the Boyce library, Powell has covered multiple responsibilities.

"The first 26 years of my employment were as music librarian, and involved the dual roles of public services and cataloging services, plus teaching one course in music bibliography; whereas the next 11 years was in cataloging and the last eight years have been cataloging and ordering materials," she said.

"The main reason I have worked for 45 years is because there has always been a large project on the horizon," she said. And Powell is quick to credit her staff for the success of these projects.

"Of course, I didn't do it. The people I was supervising did it, so they deserve all the credit. I wrote the instructions."

Powell recalled numerous students, faculty and fellow staff, both past and present, by name. Her love for students is what drew Powell to Southern in the first place, and her desire then and now is to interact with people, not, as she said, "sitting completely behind the scenes doing cataloging."

Powell considers the most difficult part of her position saying goodbye to employees she has known for years, she said.

"I have had such loyal, knowledgeable and hard-working employees over the years and admire them so much, it is hard to lose them; but I know they are going on to fulfill why they came to the seminary."

Reflecting upon her 45 years, Powell points to the root of her enjoyment.

"It's helping people when they really need the help, no matter how small the assistance is, which makes working the library worthwhile."

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



Seen at Southern

Louisville Ky.'s annual Thunder Over Louisville fireworks and air show featured the United States Navy's flight demonstration squadron, the Blue Angels, which made an appearance over Southern Seminary's campus the week before the firework show. Staff photographer Emil Handke captured the planes as they practiced their routine over the city.





T4G encourages evangelism

A (PARTLY) GRAPHICAL SURVEY OF THE 2014 CONFERENCE

By Aaron Cline Hanbury, James A. Smith Sr. and RuthAnne Irvin

R. Albert Mohler Jr. argued that the exclusivity of the gospel is not an apologetic burden, but rather life-giving good news, during a general session at the 2014 Together for the Gospel conference, April 8-10.

Mohler, who is president of The Southern Baptist Theological Seminary, called his sermon “The Open Door is the Only Door: The Singularity of Christ and the Integrity of the Gospel.”

“We come to celebrate and declare the great fact that we are unashamed of the gospel and to point to Christ as the door of salvation and to pray, with the apostle Paul, for an open door for the proclamation of the gospel,” he said.

“But we are also here to confess together that the open door is the only door.”

Preaching from John 14:1-7, Mohler described Jesus’ statement that he is “the way, and the truth, and the life. No one comes to the Father except through [him]” as an “unavoidable claim of exclusivity.”

In addition to nine general sessions — with Mark Dever and Ligon Duncan, who co-founded T4G along with Mohler, and featured speakers Thabiti Anyabwile, Matt Chandler, Kevin DeYoung, John MacArthur, John Piper and David Platt — the conference also held several plenary panel discussions.

A panel about the issue of homosexuality included Mohler, joined by Russell D. Moore, president of the Southern Baptist Ethics and Religious Liberty Commission and a distinguished faculty member at Southern Seminary,

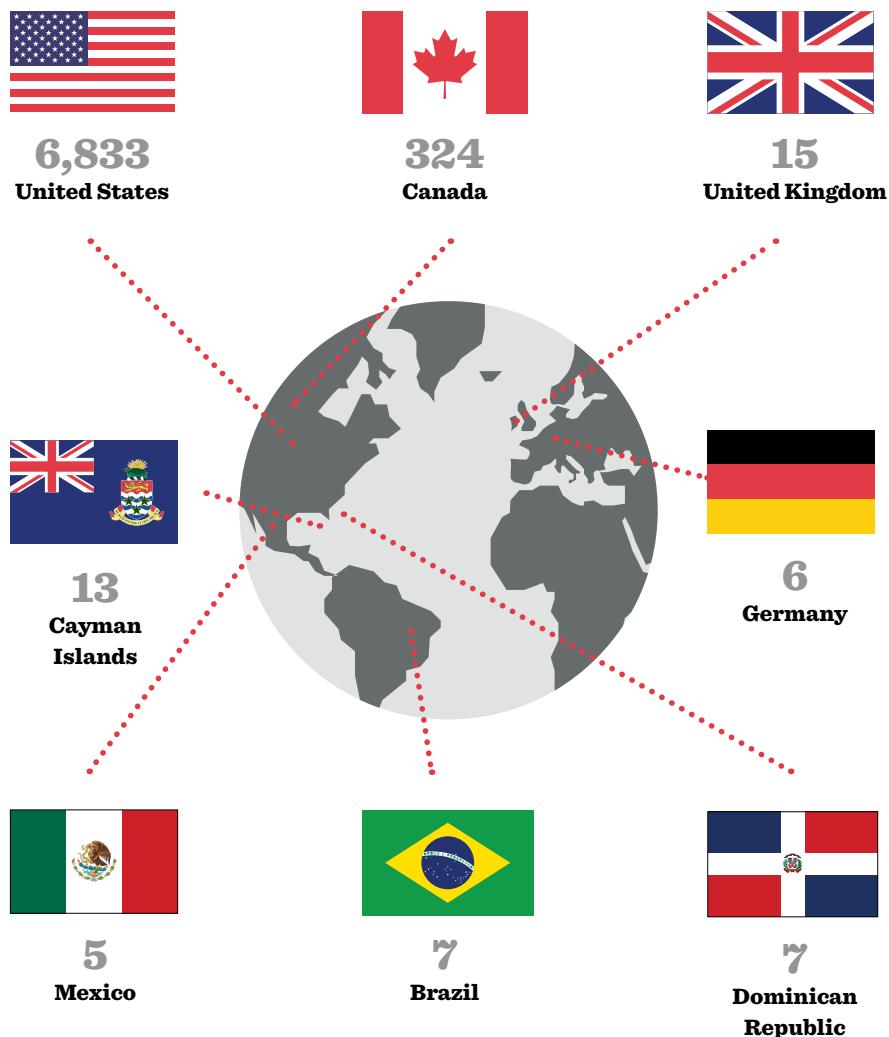
and Sam Allberry, a pastor at St. Mary’s Church in Maidenhead, U.K.

Two Southern Seminary leaders gave breakout sessions during the three-day conference, including Mohler and Owen Strachan, assistant professor of Christian theology and church history at Boyce College.

In conjunction to his breakout session, Strachan taught one of two academic courses offered by the seminary, each giving the 166 students who participated an opportunity to earn transferable credit for either the graduate or undergraduate level. Strachan taught “The Pastor in the Public Square” course, and Adam W. Greenway, dean of the Billy Graham School of Missions, Evangelism and Ministry, taught “A Theology of Evangelism.”

T4G Attendance by country

29 Countries in attendance

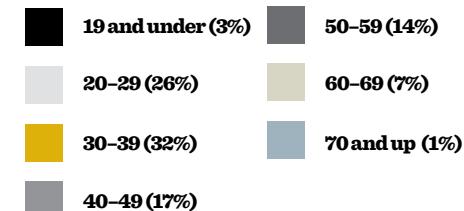
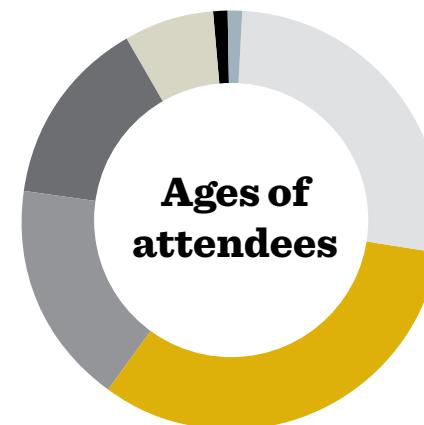
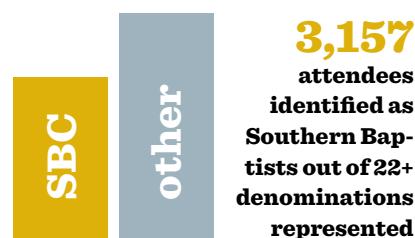


The biennial conference for pastors and church leaders brought together more than 7,500 men and women from all 50 states and 29 different countries. More than 60 percent of those in attendance were younger than 40 years old.



“We come to celebrate and declare the great fact that we are unashamed of the gospel and to point to Christ as the door of salvation.”

— R. Albert Mohler Jr.



“You can’t cleave the gospel and ethics; the gospel creates ethics. Preaching can bring ethics to bear on all of life.”

— Owen Strachan

Announcements

Seminary Wives Institute

Registration for Seminary Wives Institute fall courses is now open for both returning and new students. Course descriptions as well as a list of courses through 2017 are available www.sbts.edu/women/seminary-wives-institute. Courses routinely fill up, so SWI encourages students to register as soon as they are able. After August 1, a child care request form will be posted on the SWI Web page. 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 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, 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 34. 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. Donna Chancellor. For more information, call Mrs. Gentry locally at 423-8255.

SUNDAY	MONDAY	TUESDAY
4	5 SBTS final exams Boyce summer term begins Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon	6 Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon
11	12 Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon	13 Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon
18	19	20
Israel and Jordan Expedition	Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon	Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon
25	26 Memorial Day	27
	Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon	Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon

MAY 2014

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 SBTS spring classes end Boyce final exams	2	3
	Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon	The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon; 3 - 6 p.m.	
7	8	9 Boyce graduation	10
Body Blitz; Mommy and Me; Zumba; The Core Foundry (Co-ed) Childcare 9 a.m. - noon	Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon	The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon	
14	15	16 SBTS graduation	17 South Asia mission trip
Body Blitz; Mommy and Me; Zumba; The Core Foundry (co-ed) Childcare 9 a.m. - noon	Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon	The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon	
21	22	23	24
	Alumni Academy: Jesus or Nothing		
Body Blitz; Mommy and Me; Zumba; The Core Foundry (co-ed) Childcare 9 a.m. - noon	Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon	The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon	
28	29	30	31
Body Blitz; Mommy and Me; Zumba; The Core Foundry (co-ed) Childcare 9 a.m. - noon			

Towers

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3

Questions

WITH

Sean McDowell

Teacher, speaker and author
La Mirada, Calif.



-1-

What's old about the "new" atheists?

The title "new atheists" has less to do with the content of their arguments than the way in which they argue. The "old" atheists were not very good at PR. But these new atheists are much more engaging, likable and savvy. Former atheists seemed really to grasp the significance belief in God made. For instance, Camus said that if God does not exist then the question is whether or not we will commit suicide. The newer atheists think we can get rid of God and the world will be a better place. They either ignore or simply do not understand how momentous the existence of God is for all of life.

-2-

How significant is the desire to justify sexual choices in shaping the worldview of Millennials?

I am not sure how unique it is to this generation. Humans have always had the desire to justify their choices, especially sexual choices. But younger Christians often find themselves in a bind between what their theological traditions say (e.g., sex is between one man and one woman in marriage) and the lifestyles of their friends. Many today hold traditional views in theory, but will abandon them when it comes to loyalty to a friend. This is why we must teach a biblical worldview more intentionally, practically and compassionately than ever before. When we do not, kids often leave the church and sometimes even their faith.

-3-

What does your ideal Saturday morning look like?

Sleep in. Go on a run with my wife. Make breakfast together as a family (preferably pancakes). Either go to the park with my family or go to one of my kid's sports games.