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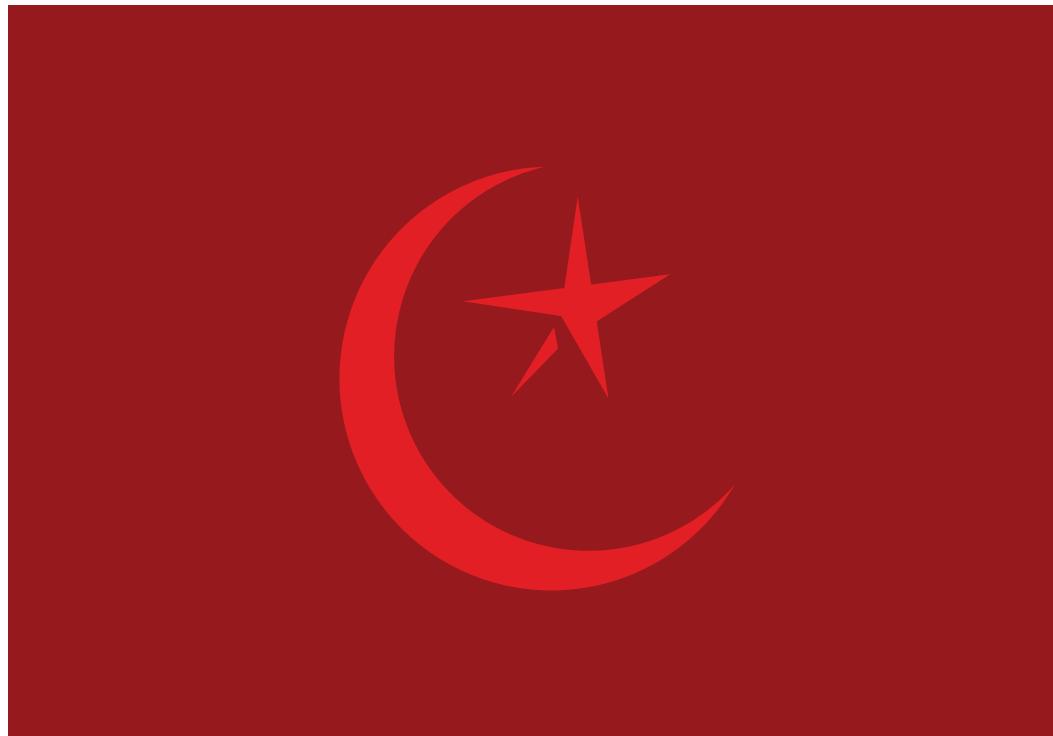
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## 13 Is this the end?

The rising threat of ISIS and other Islamic terrorist groups poses great questions about the end times. How should Christians respond to the quest for a global Islam?



**From the editor:**

I'll be honest: when I first planned this issue, it was going to focus primarily on eschatological issues like views on the millennium and interpreting apocalyptic lit-

erature. But as I looked at the challenges facing us today, nothing seems more important than the Christian understanding of Islam.

I first wrote about ISIS in July 2014 for Southern News, a few days after the group's leader Abu Bakr al-Baghdadi announced the establishment of a caliphate. At the time, I don't think I had ever heard of ISIS or knew what a caliphate was. But writing the story was a crash course in Islamic history and theology, and it offered me an informed per-

spective on current events.

Learning about Islam has burdened my heart for Muslims in our community, like the imam I interviewed for this month's feature article. I urge you to take advantage of the resources provided through the seminary's Jenkins Center for the Christian Understanding of Islam. Remember that your Muslim neighbors are not your enemies, but they are in need of a Savior to forgive their sins and bring them into relationship with a loving God.

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**Moore delivers  
Gheens Lectures**

ERLC's Russell Moore lectured on America's cultural climate change and its implications on the church's future.

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**Martin on the land  
of promise**

SBTS and Boyce professor Oren Martin discusses the Promised Land theme in biblical theology.

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**John Broadus and  
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Surviving copies of a Revelation syllabus indicate how seminary co-founder John Broadus interpreted apocalyptic literature.

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**The singing theologian**

Boyce College professor Barry Joslin lives out his motto, "Theology unto doxology."

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**3 Questions with  
Mike Huckabee**

The former Arkansas governor and Southern Baptist minister talks about the possibility of running for president (again) and offers advice for today's seminary students.

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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.

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# Newslog

## Christ crucified better than civil religion, Moore says at Southern Seminary chapel

By Charissa Crotts

God's call to repentance in 2 Chronicles 7:14 is a summons to follow Christ, not an affirmation of vague, patriotic moralism, Russell Moore said in a March 19 chapel message at Southern Seminary.

"God and country is much, much easier than Christ and him crucified," said Moore, president of the Ethics and Religious Liberty Commission. "This text does not point us to a bloodless civil religion. This text points us to the cross."

Moore called 2 Chronicles 7:14 the "John 3:16 of the American civil religion," noting, "We can be Americans best if we are not Americans first."

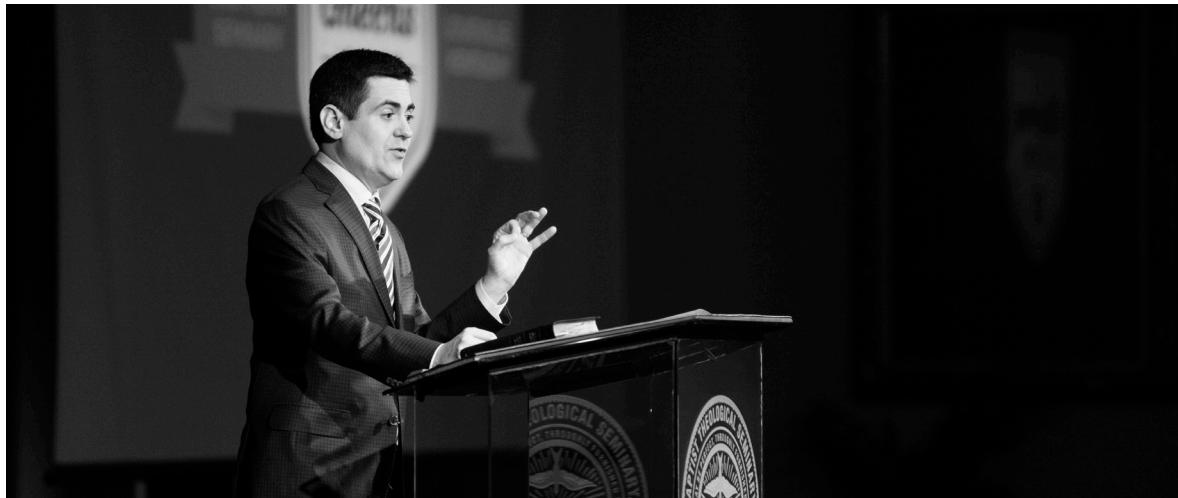
This verse reminded the Israelites following their exile that they were still God's chosen people, Moore said, and that Christians today cannot impact culture unless they too understand their identity as God's people. Moore lamented the use of 2 Chronicles 7:14 by some to advocate a national return to morality apart from commitment to Christ.

"This is not just a series of generic principles," Moore said. "God's relationship with the people of Israel is in order ... to bring from them the Christ who is the God over all."

The curses and promises of 2 Chronicles 7 were fulfilled in Christ, according to Moore. The healing of the land comes as Jesus rose from the dead and will create new heavens and a new earth. Because of the true gospel and their identity in Christ, Moore urged Christians not to fear the persecution that is coming.

"Let's crucify our civil religions and our discount-rate prosperity gospels and hear behind all of them the gentle lowing of golden calves, and let's instead define ourselves not by the generic god of American values — we do not serve that god. We serve the God of Abraham and of Isaac and of Jacob, God and Father of Jesus Christ. And the promises that he has made will outlast Mount Rushmore."

Audio and video of Moore's chapel message are available online at [sbts.edu/resources](http://sbts.edu/resources).



## In Gheens Lectures, Moore says minority status 'good news' for evangelicals

By Andrew J.W. Smith

Christians should celebrate their new relationship with American culture, knowing that the gospel will no longer conform them to culture but distinguish them from it, said Russell Moore, president of the Ethics and Religious Liberty Commission, during Southern Seminary's Gheens Lectures, March 18-19.

"Increasingly, the most basic affirmations of Christianity are themselves seeming strange and odd in American culture," Moore said. "This is actually good news for the advance of the kingdom, the future of the gospel and for your ministries in 21st-century America."

Moore, formerly dean of the School of Theology, delivered a series of three lectures titled "Onward Christian Strangers: The Gospel and the Public Square in Changing Times," focusing on particular issues relating to Christianity and culture.

In the past, a moral majority mindset contributed to some equating Christianity primarily with "moral values," he said. Much of Christianity is driven by nostalgia, but Christians should instead be driven by a yearning for the coming kingdom, Moore said.

Moore argued that the moral majority model of political engagement is a misunderstanding of religious liberty.

"If you're fencing the table around your political agenda but you're not fencing the table around the gospel, then the political agenda is your gospel," he said.

According to Moore, Christians need a fuller view of the church's "ambassadorial function," as it proclaims what the gospel looks like to the outside world. While churches often speak harshly about cultural issues outside the

church but not about the issues within the church, he said believers should recognize that faithful biblical teaching will not always be comfortable for their congregations.

As a solution, churches should recognize that they represent an eschatological reality. According to Moore, the church's ordinances and gifts signify the victory of its triumphant King Jesus, and its leaders represent the administration of his coming kingdom — leading through serving. The church's increasing distance from the cultural *zeitgeist* gives it the opportunity to simultaneously maintain distinctiveness and engagement, Moore said.

"It's not that the church is simply a counter culture," he said. "The church is an alternative outpost, but it is an outward-directed outpost."

Moore observed that the church's most significant contemporary challenge is engaging the culture while also being faithful to its mission. The truth is, Moore said, most issues, like abortion and pornography, are problems on both the societal and personal levels. Christians should build their cultural engagement upon the gospel message, but that does not mean they only focus on evangelism and discipleship.

"Personal regeneration is itself a reaffirmation of the dignity of the human person," he said. "If personal regeneration and atonement are understood ... you are going to have a different understanding of people, of what it means that God sent his church into the world for people."

Audio and video of the Gheens Lectures are available online at [sbts.edu/resources](http://sbts.edu/resources).

## Renown Conference encourages students to love their neighbors

By RuthAnne Irvin

Christians grow in love for their neighbors as they grow in grace and obedience toward God, Southern Seminary President R. Albert Mohler Jr. said to nearly 600 middle and high school students at Boyce College's Renown Youth Conference, March 13-14.

"Increasingly, by the power of the indwelling Holy Spirit, in obedience to Christ who has saved us, we then love the Lord with all our heart, soul, and mind," said Mohler, preaching from Matthew 22:34-40. "And we then — every day of our lives — as those who follow Christ, those who believe in him and have been saved from our sins, as those who are being conformed to the image of Christ, we love our neighbor as ourselves."

Rick Holland, pastor of Mission Road Bible Church in Village, Kansas, preached from 1 Peter 2:11-12, en-

couraging students not to underestimate the power of the threat within them: their lustful flesh. "You are your greatest threat," he said, referring to Christian growth and sanctification.

Dan DeWitt, dean of Boyce College, also led a general session, "Finding and Following Jesus in and through the Mess." He preached from Hebrews 12 and also reviewed Old Testament pillars of faith that Hebrews 11 records. Every biblical hero is flawed, he said, except one: Jesus.

The conference also featured seminary professors in breakout sessions about various worldview topics, aimed at helping students think critically about the world around them.

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



## 9Marks at SBTS discusses nature of the gospel

By Robert Chapman



Leading evangelicals discussed the nature and consequences of the gospel at the 9Marks at Southern conference, Feb. 27-28. The conference featured Mark Dever, founder of 9Marks and pastor of Capitol Hill Baptist Church, and R. Albert Mohler Jr., president of Southern Seminary.

"The integrity of our claim to love God is intended to be confirmed by our membership in the local church," said Dever in a session on the local church's role in proclaiming the gospel. "Lose the church, lose the gospel."

Dever encouraged pastors to guard carefully their

church's doctrine. "Liberal doctrine kills churches, and churches indistinct from the world will lose their hold on the gospel," he said.

Mohler preached on the ethics of ministry from 1 Thessalonians 2:1-13, demonstrating the necessity of boldness when preaching the gospel.

"Paul is bold to stand up in a public context or any private conversation and declare the gospel. He is ready to state it as a truth claim," he said.

Mohler said that preaching must not simply express the doctrines of Scripture but persuade people to come to Christ.

"Paul understands the sovereignty of God and the ministry of the Holy Spirit, he understands effectual calling, and he understands the necessity of preaching and declaring the Word of God with an aim to persuade," Mohler said.

The conference also featured messages from Trip Lee, a hip-hop artist and pastor in Atlanta, Georgia; Dave Gobbett, lead pastor of Highfields Church in Cardiff, Wales; Ligon Duncan, chancellor of Reformed Theological Seminary; and Ray Ortlund, lead pastor at Immanuel Church in Nashville, Tennessee.

Audio and video from 9Marks sessions and panel discussions are available at [sbts.edu/resources](http://sbts.edu/resources).

## Record number of women attend 2015 SWI Seminar Saturday

By Charissa Crotts and Mackenzie Miller

More than 200 women gathered for Southern Seminary's annual Seminar Saturday for Seminary Wives Institute, March 14. Seminary wives participated in five one-hour seminars out of 11 offerings, taught by Southern Seminary faculty and their wives. Seminar topics included communication in marriage, parenting, home management, body image, and the sexual revolution in American culture.

This year's Seminar Saturday hosted 215 women — a record number for the event — from Kentucky and the surrounding area, including groups of more than 20 from Crossings Church and Mt. Vernon General Baptist Church in Illinois.

SWI classes are offered in two six-week terms in the fall semester and two in the spring semester. Mary Mohler, wife of R. Albert Mohler Jr., founded the program in 1997. Following a completion of 13 courses, Southern Seminary awards the women a Certificate of Ministry Studies through Boyce College.

More information about SWI is available at [sbts.edu/women](http://sbts.edu/women).

## Strachan lectures on morality of wealth in Commonweal lecture

By Charissa Crotts

Earning a large amount of money is not necessarily a moral problem for Christians but it can be, said Boyce professor Owen Strachan in a Feb. 25 lecture hosted by the Commonweal Project. From the examples of biblical figures like Abraham and Solomon, Strachan said the Bible has a category for people becoming wealthy from God's blessing and using that wealth for good.

"Money is a gift from God," Strachan said. "When consecrated to God it can be nothing less than an engine for spiritual good."

He also said Christians should follow the guidelines of 1 Timothy 6, in which Paul does not reproach rich Christians for being wealthy. Instead, he reminds them that the ultimate end of life is God's glory and instructs them to give generously. Strachan said tithing is a starting point, but Christians should give from hearts overflowing with joy. He also said they should not feel guilty for buying things they do not need. Enjoying God's common grace is good, as long as they live for God, not his gifts.

The Commonweal Project on Faith, Work, and Human Flourishing, funded by the Kern family, is an academic initiative at the seminary to foster a theology of work and economics.

## Churches essential in ministry to those with same-sex attraction, Allberry says in lecture

By RuthAnne Irvin

Jesus calls all people, including those with same-sex attraction, in the same way: to repent and believe, said British author and pastor Sam Allberry in a series of lectures hosted by Boyce College's Center for Gospel and Culture.

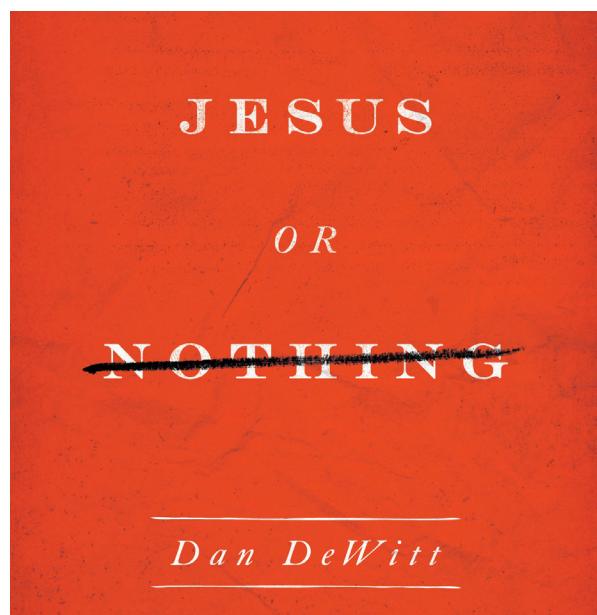
"Often, we treat homosexuality as if it's a kind of self-contained issue on its own, and we don't quite know what to do with it because we're not anchoring it in what the gospel tells all people to do," said Allberry. "Jesus says all of us need to repent and believe in the gospel."

According to Allberry, the Bible's prohibition of homosexuality should not be the first thing Christians talk about. Instead, he said, Christians need to treat homosexuality like other sins rather than treating homosexuality more seriously. The church needs to call all people to repentance and acknowledge that temptations may linger, but in Christ, Christians are new creations.

"The way we will most gain credibility is if people see those struggling with same-sex attraction in our churches flourishing far better than they would have in the gay community," he said.

Allberry is the author of *Is God Anti-Gay?* and associate pastor at St. Mary's Church in Maidenhead, United Kingdom.

Audio from Allberry's lectures is available at [sbts.edu/resources](http://sbts.edu/resources).



## Boyce dean named finalist for ECPA 'new author' book award

By Paul Baity

Boyce College Dean Dan DeWitt's recent book *Jesus or Nothing* was announced as a finalist in the "new author" category of the Evangelical Christian Publishers Association's Christian Book Award program on March 19.

*Jesus or Nothing*, in which DeWitt argues one must choose either Christianity or nihilism, was published in April 2014. Along with 36 other titles, it was selected as among the best Christian books of the year and chosen as a finalist in the category of "new author." Other books in the category include *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity* by Nabeel Qureshi and *Dispatches From the Front: Stories of Gospel Advance in the World* by Tim Keesee.

"I am thrilled and honored to be a finalist for such a prestigious award," DeWitt said. "I'm thankful for the opportunity to have published *Jesus or Nothing* with Crossway and I pray that the Lord uses it for his glory."

DeWitt is also the author of *The Owlings: A Worldview Novella*, published in November 2014, which introduces young readers to the Christian worldview through narrative.

The winner of the Christian Book Award in each category, as well as the Christian Book of the Year, will be announced on May 5 at the ECPA Awards Banquet in Nashville, Tennessee.



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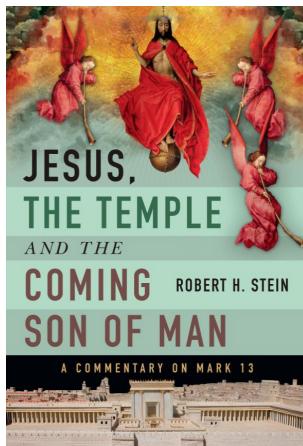
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# Book Reviews



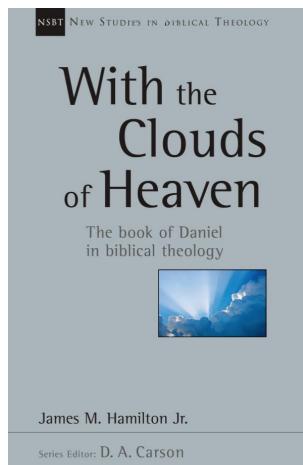
(IVP Academic 2014, \$18)

## **Jesus, the Temple and the Coming Son of Man**

Robert H. Stein Review by Andrew J.W. Smith

The Olivet Discourse in Mark 13 seemingly has as many interpretations as interpreters. In *Jesus, the Temple and the Coming Son of Man*, Robert H. Stein, retired professor of New Testament interpretation at Southern Seminary, ably guides readers through the complex hermeneutical and exegetical issues involved in Jesus' "Little Apocalypse" discourse.

Stein, who has also written a full commentary on the Gospel of Mark, argues that the first half of Mark 13 refers to the imminent destruction of the temple in Jerusalem, and the second half warns about the eschatological coming of the Son of Man, which will occur at a future unknown hour. His explanations for the more enigmatic details — like "the abomination of desolation" (13:14) and what Jesus means by "this generation will not pass away until all these things take place" (13:30) — are particularly helpful.



(InterVarsity Press 2014, \$25)

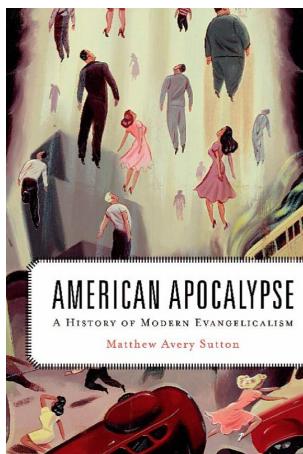
## **With the Clouds of Heaven: The Book of Daniel in Biblical Theology**

James M. Hamilton Jr. Review by RuthAnne Irvin

In his new book, *With the Clouds of Heaven: The Book of Daniel in Biblical Theology*, Southern Seminary professor James M. Hamilton Jr. examines the biblical theology of a book often studied more for its eschatological insight.

"Daniel presented his book as an installment in the larger story, a story that began in Eden, and his book carries that story all the way to its consummation at the end of days," Hamilton writes.

Hamilton begins with an overview of biblical theology, the canon of Scripture, and a chapter-by-chapter preview of Daniel. He reviews the salvation history and literary structure in Daniel. Writing in-depth about the four kingdoms, Hamilton connects them to the end of times in Revelation.



(Harvard 2014, \$35)

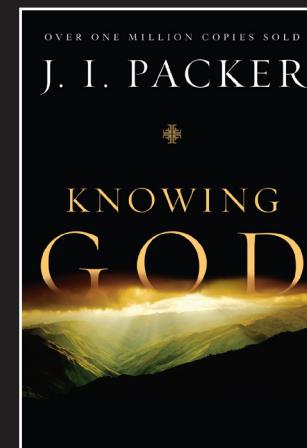
## **American Apocalypse: A History of Modern Evangelicalism**

Matthew Avery Sutton Review by Paul Baity

Fundamentalism in America is, for many, not a topic of history. Matthew Avery Sutton, however, writes in this book on the global, political, and cultural forces that gave rise to the brand of evangelicalism that dominated the United States for almost a century.

Sutton returns to primary sources to demonstrate how the horror of two World Wars, the pressure of theological liberalism, and the reigning spirit of nationalism shaped American Christianity and paved the way for the rapid advance of premillennial eschatology throughout American culture.

Sutton's well-researched account allows the words of his fundamentalist and modernist subjects to tell the story of American evangelicalism. From the genesis of the fundamentalist movement to modern debates on premillennialism, Sutton documents the growth of radical evangelicalism through the challenges of modernism and the Scopes Trial, and how the interdenominational movement took a nation by storm.



## **Knowing God**

J.I. Packer

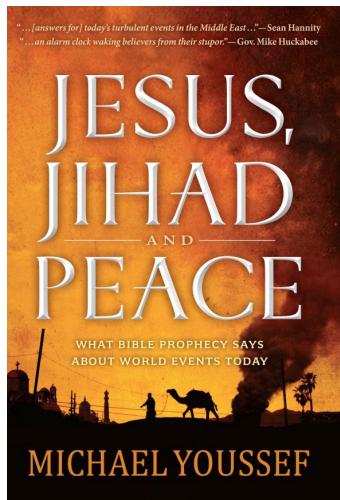
(InterVarsity Press 1973/1993, \$20)

*"It's a book that I go back to and read almost every year, for it reminds me that the wonderful privilege I have been graciously given is to know the great and glorious God and Savior. If we boast, may we boast in knowing and understanding him (Jer 9:23-24)."*

## **Oren R. Martin**

Assistant professor of Christian theology  
at Boyce College and Southern Seminary





(Worthy Publishing 2015, \$12)

**Jesus, Jihad and Peace: What Bible Prophecy Says About World Events Today**

Michael Youssef

Review by S. Craig Sanders

In *Jesus, Jihad and Peace*, Islamic scholar Michael Youssef explores the rising global tension between Islam and Christianity, demonstrating how God is displaying his eschatological purpose through current events.

“In a world that is crying out for peace, which will prevail: Jesus or jihad?” Youssef writes in the introduction. “Do recent global events reveal that we are living in the end times?”

Don’t let the subtitle mislead you — Youssef, who is founding pastor of The Church of The Apostles in Atlanta, insists the book is not “exploiting end-times mania.” Rather, Youssef examines the theology and origins of Islam to show how “militant Islam is the original and authentic Islam of the seventh century.”

While Youssef ventures into the geopolitical conflicts and the threat to Israel, he devotes most of his attention to the intersection of Islamic and Christian eschatology. Both “focus on a messianic Savior, an apocalyptic final war between good and evil, and a central role of the city of Jerusalem,” Youssef writes.

Youssef distinguishes between the basic beliefs of Islam and Christianity,

including the Christian belief in a “personal relationship with the God of the universe” and the free offer of God to sinners.

“Christianity is spread by attraction and conversion. Islam is spread by conquest and subjugation,” Youssef writes.

With the emergence of jihadist groups around the globe, Youssef’s book is both relevant and timeless. He observes the aims of militant Muslims “to conquer the world and eradicate all other religions,” while also providing insight into the centuries-old beliefs that motivate such groups.

Youssef’s prophetic voice and pastoral heart unite in this work to point to the divine peace found only in Jesus Christ.

**Bound for the Promised Land: The Land Promise in God’s Redemptive Plan**

Oren R. Martin

Review by Andrew J.W. Smith

In *Bound for the Promised Land*, Oren R. Martin, assistant professor of Christian theology at Boyce College and Southern Seminary, presents a biblical theology of God’s promise of land for his people.

Revised and condensed from Martin’s dissertation, the book is the most recent release in IVP’s “New Studies in Biblical Theology” series. While various studies have focused on the theme of land in the

about Scripture’s authority, theological continuity, and the need for a grammatical-historical method of interpretation with a view toward canonical fulfillment.

The land motif is crucial to understanding the redemptive plan of God, Martin says, as it is repeated throughout the entire biblical canon — introduced in Eden, stated explicitly in the Abrahamic Covenant, extending through the nation of Israel’s Promised Land, partially fulfilled in the coming of Christ and the apostolic teaching of the kingdom of God, and fully consummated in the new heavens and the new earth.

“The land promised to Abraham, which was inhabited and lost throughout Isra-

way for the coming of Jesus Christ, who wins a new creation for his people.”

Eden represented the inaugural place where God fellowshiped with his people, Martin writes, and functioned as a kingdom where God’s image-bearers ruled as vicereigns over God’s created domain. After Adam and Eve were expelled from Eden because of their sin, the biblical storyline traces how God reestablished his kingdom through his covenants, which find their fulfillment in the new covenant reign of Christ.

After a land is promised to Abraham, Martin demonstrates how the theme is carried along through a string of covenants in the Old Testament, from Abraham to Moses and ultimately David. The promised Davidic dynasty in 2 Samuel 7 points toward a “teleological” fulfillment in an ultimate Davidic son, who would be the ultimate king, the seed of the woman from Genesis 3:15.

Despite national exile, the prophets point forward to an eschatological hope, when God himself will repair, rebuild, and replant a new land for his people. Martin argues the fulfillment of the promise is inaugurated in Jesus, who preaches that believers will “inherit the land” (Matt 5:5), points to a coming eschatological rest, and promises a vineyard of blessing and renewal for his people (John 15). This is

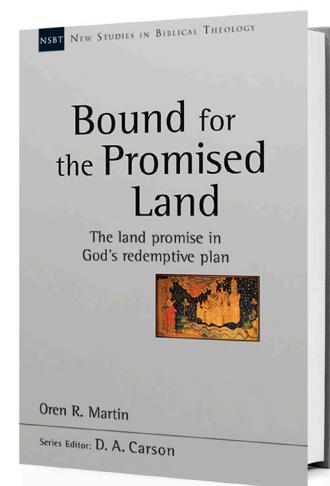
extended through the epistolary literature, where Peter and others point to an eternal “inheritance” promised to believers. Ultimately, the church is brought into its permanent rest in the new creation, which Martin says is marked by being an Edenic paradise, the new temple of God that covers the whole earth, and a new city, where God’s reign is fully and finally realized.

Martin’s book closes with his theological reflections upon the debates between dispensationalism and covenant theology, providing a *via media* between the two systems, affirming both the physical fulfillment of the land promise and its enjoyment among all God’s people in Christ.

**The land promised to Abraham advances the place of the kingdom that was lost in Eden and serves as a type throughout Israel’s history that anticipates an even greater land — prepared for God’s people — that will come as a result of the person and work of Jesus Christ.**

Pentateuch and Joshua, not many carry the theme through the Davidic Covenant and the prophetic literature, let alone the New Testament. Martin’s work thus seeks to trace the land theme throughout the entire Bible, rooted in fundamental assumptions

el’s history, is important because it picks up the place of God’s kingdom that was lost in Eden, thus serving as a subsequent place in God’s unfolding plan,” Martin writes in the book’s opening chapter. “This place anticipates and prepares the



(InterVarsity Press 2015, \$25)



## The land promise in biblical theology

### MARTIN DISCUSSES THEOLOGICAL CHALLENGES IN NEW BOOK

By Andrew J.W. Smith

*EDITOR'S NOTE: In what follows, Oren Martin, assistant professor of Christian theology at Boyce College and Southern Seminary, discusses his new book, Bound for the Promised Land, with Towers news writer Andrew J.W. Smith.*

**AJWS: Why should the church today care about the land promise? What significance does it have for the church?**

**OM:** I think it just helps us understand how to put the whole Bible together. The land promise is one of those issues that big theological systems like dispensationalism and covenant theology really divide over. Dispensationalism itself divides over it because it's such a crucial issue. So pastorally, it's a great issue.

That's why I chose the topic: it not only helped me understand the whole Bible and how it fits together, but also to see how God fulfills his promises in Christ. The land promise is one that you can draw a line from beginning in Eden all the way to the new creation to see the wonderful, majestic, gracious ways that God fulfills his promises. And so it was really rich for me just to explore that theme and be wowed by a God who keeps his promises.

**AJWS: In the book, you explain how the return to Eden eschatologically goes beyond the original archetype of creation. What is theologically significant about that — going even beyond Eden, not just back to the way it was?**

**OM:** I think that there can be a romanticized view of Eden that we live in a state now that pities us and some people say, "Oh I wish we could just get back to Eden!" And Eden was wonderful. I can't imagine being Adam and Eve before the Fall and having that unhindered relationship with God — fellowship of walking in the garden, hearing God's voice — all those things apart from sin. But I think we can kind of romanticize it and want to go back, but we have a better Adam who has accomplished for us what Adam didn't accomplish. Jesus succeeds where Adam failed, he obeys where Adam disobeyed, and because of his work rooted in who he is as the God-man, we have a better Eden — a place where there will be no more sin, there will be no more conflict, there will be no more possibility for

the serpent to enter because Christ has defeated him through his death and resurrection.

**AJWS:** You define the kingdom of God theme in the Gospels and New Testament as more or less an extension of the land theme in the Old Testament. It seems like that's been a rarely discussed aspect of the kingdom of God. How does the land theme influence our understanding of the kingdom of God in the Gospels and kingdom themes throughout the whole New Testament?

**OM:** Well, I think a lot of scholarship — George Eldon Ladd and even our own Dr. [Thomas R.] Schreiner who emphasizes a lot of what Ladd emphasized — has focused on God's reign when we discuss the concept of God's kingdom. I felt like I was coming along and connecting some dots that had been put there, but hadn't really been connected together into a comprehensive biblical theology of how the land relates to the kingdom, especially as it unfolds through redemptive history. So I still emphasize God's reign and rule in history comes inaugurally with Christ in a new way and it's consummated in the new creation. We see it unfold from Eden to the land of promise — from Israelites living in Canaan, to that kingdom rule being displayed in the life of Christ and his authority over things. But ultimately, we see the place of the kingdom in the new heavens and new earth.

**AJWS:** In the last chapter you start to flesh out some theological implications of the land theme. Does a physical fulfillment of the land promise require a dispensational framework?

**OM:** No, not at all. I think what dispensationalists would argue is that a literal fulfillment of the land promise would be that the nation of Israel in the millennium (or the eternal state) has their own piece of real estate that's apart from the nations, apart from the Gentiles. And I would argue differently, and maybe that's part of my contribution: dispensationalists say covenant theologians tend to spiritualize, saying the land promise was fulfilled in Christ. They tend to end there and not go far enough and connect the promises to how they will ultimately be fulfilled and enjoyed in the new creation. And the dispensationalists would say, "Well yeah, they're not interpreting Scripture literally. They're just spiritualizing it." And that's why I'm saying: No, I wholeheartedly want to affirm the physicality and the literal fulfillment of the new creation, but that literal fulfillment looks much different. That literal fulfillment is everyone — Jew and Gentile — in Christ inhabiting the new Jerusalem, new heavens and new earth, new creation, the worldwide temple. So I

*I wholeheartedly want to affirm the physicality and the literal fulfillment of the new creation, but that literal fulfillment looks much different. That literal fulfillment is everyone — Jew and Gentile — in Christ inhabiting the new Jerusalem, new heavens and new earth, new creation, the worldwide temple.*

affirm a literal fulfillment but not in the literalistic ways that dispensationalists would want to argue.

**AJWS:** So much of this book is about the proper application of biblical theology. What is your methodology for drawing some of those typological and biblical-theological connections?

**OM:** My approach to biblical theology is going to see Scripture as a unified whole. It's going to see it as coherent, and it's diverse because we have many different authors over thousands of years, writing Scripture in different genres, different cultural and historical contexts. Behind those authors is one author who is God, and he is inspiring them to write. The canon has one plan which is traced from Genesis 1 to Revelation 22. God's redemptive plan progressively unfolds as his revelation progressively unfolds towards its culmination in Christ.

**AJWS:** So, how do you do that? For a lot of us, we're impressed by large-scale biblical theologies, but we're concerned about making sure they progress from authorial intent. What are some of the steps you take not only to identify connections but then to make sure they're legitimate?

**OM:** There's a couple of things I do. One, you need to have good presuppositions based on Scripture about what Scripture is. All Scripture is inspired by God, so it comes to us as God's Word with the authority of God's Word. It's wholly truthful in everything that it affirms. So, we have right presuppositions and assumptions that don't come outside the text but are built from the text. When we come to a text, I think there are three things I try to emphasize. One, as I come to Scripture, I ask: What is that text saying in its immediate context? What is the purpose of the author (and we take "the author" as human and divine, it's a dually authored text, God through man)? So I try to look at the text in its own context. You're paying attention to grammar, using the grammatical-historical method of interpretation.

I think a lot of people, that's where they stop. See where it is in history, pull out some of the cultural things that would be impactful on its interpretation; you do grammar, you do syntax, you trace it where it is in its context, those kind of things. And they stop there before going on to the next step, which is seeing where it lies in the scope of God's unfolding plan. If you're past 2 Samuel 7, you have to understand you're on the other side of the Davidic covenant. Or if you're in between Exodus 20 and 2 Samuel 7, you're in the context of the Mosaic covenant. So it's the covenant structure. God's plan unfolds and progresses toward God's fulfillment in the new covenant. You have to ask whether there are persons, events, or institutions that would be illuminating for understanding this text.

So you're asking whether what comes before that would illuminate this text and bring more clarity, bring more progress in terms of God's redemptive plan. And then you don't stop there. You actually ask, How does this text fit into God's plan in Christ? Ephesians 1 — God works all things according to the counsel of his will to sum up all things in Christ, so you need to think about how this text relates to all of Scripture. I think there's a multi-step approach. For me, I zoom in narrowly on that immediate text, then go to where that text lies in God's unfolding plan, and then ultimately its place in the whole cannon.

**AJWS:** This book is based on your dissertation. What are the challenges of condensing all that research into a less than 200-page book?

**OM:** It involves, I would say, cutting off my right arm. The series was 80,000 words max. I had to cut out 50,000 words. I was selecting pages and pages of footnotes and with one stroke deleting them. One day in Panera Bread, I worked on this footnote summarizing Ezekiel 40-48, the continuity and discontinuity between it and Revelation 20-22, and you just delete it. So, anyway, I'm thankful to be part of the series, and I'm so grateful that I contributed to a series that contributed so much to my growth in Christ.



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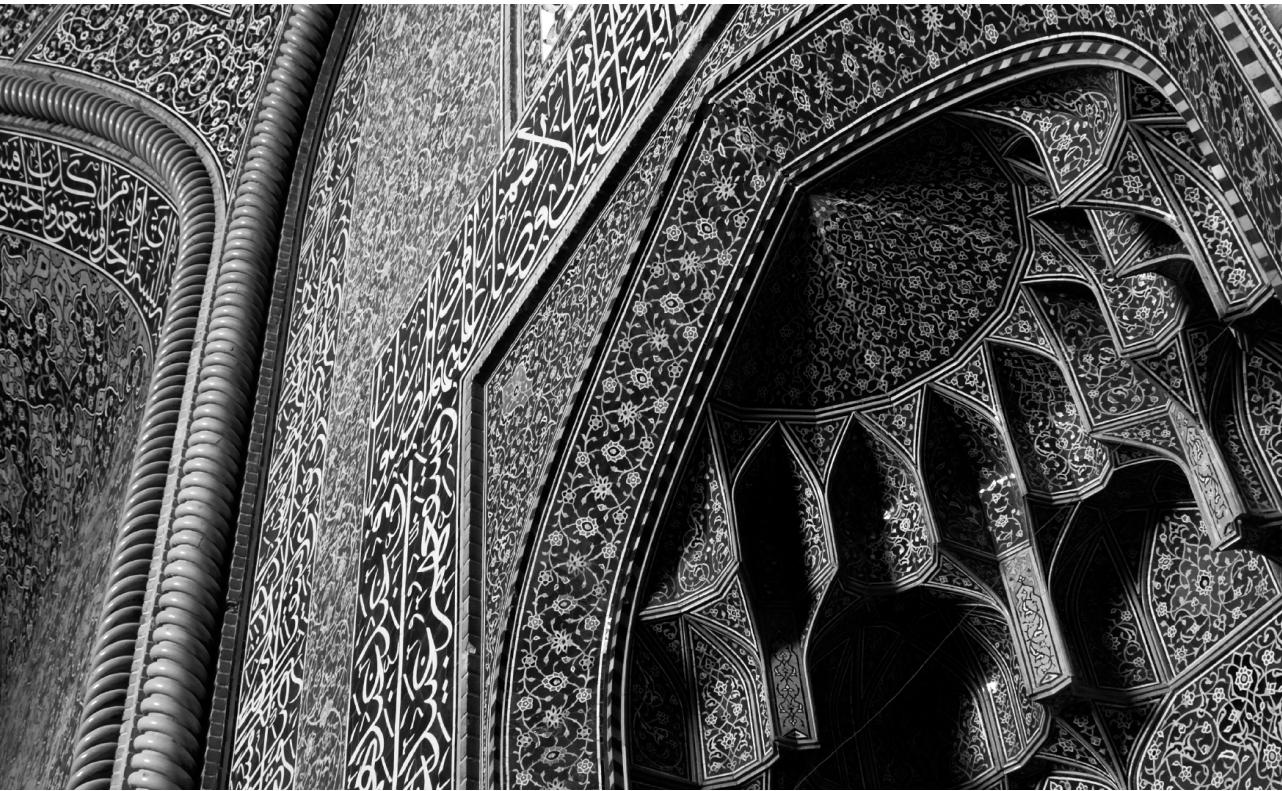
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# IS THIS THE END?

THE QUEST FOR  
A GLOBAL ISLAM  
AND THE HOPE OF  
CHRISTIAN ESCHATOLOGY

By S. Craig Sanders



**L**ed along the edge of a Libyan beach by Islamic State militants, 21 Egyptian Christians wearing the orange jumpsuits of prisoners received the white robes of martyrs. A gruesome video released in mid-February depicted their captors forcing the men to the ground and beheading them with swift, simultaneous strokes of the blade.

The mass execution sparked international outrage, military retaliation from the Egyptian government, and mournful reflection throughout Christendom.

The fear which had ever so subtly crept into the evangelical conscience when ISIS declared itself a caliphate less than a year earlier now reached an alarming crescendo: Is this how the world will end?

### THE LAST HOUR

In late February, *The Atlantic* published the article “What ISIS Really Wants,” an in-depth look at the goals and aims of the Islamic group and an indictment on the Obama administration for not taking seriously the jihadists’ religious claims. Graeme Wood, contributing editor for *The Atlantic*, describes ISIS as an Islamic group reviving the violent origins of its religion in an attempt to usher in the apocalypse, or what Muslims call the “last hour.”

ISIS is a Sunni jihadist group that declared itself

a caliphate — an Islamic state led by a religious and political leader — in June 2014 after taking control of large portions of Iraq and Syria, a territory now larger than many nations. In March, the group also accepted the pledge of Nigerian-based Boko Haram, an Islamic terrorist group which captured international headlines with the kidnapping of 276 schoolgirls in April 2014.

The escalation of violence since ISIS rose to prominence is due in part to the rejection from many Muslims. ISIS adheres to a fundamentalist Islamic practice known as *takfir*, which punishes apostates — Muslims and Christians who do not accept their totalitarian rule — through means of crucifixion, stoning, beheading, or enslavement.

“We are horrified at the inhuman acts of ISIS,” writes Michael Youssef in his recent book, *Jesus, Jihad and Peace*. “If ISIS and other Islamist groups get their way, they will bring these horrors [to the United States]. They won’t stop at gobbling up Iraq and Syria or the entire Middle East or Europe and Africa. Their goal is to establish a global caliphate.”

Youssef is founding pastor of The Church of the Apostles in Atlanta, Georgia, and president of Leading the Way, a worldwide broadcast ministry to spread the gospel of Jesus in Muslim-majority countries. In an interview with *Towers*, Youssef

said that all Muslims, whether Sunni or Shiite, believe that the chaos arising from the quest to establish a global caliphate will bring about the Mahdi, a messianic figure who will “rule and dominate the world.”

“The interesting characteristic about this Mahdi is that he is going to rule from Jerusalem and people are going to be coming to him from all over the world to pay homage and literally worship him,” Youssef said, elaborating on a claim he made in his book that the Mahdi is “indistinguishable” from the Antichrist in Christian teaching. “With all of the chaotic experiences that we are seeing — from beheading that is so brutal and so savage, the crucifying of babies and so forth — in their mind, this is their way of speeding up the return of the Mahdi.”

Because Islam contains non-canonical texts with eschatological teachings, many Muslims disagree over the precise order of end times events and who exactly is involved. Yet Islam has its own version of the Antichrist, known as the Dajjal, and many Muslims believe that Jesus will return and defeat this end-times villain.

Muhammad Ramadan Almoutem, the imam at The Muslim Community Center of Louisville, fled Syria three years ago before the protests turned violent. A self-described moderate Sunni Muslim, Almoutem denounced ISIS as a “twisted” representation of Islam, but he expressed belief in some of the traditional Islamic beliefs about the last hour, including the major signs of the Mahdi, the Dajjal, and the return of Jesus.

“The most important thing that Muslims believe about the last hour is that Jesus will come back to this world as a Muslim, not as a Christian, and he will spread justice,” Almoutem said in an interview with *Towers*.

J. Scott Bridger, director of the Jenkins Center for the Christian Understanding of Islam at Southern Seminary, said that Muslims, despite their own disagreements, share a universal belief in the return of Jesus to restore order and judge Christians for worshiping him.

“The traditional Muslim interpretation of the Quran is that Jesus was not crucified and did not die,” Bridger said, “and that Jesus will eventually return and will die when he returns.”

The biblical second coming of Jesus, Bridger said, is a “doorway” for Christians to enter into conversation with Muslims and connect this eschatological hope to the grand narrative of Scripture, establishing the gospel as the only context in which his return makes sense.

### THE KINGDOM AND THE CALIPHATE

Whereas the gospel is the only true context of Jesus' return, it also provides the solution to Islam's eschatological pursuit of a caliphate.

The quest for many Muslims to establish a caliphate indicates a "realized eschatology," Bridger said. "It's very utopian in nature. There's a sense in which they believe they can achieve their understanding of justice, righteousness, purity, and holiness in the here and now if they're able to establish political hegemony and implement Shariah law."

A caliphate is a fusion of religious and political spheres built on the top-down enforcement of Shariah law, a legal system based on the Quran that governs all aspects of Muslim life.

Moderate Muslims like Almoutem, however, no longer seek to implement a totalitarian structure and claim instead to prefer democratic freedom.

"We don't believe in forcing people, we believe in freedom — this is one of the main objectives of

*The kingdom of God is ultimately a global rule as well, but it advances in a different way: not with the sword of steel but with the sword of the Spirit. It advances not through coercion but through persuasion. ... Our vision of the final end is of a servant-king who says, "I have not called you subjects, I have called you friends."*

*Russell Moore,  
President of the ERLC*

our religion," said Almoutem, who described the Prophet Muhammad as a "businessman" who spread Islam through persuasion and not force.

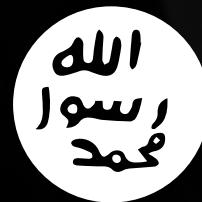
This version of Islam is at odds with a history scholars say demonstrates the religion — whose name means "submission" — has spread through violent conquest.

"The spread of Islam in the Middle Ages took place primarily through military conquest, not voluntary conversions," Youssef writes in his new book. "The history of Islam is one of massacres, enslavement, torture, and brutality."

Jihad, or "struggle," usually refers to the duty of Muslims to struggle against all who do not follow Allah.

According to Bridger, the word's meaning in the Quran and its development in the religion's history supports its militaristic connotation.

"You cannot walk away from the Quran with a purely spiritual or pacifist understanding of jihad or how to establish Islam in society," Bridger said.



**ISIS IS A TRUE INDICATION OF  
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\*Data taken from lifewayresearch.com

“As Islam has progressed, it’s clearly been through violence.”

Nevertheless, the role of the caliphate in Islamic ideology reflects a pursuit for social justice. Islamic states seek to provide free healthcare, universal employment, and an interest-free economy on the basis of Shariah law. In these societies, poverty and hunger are said to be eliminated.

While Muslims regard this as the historical model for a caliphate, Bridger says conflicts between religious and political spheres in previous caliphates do not support this theory.

“When you start to dig, I don’t think this ever existed in history,” Bridger said. “It’s a myth.”

The quest for a global caliphate remains a priority for many Muslims in both the Sunni and Shiite sects, each seeking to establish the 12th caliphate to usher in the last hour. The source of the sectarian divide originated over a disagreement concerning the rightful successor to the Prophet Muhammad and resulted in two distinct lines of caliphates. Sunni Muslims believe in eight legitimate caliphates to date — ISIS dismisses the Ottoman Empire and views itself as the eighth — and Shiite Muslims await the return of their 12th caliph, Muhammad ibn Hasan al-Mahdi, who they claim disappeared in the 9th century.

As Islam wages war with itself over the pursuit of utopian justice, Christians can seize an opportunity to proclaim the gospel of God’s kingdom.

“Their hopes and aspirations for justice and peace — establishing righteousness and holiness on the earth — I think are right, though the means through which they are seeking to accomplish this are fundamentally misguided,” Bridger said. “They just need to see that Jesus is the hope, his kingdom that he is bringing is the hope and when he comes, he will establish all that they are aspiring to and hoping for. In the meantime, how you achieve holiness and righteous living is not through the implementation of some ethical system from the top down but it is the cultivation of a life in the Spirit and community in the church.”

Russell Moore, president of the Ethics and Religious Liberty Commission, has been outspoken against ISIS and other militant Muslims for their persecution of Christians abroad. In an interview with *Towers*, he likewise noted the contrast of kingdom and caliphate as a vision of hope for Muslims.

“The kingdom of God is ultimately a global rule as well, but it advances in a different way: not with the sword of steel but with the sword of

*Historically, every time that the church of Jesus Christ is weak, Islam grows. Every time the church of Jesus Christ departs from biblical orthodoxy and the authority of Scripture, Islam expands. It happened in the 7th century, it happened in the 15th century, and it’s happening now.*

*Michael Youssef,  
Pastor and Islamic scholar*

the Spirit. It advances not through coercion but through persuasion,” Moore said. “The rule itself is not a display of raw sovereignty, but is instead the sort of kingship Jesus displays, that breaks bread at the table and washes feet. Our vision of the final end is of a servant-king who says, ‘I have not called you subjects, I have called you friends.’ That’s a very different vision than one of just blind submission to power.”

The hope of Christian eschatology, therefore, is not challenged by the advance of Islam in the world but rather sees an opportunity for obedience to the Great Commission.

“The advance of Islam ought not to be troubling to any Christian in an eschatological sense. It ought to be troubling to us in a missiological sense, but it ought not to prompt fear that somehow the church is collapsing,” Moore said. “We ought to be concerned in terms of being propelled to the nations, but we shouldn’t be fearful or hopeless.”

#### **THE GREAT COMMISSION**

As ISIS executes Christians on a daily basis and destroys historic Christian churches in its militant conquests, Christians have questioned whether to pray for judgment or salvation. The answer, Moore said, is both.

“Paul was a militant persecutor of the church who ended up being the missionary force that brought the gospel to the rest of us,” Moore said. “So we ought to pray that God would be able to change hearts, but we also ought to pray for Romans 13 justice to be done so that this needless suffering doesn’t continue.”

After traveling to the Middle East twice in the past year, Bridger described seeing Muslims profess faith in Christ and demonstrate a renewed receptivity to the gospel.

“I’ve seen a new openness among many Muslims on that side of the world to examine the claims of Christ, read the Bible, and listen to what Christians have to say,” Bridger said, describing how the claims of ISIS as a faithful representation of Islam has caused many Muslims to question their faith.

“Our response as Christians should always be, ‘How do we engage Muslims with the gospel?’ Regardless of what’s going on in certain parts of the world, we still have an obligation to prepare ourselves and others for the Great Commission.”

According to Youssef, the Great Commission is actually the source of and solution to the crisis Christians face with global jihad. A lack of

obedience to the missionary call, Youssef said, resulted in the spread of Islam.

“The church needs to repent from apathy and needs to take the commission of our Lord seriously and take the gospel to the very core of the mission world,” said Youssef, who is also a research fellow for the Jenkins Center. “Historically, every time that the church of Jesus Christ is weak, Islam grows. Every time the church of Jesus Christ departs from biblical orthodoxy and the authority of Scripture, Islam expands. It happened in the 7th century, it happened in the 15th century, and it’s happening now.”

Even if some Christians are not called to spread the gospel to Muslims overseas, opportunity abounds in the United States. In Louisville, ministries like Refuge and Highview Baptist Church’s ESL classes can connect Christians to Muslims in the local community. Searching on websites like the North American Mission Board’s PeopleGroups.Info displays the distribution of Muslim communities and mosques in specific neighborhoods.

Bridger recommends that Christians seek resources from places like the Jenkins Center, which provides seminars and workshops for churches, before engaging in gospel conversations with Muslims. It is important to recognize that most Muslims in America are not jihadists, he said, yet Christians must be aware of religious and cultural barriers. Practicing hospitality, learning about their diverse cultural backgrounds, and building relationships are all essential components to sharing the gospel.

A Christian view of the future also shapes faith in the present, especially obedience to the Great Commission. As believers long for the return of Jesus Christ to establish his kingdom in the new heavens and new earth, they ought also to persuade others to place their faith in him. In Revelation 5:9-10, the Apostle John sees a vision of a people from every, tribe, tongue, and nation worshiping King Jesus. This eschatological hope can shape Christian witness to Muslims in the present, as believers devote their time and energy to proclaiming the kingdom of Jesus to those who long for a Mahdi to rule a global caliphate.

May we even see a jihadist trade his executioner’s blade for a plowshare.

*S. Craig Sanders is the editor of Towers. You can follow him on Twitter @stepcraig.*

*Southern Seminary’s Jenkins Center for the Christian Understanding of Islam opened in February 2013 and is named after donors Bill and Connie Jenkins. For more information about the Jenkins Center and upcoming events, visit [jenkins.sbts.edu](http://jenkins.sbts.edu) or email [jenkinscenter@sbts.edu](mailto:jenkinscenter@sbts.edu). You can also follow the center on Twitter, @SBTSonIslam.*



## 4 KEYS FOR FRUITFUL ENGAGEMENT WITH MUSLIMS BY JOHN KLAASSEN

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Presence is next. Presence equals time — plain and simple. Find ways to spend time with your friends, to genuinely love your neighbor. Then start sharing the truth of the gospel,

or proclamation. Share with your life, your works, and your words. Tell your friends biblical stories; talk to them about how God has changed your life; don’t be afraid to share the truth!

Now the foundation has been built. Persuade, encourage, implore your friend to trust in Jesus. Not because they are projects to be completed, but because they are humans in need of a Savior.

*Adapted from the forthcoming book, Engaging with Muslims (The Good Book Company, 2015), by John Klaassen, associate professor of global studies at Boyce College. Klaassen’s four-“P” pyramid is a modified version of C. Stephen Wagner’s 3-P’s of evangelism.*

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# John Broadus and the Apocalypse

## HISTORY HIGHLIGHT

By Adam Winters

Researching the eschatological perspectives of the seminary's founding professors is a difficult task, since none of them ever published dedicated works on the subject. The most highly regarded preacher among the early seminary faculty was John Albert Broadus, who approached the subject of eschatology with both humility and discernment, as can be seen through references found in some of his writings and sermon manuscripts. His most significant treatment of eschatology is preserved in his "Syllabus of Lessons on the Book of Revelation," which was printed for the use of his English New Testament class in April 1895. According to the seminary's catalog for the 1894-1895 academic year, these lectures on Revelation served as the closing material for that course.<sup>1</sup>

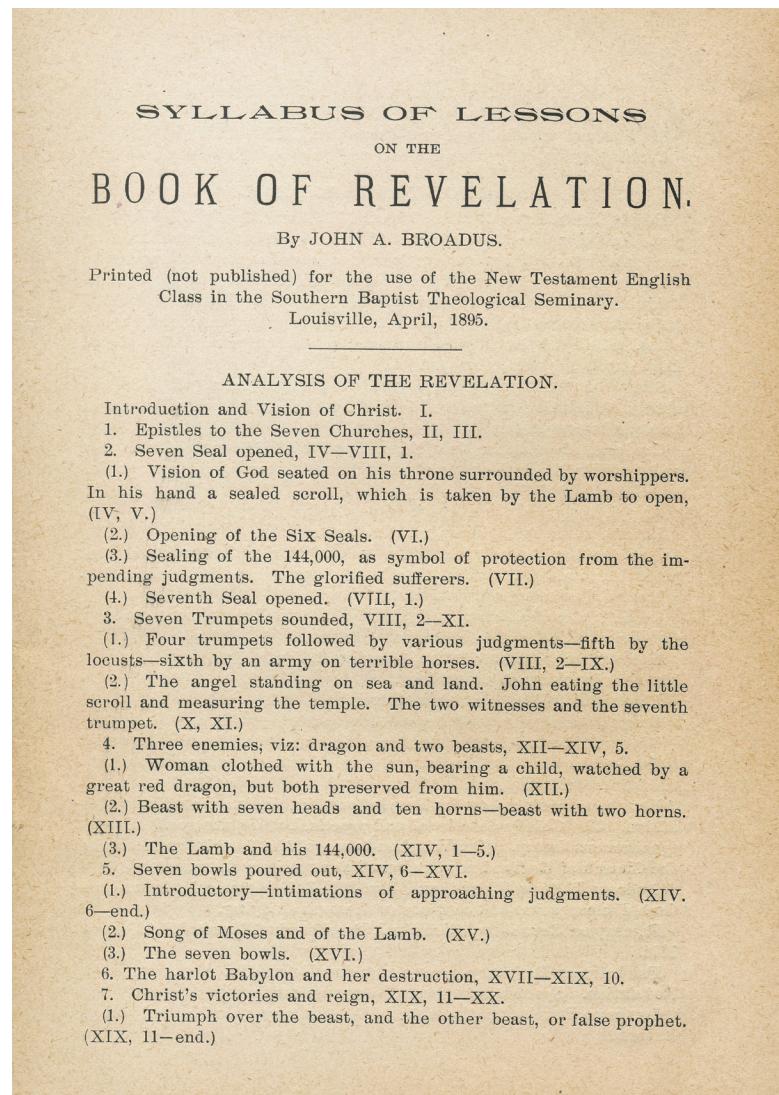
At 15 pages long, this syllabus reveals Broadus' pedagogical introductions regarding interpretive theories of one of Scripture's most challenging books. Despite its brevity, the syllabus is substantive in its content. Listed in the syllabus are his favorite scholarly English commentaries on Revelation, including E.B. Elliott's four-volume *Horae Apocalipticae* (4th edition, 1851), Archdeacon Lee's contribution in the fourth volume of the *Bible Commentary on the New Testament* (Scribner, 1882), and *Andrew Fuller's Works*, vol. 3. In his survey of commentaries, Broadus praises certain authors for their cautiousness in interpretation while criticizing some for "wild" theories or ungraciousness towards alternative viewpoints. The great Baptist preacher valued humility and reverence for the corpus of Scripture as matters no less important than brilliant scholarship or lucid prose.<sup>2</sup>

In his syllabus, Broadus draws attention to Revelation's resemblance to the Old Testament prophets. He lists allusions between the glorious appearance of Christ and the books of Daniel and Ezekiel. The vision of the heavenly throne is likened to images from Ezekiel and Isaiah. He parallels the Apostle John's vision of the new heavens and new earth with Isaiah 65-66, Ezekiel 47-48, and Zechariah 14. Most notably, Broadus' syllabus also surveys a multitude of hermeneutical theories, together with each one's history of development and an acknowledgment of noteworthy objections against each view. The syllabus evaluates three main theories: preterist, the view that all the book of Revelation has already been fulfilled in the past; historical, the view that the prophecies of Revelation are fulfilled throughout all history, past and future; and

futurist, the view that the book's prophecies are yet to be fulfilled at some future culmination. Broadus compliments certain aspects of each view but seems to find all of them unsatisfactory — though not impossible — interpretations of the biblical text. Of those major categories, the futurist theory receives his briefest critique, concluding: "This theory cannot be proved, nor entirely disproved," but "the analogy of the Old Testament prophecies is against it."<sup>3</sup>

Regarding the meaning of the millennium foretold in Revelation 20, Broadus summarizes six popular interpretations, paying great attention to the historical eras in which particular views were favored by influential religious voices. Though he stops short of affirming any viewpoint as a certainty, he commends other commentators who had offered the strongest arguments advocating for each interpretation. The syllabus concludes with a brief note encouraging students to focus their attention upon the moral and spiritual instructions communicated by Revelation, exhorting students that "whatever view may be adopted as to the fulfillment of its predictions, it should be freely used for practical edification."<sup>4</sup>

Supplementary insights into Broadus' handling of apocalyptic texts can be gleaned through consulting his handwritten sermon manuscripts on pertinent passages from both the Old and New Testaments. Students should know that the Archives and Special Collections of the James P. Boyce Centennial Library hosts the John A. Broadus Sermon and Lecture Notes collection. Anyone desiring to read Broadus' "Syllabus of Lessons on the Book of Revelation" can download a digital copy of the syllabus from the Boyce Digital Library: <http://digital.library.sbts.edu/handle/10392/4768>.



### ENDNOTES

<sup>1</sup> *Catalogue of the Southern Baptist Theological Seminary, 1894-95* (Louisville: Chas. T. Dearing, 1895), 33.

<sup>2</sup> John A. Broadus, "Syllabus of Lessons on the Book of Revelation" (unpublished, 1895), 2-3. This item is housed in the Archives and Special Collections of the James P. Boyce Centennial Library, The Southern Baptist Theological Seminary.

<sup>3</sup> *Ibid.*, 9.

<sup>4</sup> *Ibid.*, 15.

# The singing theologian

BARRY JOSLIN

By Paul Baity

Echoing Martin Luther, Barry Joslin tells every class he teaches never to trust a theologian who does not sing. But what Joslin's students say they remember is how he models the singing theologian.

"Worship is a natural response to theology. If anybody has taken any of my classes, they know they always hear the phrase, 'Theology unto doxology.' What we study should fuel our worship or, frankly, we're wrong," he said.

Joslin is a third-generation Southern Baptist from DeRidder, Louisiana, whose father and grandfather were pastors. At 8 years old, he responded to an altar call, received Christ, and was baptized, but says he knew he was not genuinely converted because of his lifestyle.

Four years later, in the summer of 1986, Joslin traveled to Glorieta, New Mexico, to attend Centrifuge, a summer camp dedicated to worship and Bible study. His parents had given him a new, genuine leather New American Standard Bible to take with him, and while at Centrifuge he was challenged to start reading in Matthew. When he did, he became convinced that he needed Jesus to save him, and on July 22, he professed genuine faith in Christ.

After finishing high school, Joslin enrolled in Louisiana Tech University to earn his Bachelor of Arts in Music Theory. While there, he was disciplined in the faith for the first time in a church 80 miles from the campus in Shreveport, Louisiana. He and his friends began by listening to recordings of the sermons from Springs of



preaching awakened his hunger for theology. When the pastoral staff noticed this in Joslin, they recommended he go to seminary, and Joslin chose Dallas Theological Seminary.

After three years at Dallas Theological Seminary, Joslin met his wife Jessica on a bench outside of the

student center. He can recall the exact time and date of the meeting: Tuesday, April 6, 1999, at 1:35 pm. They were married on May 27, 2000, and now have four children: Haddon, Carson, Elisabeth, and Mary.

Joslin received his Th.M. from Dallas Theological Seminary in 2001 with a double major in New Testament and historical theology. During his studies at Dallas, he was exposed for the first time to The Southern Baptist Theological Seminary through the writings of professors like Thomas R. Schreiner, James Buchanan

Harrison Professor of New Testament Interpretation and professor of biblical theology. James M. Hamilton Jr., who had graduated from Dallas one year before Joslin, worked to bring his friend Joslin to the seminary. Hamilton connected Joslin with Schreiner, who served as Joslin's Ph.D. supervisor. Joslin felt doctoral work would strengthen his preparation for pastoral ministry.

Not long after coming to Louisville in 2001, Joslin and his wife began to look for a church, and they were impressed by Ninth and O Baptist Church. Senior pastor William F. Cook III, professor of New Testament interpretation at Southern Seminary, was greeting newcomers in the parking lot when Joslin and his wife visited for the first time. Joslin recognized Cook's love for people and passion for ministry, so he and his wife joined the church and soon began serving in the nursery. In 2009, Joslin was named Ninth and O's worship pastor, where he continues to serve today.

Joslin's heart was, and is, in the church. He had no zeal or passion for teaching, so professorship was far from his mind. However, one afternoon during his doctoral studies in the spring of 2004, he received a call from Boyce College telling him he had been recommended for an interview. He accepted only because he wanted interview experience for the future. After the interview, however, Joslin's mind was quickly changed and he suddenly desired to teach.

Joslin is now the associate professor of Christian theology at Boyce College, where he teaches classes on theology and biblical Greek. He emphasizes to his students the connection between theology and worship.

Joslin models at home what he teaches at school. He leads his family in worship every night, teaching his children hymns, singing and praying with them, and modeling confession to them. He and his wife are intentional about keeping Scripture central in the home and speaking to their children constantly about God and his Word.

"I get a lot of joy from ministry, both at the church and the school, but nothing can touch the joy at home," Joslin said. "Nothing can hold a candle to it."

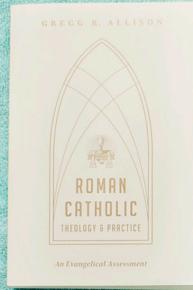
Whether at home, school, or church, Joslin is modeling for others how to worship God. "Theology unto doxology" is not only a lesson he teaches, but a lesson he lives out.

*Worship is a natural response to theology. If anybody has taken any of my classes, they know they always hear the phrase, 'Theology unto doxology.' What we study should fuel our worship or, frankly, we're wrong.*

Grace Baptist Church, and then began making the long trip to attend the church every Sunday.

"We heard of a pastor in Shreveport who was preaching through books of the Bible, doing what we would call expository preaching," Joslin said. "We started getting recordings of the sermons, and instead of going out on a weekend, there would be ten of us gathered around a stereo listening to this pastor preach through the Bible."

Joslin served as an intern at Springs of Grace for two years, and pastor Rex Blankenship's expositional



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# Southern Seminary to serve Louisville

## IN THIRD ANNUAL 1937 PROJECT

By Mackenzie Miller



The Southern seminary community will honor the role seminary played in the city's recovery during the Great Flood by serving Louisville, Kentucky, in the third annual 1937 Project, April 18.

"We are a part of this community not by accident, but by God's providence, and that means we have some responsibility to this community," said Southern Seminary President R. Albert Mohler Jr. during a March 17 chapel service.

The 1937 Project is a campus-wide outreach as part of Louisville Mayor Greg Fischer's Give A Day week of service, which Southern Seminary has participated in since 2013. In the past two years, volunteers have helped restore homes in the community, painted, cut down trees in Seneca Park, and prayed over various organizations like the Exploited Children's Help Organization.

Fischer recently wrote to the seminary in gratitude for its continued service to the community.

"I want to thank you and your team at The Southern Baptist Theological Seminary for your ongoing participation during our Give a Day week of service," he wrote. "Louisville is continually being recognized for its compassionate work because of people like you who work daily to help those less fortunate."

The Great Flood of 1937 devastated Louisville, with the Ohio River reaching so far inland that rescue teams saved people from the second story windows of down-

town buildings. During the crisis, Southern Seminary buildings were used to house orphans and flood victims and seminary president John R. Sampey invited the mayor to use his office for an extended time.

In 2011, Fischer established three pillars for Louisville: to be a city of healthy living, lifelong learning, and compassion. Since its creation, Fischer has sought to create various projects and campaigns to further the involvement of Louisvillians in caring well for the city they call home.

On March 5-6, due to record amounts of snow, Fischer created the #LouSnowHelp Twitter campaign as a way of crowdsourcing non-emergency help. Shortly after its creation, the hashtag was trending.

After shoveling a foot of snow from his own driveway, Cameron Debity, lead pastor of Hurstbourne Baptist Church and a Southern Seminary alumnus, checked his Twitter feed, saw the #LouSnowHelp campaign, and offered to help. He recruited his three roommates, seminary students Justin Williamson and Chase Grubb and Boyce College student Evan Sams, to serve alongside him. They were joined by additional members of Hurstbourne: Brittney Greer, Kip and Nate Eatherly, and Lamont Breland.

"In Louisville, many people are skeptical and even hostile toward conservative Christianity, but with our city's desire to be known as 'The Compassionate City,'

a major connection point is service," Debity said. "So I found our efforts to be a remarkable bridge to our city's residents. We garnered lots of good will and opened up channels of gospel dialogue."

The requests took Debity and his team all over the city, and they were able to serve more than eight homes and one stranded motorist. They made such an impact that WDRB News caught wind of their efforts and featured Debity and his team on the news. Fischer and his staff said dozens of residents were helped through the #LouSnowHelp campaign.

"I've always believed our compassion efforts in Louisville could spark a brushfire of compassion that will spread around the world," Fischer said in response to the success of #LouSnowHelp.

In his letter to Southern, Fischer expressed his gratitude for the 1937 Project, saying he looks "forward to continuing our partnership with the seminary as we strive to keep Louisville the most livable and compassionate city in the world."

If a church or organization would like to submit a potential project, visit [sbts.edu/1937](http://sbts.edu/1937). Students and families can visit the same link to register for service projects by April 15.

The April 18 event will begin at 8 a.m. with sign-in, breakfast, and a send-off rally. Most projects should end between noon and 1 p.m.

## Seen at Southern

Eight acts competed for the Golden Mohler in Boyce College's annual Big Show, March 20. The audience texted to cast their votes and Deep Space U-Turn took the win.

"We're a cross-genre, no-rules, space-enthused band focused on musical exploration and a sprinkle of humor," band member Wesley Hartgrove explained. The other band members are Boyce students Luke Holland, Andrew Powers, Brock Fellure, Nathan Rathbone, Michael Nichols, and George Blaylock.





COAH is introducing you to a Christian family from Eastern Ukraine, who left everything behind to start a new life in Western Ukraine because of the war.

Stanislav comes from a Christian family of many generations. He and Vika are blessed with five children. He was a church planter in one of the districts in the city of Mariupol.

Because of his family history, it was never a question for Stanislav if being with Russia is a solution for Eastern Ukraine. His family knows all about the persecutions of the Christians during the Soviet times. He also taught his small Bible study group of several families his convictions and when the war came to their area, all the families decided to stay together as a congregation and move to Western Ukraine.

Today, Stanislav and his family are in the town of Zdolbunov where they rent an old house with very poor living conditions. Their house in Mariupol is left behind and they do not think they can ever go back there. The local church in Zdolbunov helped him find a job so he can support his family at a minimum level. We are able to assist this family through the Emergency Relief Fund. Please support this fund generously.

The overall aim of COAH is to spread the Gospel of the Lord Jesus Christ across the vast population of people in Eastern Europe and the former Soviet Union who have been deprived of this Good News for generations.

It is within this context that all of our various programs operate. Programs which provide humanitarian aid or social assistance allow for opportunities to demonstrate Christian love and build bridges and relationships with needy segments of society, creating openings for sharing the gospel.

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# Announcements

## Read Towers Weekly

Towers Weekly is an email publication from the Communications Office at Southern Seminary. It provides an overview of news, events, and announcements for the Southern Seminary community in the week ahead. You can also find complete and updated information at towers.sbts.edu, along with a web version of the monthly Towers magazine publication.

## 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, [www.sbts.edu/clinic](http://www.sbts.edu/clinic).

## Free sewing class

The free sewing class led by 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. Gentry leads the class assisted by Donna Chancellor. For more information, call Gentry locally at 423-8255.

## Conference scholarships

This semester, any on-campus student using a scholarship towards "Counsel the Word: Confident Parenting" is allowed to bring their spouse at no additional cost. If you have not yet redeemed your spring scholarship, visit Event Productions to swipe your Shield card and present the name of your spouse. For questions about conference scholarships, email [eventsat-southern@sbts.edu](mailto:eventsat-southern@sbts.edu).

SUNDAY	MONDAY	TUESDAY
5	6 <b>Spring Break</b> All children's programs canceled. Morning childcare available.	7
12	13	14 <b>Chapel</b> 10 a.m.   Alumni Chapel Brian Payne <b>Koinonia</b> 7 p.m.
19	20	21 <b>Chapel</b> 10 a.m.   Alumni Chapel Jim Henry
26	27	28 <b>Department of Biblical Worship Spring Concert</b> 7 p.m.   Alumni Chapel

## APRIL 2015

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b>	<b>2</b> <b>Chapel</b> 10 a.m.   Alumni Chapel R. Albert Mohler Jr.  <b>Seminary Wives Institute</b> 7 p.m.	<b>3</b> <b>Good Friday</b>  Resurrection Celebration 1-4 p.m. No HRC childcare.	<b>4</b>
<b>8</b>	<b>9</b>  <b>Spring Hiking Trip</b> Cumberland Gap Ridge Trail	<b>10</b>  <b>Dive In Movie Night</b> 6 p.m. "Finding Nemo"	<b>11</b>
<b>15</b> <b>BGS Mentoring Groups</b> 10 a.m.  <b>Pingpong Tournament</b> 1 p.m.  <b>Pilates Mat I</b> Wednesdays, 5-6 p.m. Ladies only.	<b>16</b> <b>Chapel</b> 10 a.m.   Alumni Chapel Tom James  <b>Jenkins Center Roundtable</b> 11:30 a.m.   HCC 246  <b>Seminary Wives Institute</b> 7 p.m.	<b>17</b> <b>Boyce College Preview Day</b>  <b>Global Connections</b> 12 p.m.	<b>18</b>
<b>22</b>  <b>SOT Shepherding Groups</b> 10 a.m.	<b>23</b> <b>Chapel</b> 10 a.m.   Alumni Chapel Francisco Preaching Award Recipient  <b>Church Planting Roundtable</b> 12 p.m.   Legacy 301  <b>Seminary Wives Institute</b> 7 p.m.	<b>24</b> <b>Southern Seminary Preview Day</b>  <b>Date Night Out</b> 6:30-9:30 p.m.   HRC  <b>Painting Posh</b> 7-10 p.m.	<b>25</b> <b>1937 Project</b> 8 a.m.  <b>Situational Awareness/ Self-Defense Introductory Course</b> 2-3 p.m.
<b>29</b>	<b>30</b>  <b>Seminary Wives Institute</b> 7 p.m.		

# Towers

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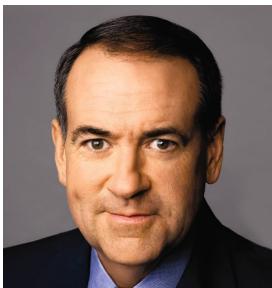
## 3

### Questions

WITH

#### **Mike Huckabee**

*Former Arkansas governor;  
Southern Baptist minister*



## - 1 -

**In the end, what is going to drive your decision of whether you run for president again?**

The factors are: political, will I be able to track the necessary political structure, organization, and personnel; financial, whether people are willing to make a financial investment in it; and for me, one that a lot of people won't understand, is spiritual, do I have that inner peace that I think is required to make such a monumental decision with the support of my family and closest friends. All those are critical factors in making the decision.

## - 2 -

**One day, a long time ago, you were in seminary. What is your message to seminarians today?**

If they believe that they are salt and light and clearly understand the mission they have, then the world is going to be a better place for what they are doing in their study. If they believe the purpose for which they study is to hide themselves in the confines and the safety of whatever religious institution they plan to serve, then they are wasting their time and their money and more importantly, they are wasting an opportunity to be what God needs them to be over this next generation.

## - 3 -

**You are a rock and roll guitar player. What is your favorite rock and roll song?**

Oh, there are so many. Probably, "I Want To Hold Your Hand" by the Beatles, because that was the one that sort of piqued my interest in rock music back in 1964 and even to this day, when I play it with my band, there is something very special about it. It is also one that has some unique chord arrangements that I still find mesmerizing.