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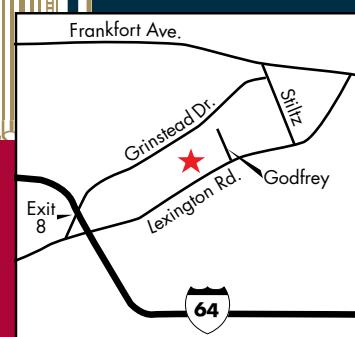
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Racial justice and the Godness of God

By RUSSELL D. MOORE

EDITOR'S NOTE: April 1961, Southern Seminary welcomed Martin Luther King Jr. to preach on campus. King's reputation as a national figure was just beginning to grow. Fifty years later, with King's influential status cemented in American history, the SBTS community proudly remembers its small connection to the social reformer. Below, Russell D. Moore, dean of the School of Theology at Southern, reflects on the theological nature of racial reconciliation.

White supremacy was, like all iniquity from the Garden insurrection on, cruelly cunning. Those with power were able to keep certain questions from being asked by keeping poor and working-class white people sure that they were superior to someone: to the descendants of the slaves around them. The idea of the special dignity of the white "race" gave something of a feeling of aristocracy to those who were otherwise far from privilege, while fueling the fallen human passions of wrath, jealousy and pride.

In so doing, Jim Crow repeated the old strategies of the reptilian powers of the air:



Photo by Jason Coobs

On a wall in my study hangs one of my favorite pictures. It's a photograph of a line of civil rights workers – in the heat of the Jim Crow era. They're standing shoulder-to-shoulder, all of them bearing a sandwich-board-type sign. The sign reads, simply: "I Am a Man."

I love that picture because it sums up precisely the issue at that time, and at every time. The struggle for civil rights for African-Americans in this country wasn't simply a "political" question. It wasn't merely the question of, as Martin Luther King Jr. put it from before the Lincoln Memorial, the unfulfilled promises of the Declaration of Independence and the U.S. Constitution (although it was nothing less than that). At its root, Jim Crow (and the spirit of Jim Crow, still alive and sinister) is about theology. It's about the question of the "Godness" of God and the humanness of humanity.

to convince human beings simultaneously and paradoxically that they are gods and animals. In the Garden, after all, the snake approached God's image-bearer, directing her as though he had dominion over her (when it was, in fact, the other way around). He treated her as an animal, and she didn't even see it. At the same time, the old dragon appealed to her to transcend the limits of her dignity. If she would reach for the forbidden, she would be "like God, knowing good and evil." He suggested that she was more than a human; she was a goddess.

That's why the words "I Am a Man" were more than a political slogan. They were a theological manifesto. Those bravely wearing those signs were declaring that they'd decided not to believe the rhetoric used against them. They refused to believe the propaganda that they were a "lesser race," or even just a different race. They refused to

believe the propaganda (sometimes propped up by twisted Bible verses) that they and their ancestors were bestial, animal-like, unworthy of personhood.

The words affirmed the thing that frightened the racist establishment more than anything. Those behind the signs were indeed persons. They bore a dignity that could not be extinguished by custom or legislation. I am a man.

The words also implied a fiery rebuke. The white supremacists believed they could deny human dignity to those they deemed lesser. They had no right to do so. They believed themselves to be gods and not creatures, able to decree whatever they willed with no thought to natural rights, or to nature's God. The signs pointed out that those who made unjust laws, and who unleashed the water-hoses and pit-bull dogs, were only human, and, as such, would face judgment.

The civil rights movement succeeded not simply because the arc of history bends toward justice but because, embedded in our common humanity, we know that someone is bending it toward a Judgment Seat.

"I Am a Man," the sign said, with all the dignity that truth carries with it. And, the sign implied, "You Are Just a Man." If that's so, then, as Odetta would sing, "God's Gonna Cut You Down." The truth there is deeper than the struggles of the last couple of centuries. It gets to the root problem of fallen human existence, and it's the reason white supremacy was of the spirit of Antichrist.

Behind the horror of Jim Crow is the horror of satanized humanity, always kicking against its own creatureliness, always challenging the right of God to be God. However often this spirit emerges, with all its pride and brutality, the Word of God still stands: "You are but a man, and no god" (Ezek 28:2).

The Gospel that reconciles the sons of slaveholders with the sons of slaves is the same Gospel that reconciled the sons of Amalek with the sons of Abraham. It is a Gospel that reclaims the dignity of humanity and the lordship of God. It is a Gospel that presents us with a brother who puts the lie to any claim to racial superiority as He takes on the glory and limits of our common humanity in Adam. Jim Crow is put to flight ultimately because Jesus Christ steps forward out of history and announces, with us, "I Am a Man." 

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Honoring those with whom we disagree

By JAMES WESTBROOK

EDITOR'S NOTE: James Westbrook is the current Martin Luther King Jr. Fellow at Southern Seminary. He comes to SBTS after completing an internship at Capitol Hill Baptist Church, Washington, D.C. Below, Westbrook reflects on the 50th anniversary of Martin Luther King Jr.'s visit to the seminary campus.



SBTS Archives photo

"Honor everyone. Love the brotherhood. Fear God. Honor the Emperor" (1 Pet 2:17).

Peter offers fundamental components of how Christians are to behave before God, believers and the world. Often, we make much of our own heroes and significant events, but neglect unpopular acts of considerable risk. Southern Seminary was certainly unpopular in many circles when Allen Graves, former chair of Southern Seminary's Christian ethics committee, extended an invitation to Martin Luther King Jr. to give the Julius Brown Gay Lectures in chapel, April 19, 1961.

Should Southern's previously progressive sentiments prevent conservatives today from learning from the importance of this invitation in Southern Baptist history? This invitation and its effects allow us to see just how commendable SBTS leadership was in this pioneering work among Southern Baptists regarding love of neighbor.

More than likely, King knew exactly what he was getting into

when he accepted Southern's invitation. For King, a cultural atmosphere of opposition to his methodology for racial equality was the norm and even expected in many instances. However, it remains unclear as to what extent the ethics committee foresaw the effects that would result from King's visit. Nevertheless, despite a progressive conviction amongst the faculty and student body, inviting King to Southern Seminary, even for guest lectures, was daring and costly.

Members of the ethics committee suffered much recoil in both the academic and church worlds; almost the

entire contributing faculty lost commissioned lectureships from other schools.

"No doubt many others on the faculty lost opportunities to speak and preach due to King's presence on the Seminary campus," writes Henlee Hulix Barnette, an integral figure in bringing King to Southern (*The Visit of Martin Luther King, Jr., Part Two: Review and Expositor*, 93, 97).

Barnette further records that he suspected that another institution was backing out of their commitment to having him speak, claiming inevitable time conflicts. In response, he wrote to them saying that he would drop everything and come anytime they wanted. But they finally wrote back that "the administration had canceled the lectureship" (Barnette 97).

Even churches expressed disdain for this invitation by withholding endowments from Southern Seminary.

"The most serious damage was the alienation of churches and the loss of donations," writes Greg

Wills (*Southern Baptist Theological Seminary 1859-2009*, 417).

One critic accused SBTS President Duke K. McCall of poorly running the Seminary. When protestors called for McCall's resignation, Rasmey Pollard, president of the Southern Baptist Convention, came to his defense.

"I can say without any question, Dr. McCall is not going to be ousted because of recent demands. He has the confidence, love, and respect of our people" (Barnette 89).

For several decades, the Southern Seminary faculty helped cultivate an atmosphere of frustration regarding the *status quo* of racial issues. This atmosphere produced such efforts to amend race relations as King's preaching at a chapel service.

"If we are to be true followers of Jesus, then Christians cannot give allegiance to the system of segregation," King said in his chapel address.

Many SBTS students did not need convincing. According to Barnette, after King spoke to a class following his chapel message, students presented him with a petition that would demand an end to Louisville Day Laws that prohibited blacks from sharing seminary classrooms with whites, in hopes that King would pass it along to Louisville's mayor (since they were scheduled to meet). Barnette stated that the petition "bore the signatures of 251 students, most of whom were from the South and the deep South" (Barnette 80).

Some people may claim that since the Civil Rights Movement by this time gained contagious momentum, such actions from the student body were not motivated by a true conviction, but by a popular current. But in 1950, the seminary conducted a student opinion poll, "Admitting Negroes to Our Seminary Classes." Barnette records that of 754 votes, 94.7 percent of white students voted "yes" for integrating the seminary, while only 3.6 percent voted "no"

(91). The Southern Seminary community valued racial reconciliation long before Civil Rights.

As a matter of fact, as early as 1877, at the time of Southern Seminary's relocation to Louisville, the conservative John Broadus and other faculty members tutored blacks without violating Louisville's segregation laws (Wills 413). Further, during the 1940s, Southern faculty worked with considerable length to avoid Kentucky Day Laws, much to the benefit of several black pastors.

Still, inviting King was a bold move for the seminary. King's presence was perceived as an aggressive stance against many conservative or reactionary ideologies.

"In inviting King and defending his visit, McCall and the faculty took a more aggressive approach than usual, and represented in a public way the seminary's sympathy with the fundamental aims of the civil rights movement. And the seminary paid the price by alienating many Southern Baptist churches," Wills writes, commenting about the motivation of the seminary during this time (417).

For their sympathy to this fundamental aim, and for the price they paid in aligning themselves with equality, progressives during this era ought to be commended for their work in pressing against the tide of the culture in order to achieve brotherhood with blacks. I continue to learn from how our progressive counterparts battled for the betterment of conditions amongst whites and blacks historically and here at Southern Seminary.

Even though we certainly disagree about many points of interpretation and theology, this does not get us off-the-hook from giving honor where honor is due as we are commanded by Peter in Scripture, and from looking ahead and continuing to spur on one another to love and good deeds – especially in the area of race relations. 

Don't Waste Your Summer: elective courses abound at SBTS May through August

By JOSH HAYES

"School's out for summer." Though the words to the well known Alice Cooper song may ring true for many institutions, universities and colleges throughout the country, school will certainly not be "out" for students at The Southern Baptist Theological Seminary. Offering more than 30 one-week course options to M.Div., Th.M. and Ph.D. students, the seminary's summer class period will run from May 18 until Aug. 11.

Among the 30-plus courses are some unique elective offerings in the areas of Christian theology, church history, philosophy, missions, leadership and church ministry.

Adopted for summer

In the area of theology and missions, Russell D. Moore, vice president for academic administration and dean of the School of Theology, will teach "Adoption in Christian Thought and Mission. The course is cross-listed in both the School of Theology and the Billy Graham School of Missions and Evangelism and will take place Wednesday, May 11, and Friday, May 13.

Moore, author of *Adopted for Life: The Priority of Adoption for Christian Families and Churches*, believes it is imperative that students training for ministry understand the theological importance and missiological implications of adoption.

"The Bible tells us that human families are reflective of an eternal fatherhood (Eph 3:14-15)," Moore said. "We know, then, what human fatherhood ought to look like on the basis of how Father God behaves toward us.

"But the reverse is also true," he continued. "We see something of the way our God is fatherly toward us through our relationships with our own human fathers. And so Jesus tells us that in our human father's provision and discipline we get a glimpse of God's active love for us (Matt 7:9-11; cf. Heb 12:5-7). The same is at work in adoption."

"Adoption in Christian Thought and Mission" will be taught in conjunction with the Christian Alliance for Orphans' Summit VII conference, hosted at Southeast Christian Church in Louisville, Ky., May 12-13. Students will attend classroom lectures Wednesday, May 11, and will receive automatic enrollment in the Summit VII conference as

a part of the course requirements.

Students will also have the opportunity to attend, at no cost, the inaugural Adopting for Life Pastors' and Leaders' Dinner May 11 from 5:30 - 8:30 p.m. on the campus of Southern Seminary. The dinner will feature speakers Moore and Barbara and Dennis Rainey of FamilyLife.

Always ready, in and out of season

Tuesday, July 5, through Friday, July 8, Stephen J. Wellum, professor of Christian theology at SBTS, will teach "Christianity in a Pluralistic and Postmodern Society," a class that provides students with the basis for engaging contemporary culture with Christian truth claims.

"Christianity in a Pluralistic and Postmodern Society" seeks to equip students to understand their times better, to realize anew that 'ideas have consequences,' and to bring 'every thought captive to Christ' (2 Cor 10:5)," Wellum said.

"After tracing out the impact of pluralism and postmodernism on our society and its impact on theology and the church, we seek to understand why people adopt such ideas. By first thinking through the philosophical and theological roots of the mindset of our time, we then seek to give a full-blown biblical-theological-apologetic response.



"We live in tumultuous days and we need Christian leaders who are convinced that the Gospel alone is the solution to our present crisis. If you want better to think through these life and death issues, this course is for you," Wellum said.

School's out, parenting's in

Among the many courses offered this summer by the School of Church Ministries in the areas of leadership and discipleship, Randy Stinson and Jimmy Scroggins will be co-teaching "The Theology and Practice of Parenting," Monday, May 23, to Friday, May 27. Stinson is the dean of the School of Church Ministries. Scroggins is currently the senior pastor of First Baptist Church in West Palm Beach, Fla., and former dean of Boyce College.

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

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

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

Vacation to medieval Christianity

The summer course period will afford SBTS students the opportunity to

study with adjunct and visiting professors normally not in the Southern line-up, one of whom is David S. Hogg, associate professor of church history and medieval studies at Southeastern Baptist Theological Seminary. Tuesday, May 24 through Friday, May 27, Hogg will teach "Studies in Church History: Medieval Spirituality."

"This course is about great lovers," Hogg said.

"The reason theologians and pastors in the Middle Ages were able to have such a tremendous impact on the culture of their day is because they understood that loving God in Christ was the primary task of God's people.

"The European Middle Ages form a significant part of the foundation of the Western intellectual and spiritual tradition. To ignore medieval spirituality is to ignore your family," he said.

According to Hogg, students enrolling in Medieval Spirituality should expect to learn about the integration of the use of Scripture, theological developments and personal piety and other areas.

Everybody's got an opinion

Another guest professor is Douglas K. Blount, professor of theological studies at Dallas Theological Seminary, who will teach "God and the Philosophers," Monday, June 27, through Friday, July 1. This worldview and apologetics elective explores the major philosophical arguments for and against theism, with particular emphasis given to major philosophical thinkers.

"How precisely should we understand God's goodness, knowledge and power?" asked Blount. "This question is particularly timely given the objections put forward by critics – such as the 'New Atheists' – to the Bible's account of the triune God.

"We will be interested in formulating precise accounts of the divine attributes in order to respond to such objections. We will also be interested in understanding, as best we can, how omnipotence and omniscience become united to humanity in Jesus of Nazareth."

The SBTS Web site provides a full listing of summer courses at <http://www.sbts.edu/current-students/files/summer-2011.pdf>

Southern Seminary names new dean of Boyce College

By SBTS COMMUNICATIONS

The Southern Baptist Theological Seminary President R. Albert Mohler Jr. announced the appointment of Dan DeWitt as the new dean of Boyce College, the seminary's undergraduate school, April 19. DeWitt replaces Denny Burk, who is stepping down in order to expand his primary calling of writing and teaching.

DeWitt, who speaks widely concerning issues related to Christianity, apologetics and



Dan DeWitt. Photo by Jason Coobs

youth culture, has served as vice president of communications at the seminary and as lead pastor of Campus Church, Highview Baptist Church's campus ministry to the University of Louisville. DeWitt played a key role in organizing Boyce College's annual Give Me an Answer conference for high school students. Prior to his work at SBTS, DeWitt served as student pastor of Judson Baptist Church in Nashville, Tenn.

DeWitt's wide-ranging ministry focuses on such matters as equipping Christian

students to communicate the Gospel to atheists, agnostics and other skeptics of a biblical worldview.

"Dan DeWitt brings a considerable skill set, tremendous commitment and precisely the kind of background and leadership we need as we look to the future," Mohler said.

Burk, who became Boyce's dean in 2008, will remain as a full-time faculty member at Boyce College and Southern Seminary. He said his decision to step down from day-to-day administrative responsibilities would

enable him to complete several research projects in the area of New Testament interpretation and to get back to his first vocational love: classroom teaching.

"It has been the thrill of a lifetime to serve as dean of Boyce College," Burk said. "But my administrative duties have left little time for teaching and writing. I am profoundly grateful to Drs. Mohler and Moore for allowing me to take up a regular faculty position so I can finish several book projects I've been putting off for the last three years."

Mohler and Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at SBTS, commended Burk both for his leadership in the past and his potential for the future.

"Denny has served faithfully and well as dean of Boyce College," Mohler said. "I am eager to see what the Lord will do through him in this next phase of his ministry in writing, research and teaching."

"Denny was born to be a teacher," Mohler said. "And he has a courageous commitment to engaging the issues in a way that serves not only his students but also the church of the Lord Jesus Christ."

Moore announced the move to Boyce students in an April 19 college worship service, calling the combination of DeWitt as dean and Burk as biblical scholar a "dream team" for Boyce's future. Moore praised Burk as a strong and godly leader who very well

could be "the next A.T. Robertson," referring to the famous early 20th-century Southern Seminary New Testament professor. Moore introduced DeWitt as having both a brilliant mind and a compassionate heart, telling students: "You are going to love him."

DeWitt earned both the master of divinity and doctor of education degrees from Southern Seminary. He and his wife April have been married nearly 10 years and have three small children, Isaiah, Micah and Josiah. The DeWitts plan to move onto the seminary's campus in order to be fully accessible to Boyce students. 



Denny Burk. Photo by Jason Coobs

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Mohler says all of Old Testament bears witness to Christ at Gospel Coalition national conference

By JOSH HAYES

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, asserted that the Old Testament in its entirety bears witness to Jesus Christ at the Gospel Coalition's national conference, April 2011.

"We do not look back to the Old Testament merely to find the background to Christ and His ministry, neither only for references and anticipations of Christ; we are to look to the Old Testament and find Christ – not here and there, everywhere," he said.

Mohler delivered the message, "Studying the Scriptures and Finding Jesus," during the event's first plenary session. Fitting with the conference's theme, "Preaching Jesus and the Gospel from the Old Testament," Mohler's address focused on John 5:31-47, a text giving biblical warrant for the type of preaching and teaching the conference sought to promote.

In his address, Mohler explained to the 5,000-plus attendees inside the McCormick Place convention center in Chicago, Ill., that preaching Jesus from the Old Testament will help churches avoid turning their young congregants into those who hold to "moralistic therapeutic deism," mentioning the research published by sociologist Christian Smith.

"When you actually look at what these young people believe, you encounter the fact that they have evidently never been taught the Gospel of Jesus Christ. The absence of biblical preaching and the absence of Gospel preaching explain how we have created a generation in so many of our own churches of moralizing, therapeutic, practical deists," Mohler said, explaining that Smith's research indicates many young people attending evangelical churches believe that God exists and cares about their moral behavior, but He is not involved in everyday human affairs.

Setting John 5:31-47 in its Christological context, Mohler stated that Jesus tells His hearers that one cannot read the Old Testament Scriptures without reading Him.

"Searching the Scriptures is what we are taught to do; it is what we rightly do. But the horrible recognition in this text and the humbling realization that should come to us is that it is perfectly possible, and in this text actualized, that people can study the

Scriptures and devote their lives to searching out the Scriptures and can spend all their days studying the Law and miss the point and not be saved," he said, noting that people trained in the Old Testament during Jesus' earthly ministry should have been prepared

Burning bushes and staffs that turn into snakes; arks and animals and a menagerie afloat; dead animals and hewn bulls; rams in thickets, slavery in Egypt, bronze serpents, manna in the morning, pillars of fire and columns of smoke; convoluted history of conquests and kings, intrigue, adultery, murder, incest and frankly a preoccupation with bodily fluids; bears that eat boys, boys who kill giants, prophets who taunt idolaters, prophets who throw fits and prophets who sit by gates and weep; poetry that reads like praise and poetry that reads like existentialist philosophy; Persian writings on walls, foreign kings who roam like wild beasts and a prostitute who hides spies; spies who lose heart, women who summon courage, donkeys that talk and a strong man who commits suicide; stuttering leaders, naked patriarchs and majestic praise; predictive prophecy, lamentation, law, statute and ordinance, in all of its glory – and all of it revealing Christ, every bit of it.

for Christ's first coming.

Jesus' words in John 5 are not only a rebuke to the religious authorities of his generation but also a rebuke to people of the present generation, Mohler maintained, namely for the church's neglect and misuse of the Old Testament.

Mohler stated that the church of the Lord Jesus Christ is in need of not only a New Testament Christianity but also an Old Testament Christianity, critiquing the custom of people in a politically correct culture to draw a hard distinction between the "Hebrew Scriptures" and the "Christian Scriptures."

"For many, the Old Testament is simply a problem. It's not new to describe it that way. Throughout the Christian church there have been those who have struggled to understand what to do with the Old Testament," he said. "Some of the sources of the problem are ideological and theological.

"The first of these [problems] is seen in the habit of labeling the Old Testament as the 'Hebrew Scriptures.' Now even in a context of political correctness in the academy to refer to the Hebrew Scriptures and the Christian Scriptures – the Christian cannot accept that for what it insinuates. It insinuates that the Old Testament is someone else's book, that it's foreign territory to the church."

Mohler publicized an array of misunderstandings and mishandlings of the Old Testament within the church such as the "little, tiny Marcionites" among churches who speak of the "God of the Old Testament" and the "God of New Testament" as two differing deities with opposing natures.

"It is frightening to see how many, for instance, evangelical children and young people just assume that this is indeed the pattern, and they pick that up in one way or another and they simply are little, tiny Marcionites. You wonder where do they come from and then you talk to their parents. There are Marcionites throughout our pews and in far too many pulpits. Many absolutely unknowing they are practicing Marcionites if not card-carrying Marcionites."

A major factor, Mohler said, contributing to Christian mishandling of the Old Testament is ignorance and neglect of its historical context and literary presentation.

"To many preachers and to all too many Christians, the Old Testament is a foreign

book," Mohler said.

"Burning bushes and staffs that turn into snakes; arks and animals and a menagerie afloat; dead animals and hewn bulls; rams in thickets, slavery in Egypt, bronze serpents, manna in the morning, pillars of fire and columns of smoke; convoluted history of conquests and kings, intrigue, adultery, murder, incest and frankly a preoccupation with bodily fluids; bears that eat boys, boys who kill giants, prophets who taunt idolaters, prophets who throw fits and prophets who sit by gates and weep; poetry that reads like praise and poetry that reads like existentialist philosophy; Persian writings on walls, foreign kings who roam like wild beasts and a prostitute who hides spies; spies who lose heart, women who summon courage, donkeys that talk and a strong man who commits suicide; stuttering leaders, naked patriarchs and majestic praise; predictive prophecy, lamentation, law, statute and ordinance, in all of its glory – and all of it revealing Christ, every bit of it."

"These things are all anticipating Christ, all looking forward to Christ and all rightly making us yearn for Christ. They should all help us to recognize the Christ. These are they that testify of me."

Mohler then surveyed three ways in which preachers mishandle the Old Testament: some avoid it at all costs; some try to teach it but treat it as a different story; and some moralize its content. Each of these ways fails to reflect the redemptive purpose of the text, he said.

The only alternative to moralism for creatures who default to it is the Gospel of Jesus Christ, but because many preachers moralize biblical texts, Mohler said, churches produce the moralistic, therapeutic deists referenced earlier.

In addition, during the conference's breakout sessions, Mohler participated in a panel discussion about training the next generation of pastors and Christian leaders. Participating with Mohler in the panel were well known evangelical personalities Mark Driscoll, Don Carson, David Helm and Ligon Duncan. Carson moderated the discussion.

Audio for Mohler's address and panel is available at The Gospel Coalition Web site, gospelcoalition.org, with video coming soon. 

Avoiding our bane: Allison presents a wealth of wisdom from the past

EDITOR'S NOTE: Below, Gregg R. Allison and "Towers" editor Aaron Cline Hanbury discuss Allison's newly published Historical Theology. Allison is a professor of Christian theology at Southern Seminary. In the discussion, he explains the genesis of this massive work, the wealth of wisdom from the past and "his Augustine." "Towers" offers a brief review of Historical Theology on page 10.

ACH: How did you start this project?

GA: About 13 years ago, Wayne Grudem called me and said, "Someone needs to write a book that recounts everything that I don't have in my *Systematic Theology* book (so historical theology) and you're the guy that's going to do it." So I said, "That's great; how do I go about getting this done?" He replied, "Don't worry; I've already talked to Zondervan [book publisher] and they've agreed that you will write it. And here's your editor. And it's all set, so just go to town. So I signed a contract in November 1998, and I've been working on it off and on ever since."

Three sabbaticals have already been taken up with this: one while I was teaching at Western Seminary and two while I have been here. These extensive periods of researching and writing the book have been a great gift to me.

ACH: Why did Dr. Grudem choose you?

GA: It's interesting because I'm not a historical theologian; I'm a systematic theologian, but he's known my interest in history all along. I wrote my Ph.D. dissertation under Dr. Grudem about the clarity of Scripture. And I dedicated a major section to the Reformers and post-Reformers views, so he knew I could do that historical work. I think he trusts me with it; he knows my conservative evangelical leanings. Wayne continues to be a very close friend today, so he's excited also, which is great.

ACH: Is history then your focus more so than philosophy or those kinds of areas within systematic theology?

GA: Absolutely. So I am a systematic theologian who emphasizes the historical development of doctrine, rather than a philosophical theologian. I also very much emphasize exegesis and the importance of sound interpretation of Scripture as a foundation for systematic theology.

I see we have this legacy, a rich heritage from the past in terms of the church's

interpretation of Scripture and theological formulation that many evangelicals neglect to our bane. I'm hoping, with this book, to propel evangelicals to consider and value our legacy more deeply.

ACH: Why is it to our bane that we ignore our history?

GA: When we ignore it, we cut ourselves off from this wisdom from the past. Now, we have to hold to a chastened tradition from the past, always going back to the touchstone of Scripture to ensure teachings were sound. But God has promised to guide His church throughout the ages. Past Christian thought has to represent a part of that wisdom. So if we want wisdom, how to interpret the Bible properly, how to formulate our theology, then we have a great resource in historical theology. It's obviously not inerrant truth. Also, thinking historically and going back to the historical resources, roots and grounds us in the past and presents us as a people who have this rich history, and rich legacy.

We are a church that began 2,000 years ago, and so historical theology and church history place us in continuity with those in the past. I'm thrilled to be a believer with Irenaeus and Augustine and Calvin and Luther. They're not only my heroes but brothers in the faith. These figures also present great examples of holy living, courage, standing up against persecution, giving one's life for the sake of Christ and prayer. If we neglect their stories, then we lose those examples.

ACH: Do you think there's a fundamental or pervading reason Christians should study historical theology?

GA: To put it in broad terms, God promises to guide His church. So what we glean from historical theology is wisdom from the past that represents God's guidance of His people and that helps us today. You take theological formulations like the doctrine of the Trinity or the doctrine of Christology and see that the early church set down the guidelines that still help us today as we formulate our doctrine of the Trinity, our doctrine of Christology. We don't have to reinvent the wheel; the basic structure has been laid down. And when we neglect these guidelines, we do so to our bane. We, more than likely, become heretics if we go outside the historic teaching of the church, so that wisdom is very important.

ACH: In your book, you present a chart

in the early pages lining up the chapters of your book with the corresponding chapters in Grudem's *Systematic Theology*. Why are there areas that you don't treat but he does?

GA: I had a page limit, so I met my page limit and simply couldn't treat those secondary or tertiary doctrines such as spiritual gifts or covenants between God and man. Also, the doctrine and extensive practice of spiritual gifts really doesn't come to the forefront of Christian thought until the turn of the 20th century, so there wouldn't be much to write in terms of the early church, medieval period, Reformation or post-Reformation period.

ACH: Did you choose what not to cover?

GA: It was up to me. And then some of Grudem's chapters I combined, so he's got three separate chapters covering God's communicable and incommunicable attributes; I collapsed them into one.

I do have one chapter that he doesn't treat: the interpretation of Scripture. I do a historical development of the interpretation of Scripture. In conversation with Wayne, I asked, "If you were to re-do *Systematic Theology*, what would you do differently?" He said he would add a chapter about the interpretation of Scripture. He also treats that topic now when he teaches systematic theology at Phoenix Seminary. Additionally, one of my areas of great interest is the doctrine of Scripture and so I decided to include a chapter about the interpretation of Scripture.

ACH: How did you decide which authors and writings to treat within time periods you covered?

GA: The original draft that I handed in to Zondervan was 3,800 double-spaced pages. And they very gently said something like, "We may want to reconsider the length of the draft." And so they got me to work to cut it down, which makes it a much better book because it really did force me to concentrate on the key people and the key areas of doctrinal development. So I had to make the call. Do I recount Irenaeus' canon of truth or do I do Tertullian's notion of the canon of truth, the rule of faith? I had to pick one or the other. Do I use this writ-

ing of Augustine to express his view on grace and sin, or do I use that one? I just couldn't put it all in. So I had to make really tough calls to narrow it down to 20 to 21 pages per chapter in the final edition. And I will be criticized, undoubtedly, for my selection of whom I interact with and the writings and the quotations, and I understand those criticisms, but I've got 20 to 21 pages for each doctrine, and that was it.

So the philosophy was, as I'm developing these doctrines, just look for the key theologians, church leaders, pastors of the church, who address these topics. I would read their primary sources in English. Then I made the call, in saying this person or formulation expresses well the development of the doctrine at this point of time. And I continually went back to the major players, so you see Augustine, Anselm, Aquinas, Luther, Calvin and others occurring over and over again almost in every chapter if not in every chapter, because they really represent the high points of the developments of doctrine in their particular periods. Furthermore, I think they wrote clearly enough for people to grasp.



Photo by Devin Maddox

ACH: When you're reading Irenaeus, for example, did you rely on English translations that are available on the bookshelf or were you trying to read letters and original languages, etc.?

GA: I was using all primary sources in English because I quote the primary sources in English. I tried, again, not to insert my voice; I want to have my readers connect with the past and experience something of that past-ness and I think one way of doing it is to let them read Clement of Rome, Irenaeus, Cyprian and Augustine – all of them in their words (obviously English translations) from the most accessible resources. So if readers respond (as I hope they will), "Cyprian and his contribution to the development of the doctrine of the church is really interesting, I want to read more of Augustine's *On the Trinity*," then I've got extensive footnotes, so readers will know exactly where to go. So my book should be a resource to propel my readers to further research in all these topics.

ACH: How, with a project that took you 13 years to complete, did you maintain continuity in your thought?

GA: I may have changed my opinion on things, but what I've tried to do is write a history of the development of doctrine and kind of hold myself out of that as much as I can. I try not to evaluate it. I want to allow the voices of the past to evaluate the earlier voices of the past, rather than offering my comments. So it's really trying to express what Augustine and Calvin and Luther wrote, and that's not changing.

ACH: Have you noticed, as you look back, changes in your writing style during such a long period?

GA: Not writing style, but there are times when I look back and I go, "I didn't write that, did I?" I'll say, "That's really bad," or, "Oh, that's really good." I wrote the first three sections first – early church period, medieval period, Reformation and post-Reformation period – and then I went back and added the modern period. And so I would go back and read the first three sections on each doctrine and then add the modern period and try to connect them well.

ACH: How did you read some of these old sources about what figures thought, and then make those thoughts accessible from a writing and communication standpoint?

GA: I believe in the clarity of Scripture: that God, when He communicated divine revelation to us, addressed us clearly. And therefore we, imitating God and His clear speech, should also speak and write clearly.

So that motivates me to make it accessible. Plus, it's just the way I write. This may be another reason why Grudem chose me for the project.

And, following up on Grudem's idea, I try to take his philosophy from *Systematic Theology* and do it here. One of his purposes was to make systematic theology clear, so I attempted to do the same thing with historical theology.

ACH: Did you find that difficult?

GA: No. I'm kind of addicted to writing; I love to write. This passion goes back to the fact that I had some wonderful English teachers throughout my education, particularly in high school. They forced me to write well, and I am very thankful for that.

*God promises to guide His church.
So what we glean from historical
theology is wisdom from the
past that represents God's
guidance of His people and that
helps us today.*

I remember my senior year of high school Miss Nelson required us to read *Sports Illustrated* for our senior English course. Now imagine, high school boys, 18 years old, required to read *Sports Illustrated*. She thought it was wonderful writing, and we just absorbed that kind of sports material. Miss Nelson never had to motivate us to read. And she would lead us in analyzing good, interesting writing: "How did they write this?" and "How did they think of this?" And we began to love reading and love writing.

ACH: What's the best way to use this new book?

GA: One approach is to read Grudem's chapter about, say, the inerrancy of scripture and then read my chapter on the inerrancy of Scripture. So you get the systematic theological formulation, what we are to believe, do and be today in light of all of Scripture concerning the topic of inerrancy; and read my chapter to see how we've come to hold to the inerrancy of Scripture, the attacks against it and defense of it by evangelicals, beginning with the early church, then medieval period, then Reformation and post-Reformation period and then the modern period. I think that's the best approach to reading my *Historical Theology*, though it's a stand-alone volume also. So another approach is to select

a doctrine of particular interest – say, in light of Rob Bell's *Love Wins*, final judgment and eternal punishment – and read my chapter to investigate his (wrongheaded and quite bizarre) claim that the church has always entertained the possibility that all people will eventually be saved.

ACH: What isn't in *Historical Theology* that you wish were?

GA: Post-Reformation theologians and their development of the Lutheran and Reformed traditions; that's the major section I had to cut out. In fact, I originally wrote the Reformation period and the post-Reformation periods as separate sections, but I had to collapse the two into one because of space limitations.

A lot of people have a very negative view of Francis Turretin and John Andrew Quenstedt and other post-Reformers as being sterile, the scholastic formulators of what Calvin and Luther expressed. But I find them fascinating. Obviously they have a particular way of approaching things; theirs is a scholastic method. But they're very thorough, very biblical in their meticulous interaction with the issues of their day. They confronted the heresy of Socinianism, and a new aggressive, vibrant Roman Catholicism. As they addressed the issues of their day, I think they did it very well on the terms of their opponents. Critics' misunderstanding of this background and their dismissal of the post-Reformers without grasping the context in which they contended for the faith is the most disappointing thing to me.

ACH: What is your hope for this book?

GA: My hope is that Christians will begin to read it (or read it in conjunction with *Systematic Theology* by Grudem) and discover this wealth of wisdom and legacy we have from our history. And then I'd like to see readers fall in love with historical theology, seeing themselves connected with, rooted and grounded in the church of the past. And use *Historical Theology* as a source for further exploration of people like Tertullian and Augustine and Calvin and Wesley and B.B. Warfield and all those greats from the past.

ACH: What's next on your project board?

GA: An ecclesiology book, tentatively titled *The Assembly of "The Way": The Doctrine of the Church* for the series Foundations of Evangelical Theology, general editor John Feinberg by Crossway. I actually have a full rough draft and, Lord willing, by the end of the summer, I'll turn in my manuscript. And that's basically revising 800 pages of text, so it's a significant volume that is

roughly three quarters of the way done.

After that, *Intrigue and Critique: An Evangelical Assessment of Roman Catholic Theology and Practice*, also from Crossway. I'll be working through *The Catechism of the Catholic Church* and looking at it, assessing it according to Scripture and evangelical theology, trying to help evangelicals understand what Roman Catholic theology and practice is all about. Lord willing, in a few years I'll have that out.

After that book, a theology of human embodiment, looking at what Scripture and theology affirm about life in the human body. The genesis of that book is the course that I teach here, at both the M.Div. and the Ph.D. level about human embodiment. My thesis is that the church has been corrupted by Platonic thinking, the philosophy holding that the body is inherently evil and the spirit is inherently good. Such a philosophy disparages the human body. I think that Scripture presents a completely different, non-Platonic, even anti-Platonic view. The body is good, created by God. Jesus, God-incarnate, had a body, and He was resurrected bodily. We will be resurrected in our body. We'll live in the new heavens and new earth as embodied beings. I plan to look at the wealth of material in Scripture that addresses the human body. So those are my next projects.

ACH: Is there a book that's kind of brewing in your mind?

GA: Dr. Johnson and I have explored the idea of writing a book about the doctrine of salvation from a theological and psychological perspective, coming out of a Ph.D. seminar we are currently teaching on that topic. Then, a couple days ago I was thinking about writing a history of systematic theology looking at how systematic theology has developed from the early church to today and looking at various approaches. That's just an idea.

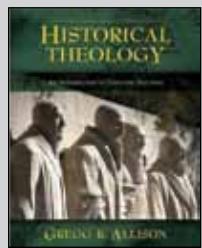
ACH: A final question: I think Calvin said that the Christian needs only the Bible and Augustine. Who is "that Augustine" for you?

GA: John Calvin himself! A few years ago, Wayne Grudem, John Piper, Sam Storms, Bruce Ware, a couple of other people and I discussed what two books each of us would want in a "deserted island" scenario. Each man agreed: the Bible and John Calvin's *Institutes*.

ACH: That might be cheating, though. That's such a big, inclusive book.

GA: Someone said, "Well, isn't that two books?" We'll tape them together then. 

Literature



Historical Theology: An Introduction to Christian Doctrine (Zondervan 2011, \$44.99), Gregg R. Allison

Review by AARON CLINE HANBURY

Systematic theology is important. Taking the Bible's teaching and answering questions about God's nature, the Bible's presentation of anthropology and what exactly this thing called church should be provides applications of Scripture that instruct the church and prod her toward godliness. But systematic theology is necessarily done by people.

So theology is a decidedly human project, complete with all of the influences and experiences to which all people are bound. For instance, the Christian formulation of the Trinity, came as a response to those who

questioned the deity of Jesus. For this reason, it became imperative for the church to articulate the teaching of the Bible concerning Jesus' function within the godhead. Without at least a cursory knowledge of its history, one cannot fully understand the importance of clearly and deliberately promoting a Trinitarian Christology.

For this reason, Gregg R. Allison, professor of Christian theology at Southern Seminary, has provided the church with a resource tracing the growth and development of the foundational doctrines of Protestant theology.

"Such concentration on the accumulated wisdom of the ages provides great benefit to Christians and churches today as they seek to live faithfully and obediently to Jesus Christ," writes Allison.

Allison's new book, *Historical Theology*, closely follows Wayne Grudem's popular-standard *Systematic Theology*, tracing the historical development of the doctrines

Grudem presents. Billed as a "companion" to Grudem, Allison's book resembles Grudem's in both its organization and format.

In his introduction, Allison lists eight reasons for studying historical theology: (1) the church owns a long history of guarding orthodox Christianity against heresy; (2) faithful and diligent Christians in the past contributed foundational biblical interpretations and theological formulations on which the church still relies; (3) church history is home to admirable examples of Christians exemplifying Christ; (4) studying Scripture with personalities from history combats individualism; (5) historical theology informs the church's communication to her current context; (6) history naturally emphasizes the most important issues – majors on the majors; (7) the past shines with examples of God's promise-keeping faithfulness to His people; and (8) historical theology places the church in a longstanding tradition of learning, preaching and living the Gospel.

Allison, following Grudem, treats the primary areas of theology: the Bible, God, humanity, Christ, the Holy Spirit, salvation, the church and the end of time. For each area, he surveys teachings on the subject from the early church, the Middle Ages, Reformation and post-Reformation and modern times.

"My hope is that the church, and evangelicals in particular, will become as familiar with the giants of the past – Clement of Rome, Justin Martyr, Irenaeus, Augustine, Thomas Aquinas, Martin Luther, Huldrych Zwingli, John Calvin, John Wesley, Karl Barth – as they are with Billy Graham, John Piper, J.I. Packer, Chuck Colson, Ravi Zacharias, Tim Keller, Al Mohler, and Mark Driscoll."

As an introduction to historical theology, Allison's new work will not disappoint the reader who seeks to learn from that great cloud of witnesses in church history. 

SBTS announces two new centers, one new chair and a new lectureship

By SBTS COMMUNICATIONS

The Southern Baptist Theological Seminary announced three significant endowments at its spring meeting of the Board of Trustees, April 19.

The first is the establishment of the Duke K. McCall Chair of Christian Leadership and the McCall Leadership Lectures with funding by Dr. and Mrs. Duke McCall and the McCall Family Foundation. The inaugural lecture will take place on the 60th anniversary of McCall's election as president of Southern Seminary. Robert Sloan, president of Houston Baptist University, will give the inaugural lecture.

"It is historic and a matter of great satisfaction that we are able to honor Duke K. McCall as the seventh president of this institution," said R. Albert Mohler Jr., president of Southern Seminary. "We are especially pleased to have this gift that will establish an endowed chair of Christian leadership. Duke K. McCall is synonymous with Christian statesmanship and leadership. He has left a decisive mark, not only at Southern Seminary, but at New Orleans Baptist Theological Seminary and the SBC Executive Commit-

tee and throughout the Southern Baptist Convention. We look forward to hearing the leadership lectures in the fall with Dr. Robert Sloan as the first lecturer."

"The gift from Dr. McCall and the McCall Family Foundation is in many ways poetic," said Jason Allen, vice president for institutional advancement at SBTS. "Not only did Dr. McCall devote the lion's share of his vocational ministry to Southern Seminary, but he continues to be a blessing to students at Southern nearly 75 years after he first came as a student. This gift further underscores the historic relationship between the McCall family and Southern Seminary."

The second new endowment will establish a center for the Christian understanding of Islam, with funding from Bill and Connie Jenkins of New Albany, Ind. In addition to researching Islam, the center will host conferences concerning the Muslim faith.

"Why would Southern Seminary establish a Christian center for the study of Islam? The answer is actually quite simple. Every Christian ministry needs to have an understanding of Islam in order to be a faithful witness to the Gospel of the Lord Jesus Christ and to understand the mission field that is not only

out there in the world, but here in our own neighborhoods. For the foreseeable future, Islam is going to be the major worldview competitor to Christianity. I am pleased about the establishment of this new center and I look forward to its influence on the Christian world far beyond the campus of Southern Seminary," Mohler said.

"Bill and Connie Jenkins are quite literally a godsend to us. As God always does, at the same time He surfaced the need for the Center for the Christian Understanding of Islam, He also raised up Bill and Connie Jenkins to meet this need," said Allen. "We are grateful for their sacrificial partnership with Southern Seminary and their desire to see this generation of students and servants of Christ equipped to engage the Muslim faith."

Third, the seminary will add the Center for Missions Mobilization with funding from Matthew and Glenna Bevin of Louisville, Ky. The Bevins endowed the new center in honor of their late daughter, Brittney.

"This new center will allow us to equip the students of this seminary with a set of global skills so they can be mobilized at any point in their ministry for service anywhere in the world," Mohler said. "This is now the

expectation of this business community. It is being woven into the architecture of MBA degrees and training for business professionals and executives. Given the mandate for the Great Commission, it is far more important and urgent that Christian pastors have the ability and the expectation to have a global impact and to be ready for deployment at any moment."

"Matt and Glenna Bevin are dynamic followers of Christ who believe deeply in the Great Commission," Allen said. "Through endowing the Bevin Center for Missions Mobilization they are literally putting their money where their heart is – to taking the Gospel of Jesus Christ to the nations."

"Not only will these funds rightly honor their daughter's heart for missions, the endowed center will also, we pray, be used by God to harness great commission passion on this campus and to channel that energy most effectively to the nations," Allen said.

More information about the new chair, lectureship and centers will soon be available. 

Southern Seminary dedicates Towery Plaza

By EMILY GRIFFIN

Tuesday, April 19, The Southern Baptist Theological Seminary dedicated The Towery Plaza, an outdoor meeting area and pavilion named in honor of longtime seminary benefactors Ken and Joanne Towery of Louisville. Towery Plaza will host seminary and student

life events, provide space for students and faculty to fellowship and add to the ambience of Southern's campus.

Southern Seminary President R. Albert Mohler Jr., spoke at the dedication, thanking the Towerys for their faithful support of the seminary.

"Generation after generation the Lord



Photo by Jason Coobs

Coppenger to lead new SBTS Nashville

By SBTS COMMUNICATIONS

The Southern Seminary Board of Trustees approved plans to launch a major expansion of the Nashville SBTS extension site. In order to establish a more permanent presence in Nashville, Tenn., SBTS professors Mark T. Coppenger, professor of Christian philosophy, and George H. Martin will relocate from the seminary's main campus to the new Nashville campus.

"It has become clear to us that the need for theological education in Nashville and within its driving radius is greater than we ever understood," Southern Seminary President R. Albert Mohler Jr. said. "In response to that need, we are moving in a big way toward the establishment of a fully operational campus in Nashville."

In his new role, Coppenger will act as vice president for extension education and director of the Nashville program. In addition to moving his classroom from Louisville to central Tennessee, Coppenger will

conclude his current pastoral ministry in Evanston, Ill.

"I look forward to the leadership that Dr. Mark Coppenger will bring as the director of that program, and to building a student body that will be able to take advantage of all that Southern Seminary has to offer," Mohler said.

"What a privilege for Sharon and me to lift up the Kingdom work of Southern Seminary in Nashville, and to do so along with George and Donna Martin, with whom we've already partnered in missions half way around the world," Coppenger said. "It's a homecoming for me, for I was a faculty child at Belmont, a graduate student at Vanderbilt and an employee of the SBC Executive Committee. We love the people and work at Evanston Baptist and at Northwestern, but we're excited by this new calling."

Mohler and the Southern leadership intentionally chose this new geographic location in an effort to maximize the availability of theological education for future pastors, missionaries and teachers.

has blessed Southern Seminary with people that make a decisive difference," Mohler said. "Ken and Joanne Towery are today making a decisive difference for the students and faculty of this campus."

Mohler acknowledged that while the Towery Plaza wasn't in the master-plan for campus development, the Lord blessed the seminary with a couple who were willing to make a financial commitment in time of need. During the Spring 2010, a retaining wall located in between Norton Hall, the seminary's iconic 1926 landmark, and the seminary lawn collapsed. Excavation of the fallen wall revealed that water damage was threatening the integrity of Norton Hall and sewage upgrades were mandatory. Repairs were estimated at \$300,000.

The Towerys committed to fund the required repairs and also provide additional assets for the seminary to create a usable, outdoor space. The result is Towery Plaza, 13,500 square feet of usable space that is outfitted with wireless Internet and electricity.

"Ken and Joanne Towery radiate a love for Southern Seminary and the students who study here," said Jason Allen, vice president for institutional advancement at SBTS. "The Towery's partnership with Southern Semi-

nary goes far beyond their financial support. They host students in their home, employ students in their business and pray for and participate in all levels of campus life.

"It is impossible to conceptualize the Southern Seminar family without thinking of Ken and Joanne Towery. We are honored to have their name permanently affixed to such a prominent location on campus," Allen said.

"We are honored to be a part, just a small part, of this glorious campus," Ken Towery said.

Southern's current campus was built under the leadership of E.Y. Mullins, Southern's fourth president. Mullins commissioned the Boston architectural firm of Frederick Law Olmstead to create the campus' architectural and landscape plan. Olmstead and his firm were also responsible for such national treasures as: Manhattan's Central Park, the lawns of Asheville, N.C.'s Biltmore Estate and the campus design on Stanford University in Palo Alto, Calif. ♦

Tennessee. We are particularly eager about nourishing Southern Seminary's longstanding relationship with Nashville and Southern Baptist churches there."

More information about the development of the SBTS Nashville is available online at www.sbts.edu ♦

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Southern Story: Steve Watters

New VP of communications drawn to seminary by compelling message and presentation of the Southern story

By COURTNEY REISSIG

Steve Watters will become the vice president for communication at Southern Seminary, effective May 1. He will lead a department instrumental in compelling him to make a cross-country move to Southern Seminary Fall 2010.

For the past 13 years, Watters worked at Focus on the Family, the Colorado Springs, Colo.-based ministry founded by James Dobson, where he served as a policy analyst, a project manager and then director of marriage and family formation. He and his wife, Candice, created *Boundless* (www.boundless.org) as a Web outreach to young adults for Focus on the Family.



Photo by Kelly Allison

Through *Boundless* and their Web site *Family Making* (www.familymaking.com), Steve and Candice have written extensively about the intersection of family formation and spiritual formation. Candice is the author of the book *Get Married: What Women Can Do to Help it Happen* (Moody Publishers) and together the Watterses wrote *Start Your Family: Inspiration for Having Babies* (Moody Publishers).

Steve and Candice married and started their own family after meeting at Regent University and discovering that they shared a passion for creative media, particularly targeting young adults. In college, they were both editors of their respective school yearbooks. While working on master's degrees in public policy at Regent, they launched a Webzine [Web-magazine] called *NeoPolitique*. That project presented them with opportunities to interview Supreme Court

Justice Clarence Thomas, journalist Fred Barnes and other influential figures. Watching their fledgling Webzine grow alongside the rapid growth of the Internet in the mid-1990s, they got the bug for new media.

Their experiences with *NeoPolitique* opened doors for the Watterses to launch another Webzine for Focus on the Family. When a Focus board member from Kentucky watched his son wrestle with feminist interpretations of the Bible in college, he decided to fund a resource to help young adults contend for the faith.

"Candice and I were thrilled to have the opportunity to create that outreach," Watters said. "We knew that an engaging

Webzine had the potential to be a plausibility structure of Christian faithfulness for young men and women making the transition from home and youth group into college."

While Steve and Candice were able to work together to launch what became *Boundless* Webzine, only one of them could be the editor. Candice was offered the job and Steve shifted into launching further Web projects for Focus, including CitizenLink.com, PureIntimacy.org and TroubledWith.com. In 2002, Candice transitioned to freelance work and full-time motherhood. Two years later, Focus named Steve as director of marriage and young adults, a role that included oversight of *Boundless*.

"It was a privilege to be the founding editor of *Boundless*, but it was Steve's leadership that took it to the next level," Candice said. "He moved it beyond just being a Webzine. He was responsible for adding the podcast, blog, and then editing the popular *Guy's Guide to Marrying Well*."

At its peak, *Boundless* averaged half a million visits per month to the Webzine, blog and podcast. But as it grew, the Watterses increasingly felt that the ministry needs presented through *Boundless* pushed them beyond their training.

"As we received more and more questions about faith, dating, relationships, marriage and starting families, we realized that our public policy degrees weren't cutting it," Steve noted. "We noticed an increasing need for a solid, Gospel-focused framework."

Around that time, SBTS President R. Albert Mohler Jr. joined the board of directors for Focus on the Family.

"As I engaged with Dr. Mohler's messages and then further explored the work of Southern Seminary, I found an opportunity for the training I knew I needed," Steve said.

Steve also noticed, however, that he wasn't just compelled by what was said at Southern, but how it was said.

"It was clear from the engaging Web, audio and video I found that even though it was a 150-year-old seminary, Southern was committed to excellent, cutting-edge communication," he said.

As Steve interacted more with media produced by Southern Seminary, he and Candice sensed that the timing was right to make the move to seminary in order to retool for ministry effectiveness.

"As we approached the age of 40, we started asking the questions, 'Are we where

we need to be for the next decade of life?' and 'Do we have the education for what we should be doing for the next 10 years and beyond?'" Steve said.

Visiting campus as breakout session speakers for the Give Me an Answer collegiate conference in 2010 sealed the deal for the Watterses.

"There's something powerful about seeing up close what's happening behind the great media coming out of Southern," Steve said. "We were drawn here not only by the possibility of being back in the classroom and learning from the world-class faculty, but also by joining the community of people we encountered who were serious about the Gospel."

Steve got his chance to join the SBTS community last November, when the Office of Communications asked him to serve as director of publications and strategic initiatives for the seminary. The Watterses packed up their family (including their children, Harrison, Zoe, Churchill and Teddy) and made the cross-country trip to Louisville, Ky.

In his initial role, Steve has worked with the teams producing "Towers" news publication and *Southern Seminary Magazine*. He has also served as editor of the recently published *A Guide to Biblical Manhood*, based on the "Biblical Masculinity" course taught in January by Dan Dumas, senior vice president for institutional administration at Southern Seminary, and Randy Stinson, dean of the School of Church Ministries (SCM) at Southern. This was the first class Steve took in pursuit of a master of arts degree in family ministry through the SCM.

When current communications VP Dan DeWitt becomes the new dean of Boyce College, Steve will take the reins of the seminary's communications department.

"I was a little hesitant to accept the position at first because of the level of excellence expected from this department," Steve said. "But as I thought about God's sovereignty going back through my college yearbook days, *NeoPolitique*, *Boundless* and my other roles at Focus, I knew He was preparing me to serve. It's a joy to see God's providence at work and I pray that I can steward well both the Southern story and the team that were instrumental in connecting me with the Gospel-driven mission of Southern Seminary." 

HISTORY HIGHLIGHT

50th anniversary of Martin Luther King Jr.'s SBTS lectures

By STEVE JONES

April 19, 2011, marked the 50th anniversary of Martin Luther King Jr.'s 1961 Julius Brown Gay Lectures on Christian Ethics at Southern Seminary. According to Duke K. McCall, the seventh president of SBTS, this visit was the first and only occasion in which King was invited to address an agency of the Southern Baptist Convention.¹ This was a significant moment in SBTS history, the oldest seminary in what was at that time a predominantly segregated SBC.²

In the years leading up to his visit to Southern, King emerged as the most noted leader of the civil rights movement through his guidance of the Montgomery Bus Boycott (1955-1956) and subsequent work with the Southern Christian Leadership Conference (formed in 1957). King's visit to the seminary came by the request from members of the seminary faculty, including Henlee Barnette, G. Willis Bennett, Wayne Ward and Nolan Howington.³ Faculty members of the seminary had long been working to provide educational opportunities for African-American pastors that pressed the boundaries of accepted norms in Southern states. Prior to 1951, however, legal restrictions required that these educational efforts take place in the segregated settings of private classes or in the Negro Extension Department, established in 1940. Ten years before King's visit, the Southern Seminary's trustees voted to end segregation at the institution.⁴

King's address, "The Church on the Frontier of Racial Tension," pronounced a call for church leaders to accept the responsibility of confronting the moral evil of segregation in the South and take the lead in moving American society toward integration.⁵ King urged future church leaders in attendance that, "certainly the church has a significant role to play in this period because the issue is not merely the political issue; it is a moral issue. Since the church has a moral responsibility of being the moral guardian of society, then it cannot evade its responsibility in this very tense period of transition."⁶

In spelling out the moral evil of segregation, King stated that "segregation is still the negroes' burden and America's shame. The church must make it clear that if we are to be true witnesses of Jesus Christ, we can no longer give our allegiance to a system of segregation. Segregation is wrong because it substitutes an I-It relationship for the I-Thou relationship. Segregation is wrong because it relegates persons to the status of things. Segregation is wrong



Henlee Barnette, Martin Luther King Jr., Nolan Howington, and Allen W. Graves talk after King had been presented with a copy of Barnette's *Introduction to Christian Ethics*

because it does something to the personality; it damages the soul."⁷

King went on to urge those in attendance to take the lead in the movement toward integration by teaching members of their churches to recognize need and injustice in the world, exposing and correcting the faulty ideological roots of racial prejudice, implementing action programs to combat injustice in society and by urging all people toward peaceful understanding.⁸

While at SBTS, King also delivered a lecture to Barnette's Christian ethics class. This lecture, held in Alumni Memorial Chapel due to the large number of interested guests, focused on the methodology of the civil rights movement and King's reasons for insisting on the use of nonviolent resistance. Before leaving Louisville, King visited with multiple civil rights leaders in the city. During his visit with Louisville's mayor, King presented a petition in support of desegregation in downtown Louisville, a petition signed by more than 200 seminary students.

Audio recordings from King's visit are available at James P. Boyce Digital Library; links below. The first floor of the library provides a display highlighting King's visit to Southern Seminary and reaction from Southern Baptists. 

ENDNOTES

¹A. Ronald Tonks, *Duke K. McCall: An Oral History*. (Brentwood, TN: Baptist Heritage and History Society, 2001), 223.

²Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009*. (New York: Oxford University Press, 2009), 415.

³Henlee Hulix Barnette, *A Pilgrimage of Faith*. (Macon, Georgia: Mercer University Press, 2004), 129.

⁴Wills, *Southern Baptist Theological Seminary*, 415.

⁵Martin Luther King Jr., "The Church on the Frontier of Racial Tension." Martin Luther King Jr. File, Alphabetical Files, Archives and Special Collections, Southern Baptist Theological Seminary.

⁶Ibid., 3.

⁷Ibid., 5.

⁸Ibid., 3, 5-8.



RESOURCE:

"The Church on the Frontier of Racial Tension"

Follow this QR Code to listen to Martin Luther King Jr.'s 1961 chapel sermon at Southern Seminary; or find the audio at <http://hdl.handle.net/10392/49>



RESOURCE:

MLK classroom lecture at SBTS

Follow this QR Code to listen to Martin Luther King Jr.'s lecture in Henlee Barnette's Christian ethics class; or find the audio at <http://hdl.handle.net/10392/2761>

Campus Beautification Day



Working alongside our facilities, grounds and maintenance teams, 95 volunteers, including students, staff and entire families made the first annual Campus Beatification Day a tremendous success, April 13. The event promoted a sense of community on Southern Seminary's campus. The Lord blessed the effort with a beautiful day of temperatures around 70 degrees,

and Pioneer Food Service supplied lunch for all. At the end of the day, volunteers planted more than 800 flowers and spread 180 cubic yards of mulch (3 semi-truck loads). The seminary thanks everyone who participated in this event and fully anticipates continuing this tradition for many years to come.

Announcements

Podcast from Dr. Mohler



Thinking in Public is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit www.albertmohler.com for more information.

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

Chapel choir

Singers needed for Tuesday chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If interested in talking with him, contact Jon at jsclauson@gmail.com

Southern grant

Considering enrolling in summer courses? Financial Aid offers a \$150 Southern grant for students enrolled in six or more credit hours for the summer term. Students must be taking on-campus courses in order to qualify. No application is necessary. Students must pay the full cost of tuition by the payment deadline and grants will be applied to student accounts by mid-July.

Student handbook

Students must abide by all institutional policies outlined in the student handbook. The most current version online is always operative, and is accessible at www.sbts.edu/documents/Handbook.pdf

Training Leaders International

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

Financial aid application

The Financial Aid Office will implement a new financial aid application for the 2011-2012 academic year. The new application is now available for Southern Seminary and Boyce College students to complete. To be eligible, applicants must be a full-time (SBTS: 8+ credit hours; Boyce: 12+ credit hours) master level or undergraduate student at the Louisville campus and must be in good academic standing. Applicants will be required to pay a \$25 fee in order to submit the Financial Aid Profile. Eligible students will receive a \$25 credit on their tuition account to offset cost when payment opens for fall term. The application deadline for continuing students is June 1. More information and instructions on how to apply are available at www.sbts.edu/finaid. Questions should be directed to the Financial Aid Office at financialaid@sbts.edu or (502) 897-4206.

Prayer for the nations

The Great Commission Center invites you to join us in Dillard Chapel (in the Honeycutt Center) on Tuesdays and Thursdays for a special time of prayer for Japan and other nations currently in turmoil. We will meet right after chapel at 11 a.m. and finish before class starts at 11:30 a.m. through the Easter holiday. Also, the chapel will be open everyday for those who would like to come by and pray for the requests made available on the tables.

Attn. graduating students:

library account

Your account with the Library must be clear of any obligations before graduation. You may not have more than 15 items checked out to your library account at the time of graduation. You may not have any overdue items or any outstanding fines on your library account. If you have an office in the library, it must be cleared out and your key returned to the library (attention: Matthew Barrett). Graduating Boyce students

should have taken care of this by Friday, May 6. Graduating Seminary students should take care of this by Friday, May 13. Please contact Matthew Barrett with any questions at 897-4807 or by email: mbarrett@sbts.edu

- Fitness Boot Camp M, W & F 8 - 8:45 a.m.
- Basic Training, Saturday 9:15 - 10:15 a.m.
- Mommy and Me Power Walking M, W & F 10 - 11 a.m.
- Practical Pilates M, T & R 4:45 - 5:45 p.m.
- Aqua Alive T & R 5 - 5:45 p.m.
- Fast Blast Aerobics T & R 6 - 6:45 p.m.
- Body Sculpt T & R 8 - 8:45 p.m.

Ministry Resources

Ministry position postings

Full-time and part-time ministry positions may be found on e-Campus through the Help Desk's link to Ministry Resources.

Résumé service

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

Intramural volleyball

Co-ed volleyball takes place every Monday at 6:30 p.m. in the main gym of the HRC.

Red Cross blood drive

11 a.m. - 4 p.m., Wednesday, April 27
The blood drive will be held in Levering Gym. Schedule an appointment online at redcrossblood.org and use sponsor code 578. Walk-ins welcome. For more information, contact Danna Riedl at (502) 897-4720 or driedl@sbts.edu

Lifeguarding class

Monday – Saturday, May 16 - 21
Classes will run from 6 - 9:30 p.m. May 16 - 20 and noon - 3 p.m., May 21. The cost of the class is \$100 for those with a Shield Card and \$150 for those without. Class fee includes books and certification cards. Register at the HRC front desk.

* Call the HRC at (502) 897-4720 with questions about scheduling and events.

*Visit the weekly calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC.

*Become a fan of the HRC on Facebook and follow us on Twitter ([SBTSHealth_Rec](#)).

Health and Rec

The Health and Recreation Center (HRC) will be open: M - F - 6 a.m. - 10 p.m. Sat. - 9 a.m. - 9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes Wednesdays at 6 p.m.

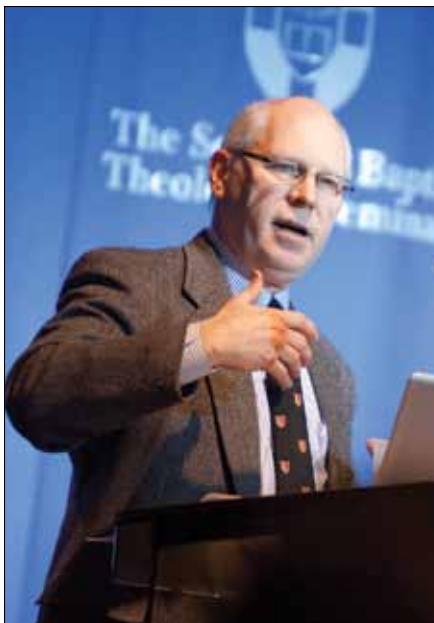
Aerobics schedule

- The Gauntlet T & F 7 - 7:50 a.m. Men only.



CHAPEL SCHEDULE

Chapel will resume in the Fall Semester.



3 Three Questions WITH

G. K. Beale

*Professor of New Testament and
biblical theology at Westminster
Theological Seminary*

1 Why is biblical theology important to the life of the local church?

CHRISTIANS NEED TO plant themselves in the midst of the redemptive-historical story, not thinking they're living after it and hearing about it. Typical Christians in our churches see themselves outside of the redemptive-historical stories in the Scriptures of the Old Testament as it's developed in the New Testament; they see themselves as living after the Bible. But in fact, they're still living in the midst of that story that the New Testament is narrating as fulfillment of the Old Testament redemptive-historical story. Christians need to know where they are and who they are – they're true Israel; they're beginning to fulfill the restoration promises; they're a new creation, not analogically but literally; they're resurrected beings, not analogically but literally; they're a temple, not analogically but literally. They're a new creation though it's not consummated.

I would contend that this changes people's lives if they really believe it.

2 Which is your preferred study area: a remote, quiet location such as a library or office or a place among other people such as a coffee shop?

I LIKE TO get into a study area – away from people. My philosophy is that – when I'm not teaching – you should try to study for six hours a day. And that's it. If I get six hours in a day week-in and week-out by the

time I'm 90 years old, I will have written something. You'll be amazed at how much six hours a day will do.

My creative juices quit flowing after six hours. When you're talking day after day, week after week, and month after month, that's a long time. If you do six hours a day, then you do something. When I teach, which is at least two or three days of the week, I'm not writing as much. But during summers, sabbaticals and January breaks, I'm always writing.

In the summers, my wife and I go to Maine for two months. We live in a little cabin up there and I probably get more work done up there than anywhere. I can take a walk on the coast, and that gives my mind a refreshing break.

3 If you could have coffee with anyone who has ever lived, whom would you choose?

I THINK I would say Paul. He really crystallizes the implications of the Gospel for the Christian more systematically, biblically and theologically than the other New Testament writers although one wouldn't want to think that they're not biblical and theological. They are, but Paul does it a little more systematically and he's steeped in the Old Testament. All the New Testament writers were steeped in the Old Testament as well, but it's a matter of degree – and he wrote so much.

Towers

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