

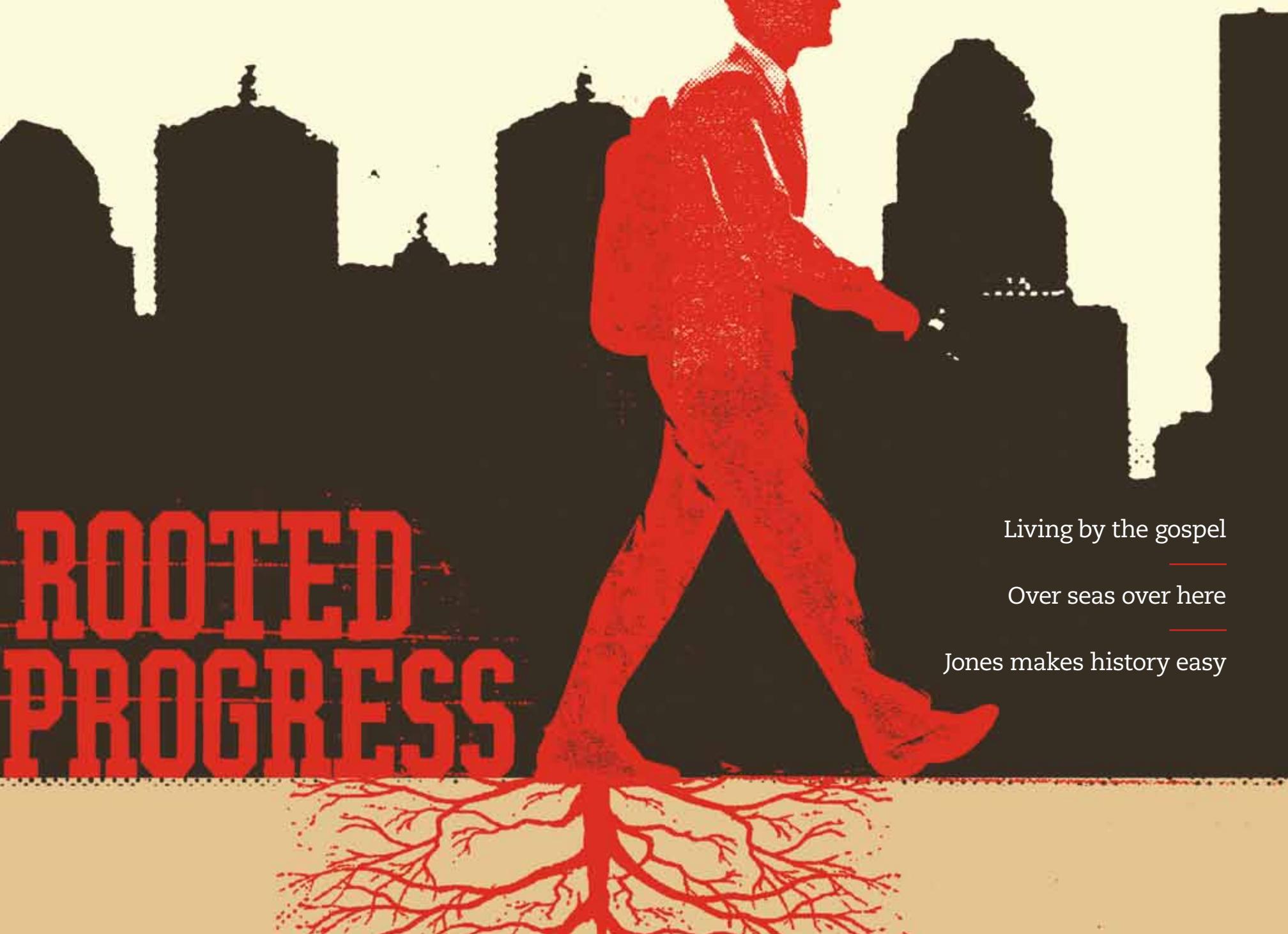


02

VOLUME 11
SEPTEMBER
2012

Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



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Over seas over here

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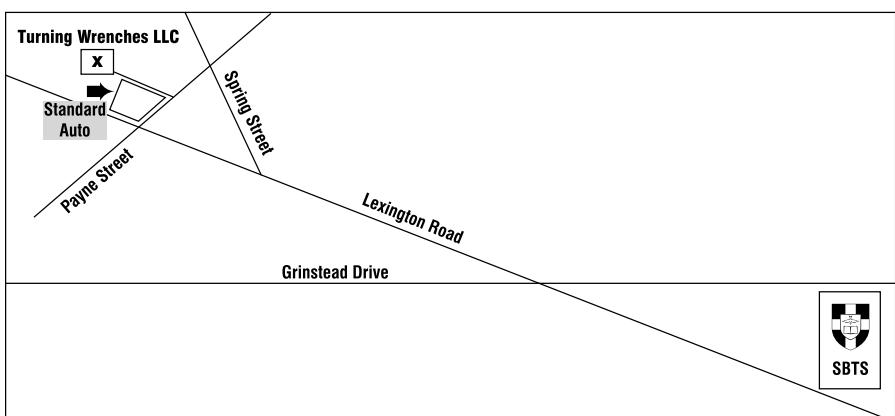
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Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.



From the editor:

The cover text for this "Towers" issue, "rooted progress," borders on oxymoronic. Rooted things stay still. Progress, well, progresses. And that's the point: seminary culture is a transient culture, and sometimes it becomes easy for students to lose focus on the community around them during their seminary years. We want to encourage these transients to continue progressing through their studies, but at the same time, put down roots in the city of Louisville, Ky. Toward that end, Don Whitney talks to Josh Hayes about students' investing in a local church and being intentional in evangelism, and Douglas Renfro urges students to minister overseas, but do it over here.

Towers

SEPTEMBER 2012

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Rooted progress

Louisville's diverse community provides opportunities for Southern students to grow roots in the city and pursue cross-cultural missions while working towards a seminary degree.



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A list for the fridge

From reasonable restaurants to finding a doctor, Candice Watters offers new families in the SBTS community a list of new-to-town essentials.

Newslog

SBTS opens semester with cookout

Southern Seminary's Student Life Office helped kick off the new year with a campus-wide cookout, Aug. 16. The seminary and Boyce College, which is the undergraduate school of SBTS, welcomed a healthy sample of the more than 2500 students enrolled at Southern and Boyce — a number that includes more than 190 new Boyce students, a record.



SBTS, Boyce College to offer course credit through D6 conference

| By SBTS Communications |

The Southern Baptist Theological Seminary will partner with the D6 conference to offer course credit toward a bachelor's or master's degree. D6 is a national conference that "helps churches develop and sustain an integrated discipleship strategy that combines the relationship and influence of the church and the home."

Students may attend the D6 pre-conference and conference in Dallas, Sept. 26-28, 2012, complete the course requirements after the conference and receive three hours of undergraduate credit, or up to six hours of master's-level credit.

To defray the cost of tuition, D6 offers students who enroll in these courses a discount: \$119 for the entire pre-conference and conference in Dallas (together, the pre-conference and conference cost \$448 at full price). Current Boyce or Southern students should register for the course(s) Moodle, just as any other fall course. Non-students should register through at the D6 website. After registering, receive the D6 conference discount code by emailing academicrecords@sbts.edu

Students taking any of these courses must plan to gather for a "Family Ministry Dialog" with Randy Stinson, dean of the School of Church Ministries at Southern, and Timothy Paul Jones, SBTS associate professor of leadership and church ministry and editor of *The Journal of Family Ministry and Discipleship*, Sept. 26 at 7:30 p.m. at the Dallas-Frisco Convention Center. Directions to this required gathering are available from the Southern Seminary admissions booth at any time during D6 registration or during the D6 pre-conference.

A blog post by Derek Brown at Family Ministry Today provided the above information.

TOGETHER
for ADOPTION



ANDREW FULLER
HIS FRIENDS &

General scholarship offers free admission to SBTS conferences

| By Craig Sanders |

Swiping a Shield ID card can now provide students free access to one premier Southern Seminary conference per semester.

A limited number of students currently enrolled at Southern Seminary or Boyce College are eligible to attend one on-campus conference each fall and spring semester.

The Fall 2012 conferences available for the scholarship are

- Andrew Fuller & His Friends, Sept. 21-22;
- Together for Adoption Oct. 4-5; and
- The Expositors Summit, Oct. 30-31.

Students can register for their conference of choice by swiping their Shield cards in the Event Productions office in Honeycutt 204. Limited availability at these conferences should prompt students to register for their desired conferences before seats run out.

At fall convocation, Mohler announces new faculty, Hamilton signs Abstract of Principles

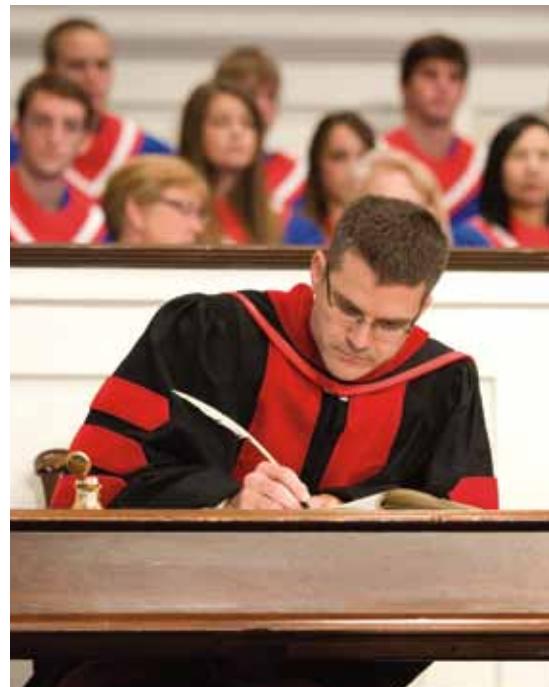
| By Craig Sanders |

R. Albert Mohler Jr. announced new faculty and introduced the latest faculty member elected to tenure at the fall 2012 convocation ceremony, Aug. 14.

Mohler presented David Prince and Aaron Harvey as the new faculty for the 2012-13 academic year. Prince is the newest faculty member in the School of Theology as assistant professor of Christian preaching, and Harvey will serve as church planting mobilization strategist for the Billy Graham School of Missions and Evangelism.

Mohler spoke briefly on the Abstract of Principles, a sacred document in the seminary's history, before introducing James M. Hamilton, the latest Southern professor elected to tenure. Hamilton signed the Abstract of Principles, Southern Seminary's statement of faith, which contains the signatures of the institution's founders.

Hamilton has been a member of Southern's faculty since 2008, and written several books including *God's Glory in Salvation through Judgment: A Biblical Theology* and *Revelation: The Spirit Speaks to the Churches*.



Student life kicks off new office with giveaway contest

| By SBTs Communications |

In effort to increase student life opportunities at Southern Seminary, the school opened a new Student Life Office this semester -- right above the Health and Recreation Center in Honeycutt 230 -- with new personnel and new opportunities for students.

Student Life has planned a special giveaway for the week of Fall Festival. Beginning Monday, Sept. 3, students will be able to search for golden tickets hidden throughout Southern's campus. Once found, the tickets should be returned to the Student Life Office or the festival booth in order to be redeemed for prizes, including Founder's coffee, meals and books.

In the Student Life Office are Grant Castleberry, student life coordinator, and Maegan Brown, Southern's new women's ministry coordinator. Castleberry, who came to Southern from S.C. and is a Texas native, hopes the new office encourages students to seek the organization for assistance both spiritually and academically.

Brown, a native of Arkansas, plans to enrich the communal, relational and spiritual experience of women at Southern Seminary. Those plans include Abide, a female parallel of shepherding groups, and Koinonia, a quarterly gathering of female students and wives of students, staff and faculty.

More opportunities for students include a student leadership council, which is designed to cultivate leadership among the student body, breathe life into the Southern community and serve students.

Follow student life developments on Twitter: @SBTSStudentLife, @womenatsouthern and @SBTSKoinonia.



Heritage Golf Classic charity golf tournament exceeds last year's mark

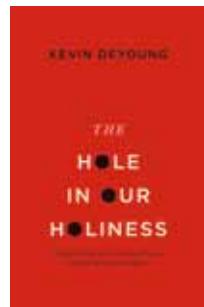
| By Craig Sanders |

Southern Seminary's ninth annual Heritage Golf Classic featured 136 golfers at Louisville, Ky.'s Champions Pointe Golf Club, playing to raise money for the seminary's annual fund, Aug. 20. Players traveled from four different states and even included a U.S. Senator.

Last year, the Heritage Golf Classic, was named the number one charitable golf tournament in the state of Kentucky and Southern Indiana. This year's tournament outdid its predecessor: golfers and attendees made this year's classic the largest in tournament history, exceeding \$170,000 raised toward maintaining low-cost education for Southern Seminary students.

Jim Brennard and Josh Brennard, and Josh Bordas and Rick Bordas from Birmingham, Ala., made up the four-player team that won the best ball scramble-style tournament.

Literature



The Hole in Our Holiness: Filling the Gap between Gospel Passion and the Pursuit of Godliness
(Crossway 2012, \$17.99),
Kevin DeYoung

REVIEW BY
JOSH HAYES

In the young, restless and Reformed circles, one finds no shortage on theological terms: monergism, justification, gospel-centered, expositional preaching, worldview and beyond. One term that might be in shortage, however, is "holiness." If there is one area the young and Reformed are typically not restless about, it is holy living.

This is author and pastor Kevin DeYoung's concern in his book, *The Hole in Our Holiness*. In the book, DeYoung not only acknowledges the problem but offers a biblical foundation for holiness coupled with firm, friendly admonition for Christians to pursue it.

"The hole in our holiness is that we don't really care much about it. Passionate exhortation to pursue gospel-driven holiness is barely heard in most of our churches," he writes.

"I'm talking about the failure of Christians, especially younger generations and especially those most disdainful of 'religion' and 'legalism,' to take seriously one of the great aims of our redemption and one of the required evidences for eternal life — our holiness."

With the pervasive re-emphasis on the gospel message in recent years among evangelicals, what Christ saves us from often receives more focus than what Christ saves us to, DeYoung points out. If the church neglects what Christ saves us to, it in turn misses the end pursuit of the gospel itself: namely the holy God's glory demonstrated in the holy living of his holy people as they seek holy communion with him.

The Hole in Our Holiness' digestible and accessible 160 pages of content make the book ideal as a primer on the nature of Christian

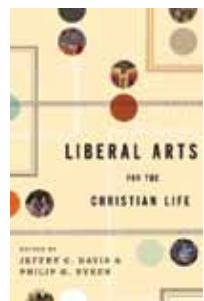
living. DeYoung addresses theological topics such as the relationship between justification and sanctification, the doctrine of the believer's union with Christ and the dynamic reality of what the author labels "Spirit-empowered, gospel-driven, faith-fueled effort."

Furthermore, of considerable practical and moral relevance is DeYoung's chapter about sexual immorality and, in particular, how it relates to dating and entertainment. In essence, he asks the question, "Are we complacent toward or amused by things that should cause us to mourn?"

"If we could transport Christians from almost any other century to any of today's 'Christian' countries in the West, I believe what would surprise them most (besides our phenomenal affluence) is how at home Christians are with sexual impurity. It doesn't shock us. It

doesn't upset us. It doesn't offend our consciences. In fact, unless it's really bad, sexual impurity seems normal, just a way of life, and often downright entertaining," he writes.

Packed with wit and pastoral concern, *The Hole in Our Holiness* is a well timed, well written wake-up call to a generation of believers who lie in danger of sleeping in regarding a matter essential to the integrity of Christianity and the well-being of the saints.



Liberal Arts for the Christian Life
(Crossway 2012, \$17.99),
edited by Jeffry C. Davis and Philip G. Ryken

REVIEW BY
AARON CLINE HANBURY

Almost any college students wrestles with the questions, "What am I going to do with my degree?" "Will I be able to get a good job?" and "How will this look on my resume?" This is departure from the past.

In a day gone by, students pursued learning not exclusively as a means toward a career, for the betterment of the whole person, the fundamental tenant of which is one's relationship with God. In his *Of Education*, the famous poet John Milton writes, "The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him."

Leland Ryken, a highly respected English professor at Wheaton College in Wheaton, Ill., draws heavily from Milton's work in an address

he presented at a Wheaton convocation in 1984. Now published in various resources under the title, "The Student's Calling," that address captured Ryken's vision for education, and set a tone for the next decades of his teaching career.

With Ryken nearing the end of his teaching career, and on the occasion of his 70th birthday, his son, Philip — who is the president of Wheaton — and Jeffry C. Davis have compiled essays in honor of Ryken's vision in a new book, *Liberal Arts for the Christian Life*.

An unusual take on the *festschrift*, *Liberal Arts* gathered faculty from Ryken's college to explain and expound on "The Student's Calling" in a book geared toward college students. The book does so in five sections: "Terminology and Background"; "Theological Convictions"; "Habits

and Virtues"; "Divisional Areas of Study" and "The End of Christian Liberal Arts."

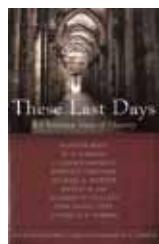
"Presenting a meaningful alternative [to career-based education], this guidebook offers some fresh perspective," Ryken and Davis write in the introduction. "This guidebook will provide ... a clear starting point and route toward a meaningful way of learning, one that has been traveled by thinking Christians for centuries"

The abiding premise of *Liberal Arts for the Christian Life* is that pursuit of knowledge about all that God created good.

"In its purest form, Christian liberal arts education requires the learner to affirm certain basic pursuits: growth, depth, and compassion. The development of the whole person for all of life, not just for a job; the deepening of faith in

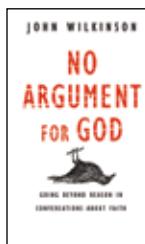
God through intellectual testing, not merely obtaining answers; and the commitment to using knowledge and skill to build the church and serve the world, not simply to satisfy the self: these represent some of the core distinctives of Christian liberal arts learning."

Liberal Arts for the Christian Life presents a compelling vision for authentically God-centered learning that instructs and nurtures the whole person. College students and educators alike would do well to give attention to this book's proposal.



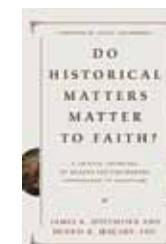
These Last Days: A Christian View of History (P&R 2011, \$13.99), Edited by Richard D. Phillips and Gabriel N.E. Fluhrer

REVIEW BY
JOSH HAYES



No Argument for God: Going Beyond Reason in Conversations About Faith (InterVarsity Press 2011, \$15), John Wilkinson

REVIEW BY
JOSH HAYES



Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture (Crossway 2012, \$35), edited by James K. Hoffmeier and Dennis R. Magary

REVIEW BY
AARON CLINE HANBURY

Often where huge crowds gather, one occasionally finds a religious fanatic foisting a sign declaring that the end of the world is at hand. Though most American Christians and church-goers do not follow suit in this exercise of "gloom and doom" sign-holding, they largely share similar views of history and eschatology as these fanatics.

In their minds, many professing evangelicals today limit the "last days" to refer to a thin slice of cataclysmic and apocalyptic events that take place just before everything burns. This betrays a skewed understanding of the Bible's view of the end-times, and this is why P&R's *These Last Days*, edited by Richard D. Phillips and Gabriel N. E. Fluhrer, serves as a much needed corrective to help believers develop a better idea about the "last days" and the eschatological nature of history.

"For many Christians, the expression 'the last days' refers to the short period of intense activity prior to the second coming of Jesus Christ," writes Phillips and Fluhrer in the editors' preface. "But according to the apostles, the last days were inaugurated by the first coming of Christ and continue even today."

So, what does this mean for how Christians should view themselves as those, to quote the apostle Paul, "on whom the end of the ages has come" (1 Cor 10:1)? That's the kind of question that *These Last Days*' contributors seek to answer, each of the chapters derived from the addresses delivered during the 2010 Philadelphia Conference on Reformed Theology.

Contributors to the book include Sinclair Ferguson, D. A. Carson (who has two chapters), Alistair Begg, Michael S. Horton, J. Ligon Duncan, Paul David Tripp and more. Chapter topics pertain to how the person and work of Christ relate to the purpose of history, how the Book of Revelation informs the church's view of history, how eschatology affects the believer's present experience, how each of the four main millennial views compare to one another and other relevant subjects.

Those interested in learning how eschatology informs the Christian's perspective of life and history should not leave behind this compilation written by some of the best in Reformed and evangelical scholarship.

Commonly held in Western culture today is the notion that faith and reason are incompatible. However, less common is to encounter a person who contends that this notion lies in favor of the truthfulness of Christianity. This is the abiding premise of student minister and author John Wilkinson's book *No Argument for God*.

To qualify his thesis more fairly, Wilkinson suggests not so much that reason and faith cannot co-exist but emphasizes that the two need to be put in their respective places. Faith is not against reason as much as it is beyond it. Reason is limited to what people can conclude based on what they can observe through their senses. To leave life confined to where reason can lead (a la Immanuel Kant) is binding and cannot provide the answers people truly want.

Wilkinson does not let go of every kind of defense in *No Argument*. He points out that those who think they rely solely on reason also exercise faith, namely faith in remaining within the realm of the senses. Reason, he says, is putting your trust only in what you see, whereas faith is trusting in what you do not see.

Christians should own up to the fact that they believe because they choose to do so, Wilkinson argues. To do so is not only intellectually honest but beneficial to one's relationship with God. This way of thinking also provides Christians with a compelling starting point from which to begin conversations with unbelievers.

"Imagine a Christianity that was finally freed from the perennial struggle to prove itself to skeptics and just shine in all of its bizarre splendor," he writes (emphasis original). "What if it didn't feel the weight of having to 'make sense'? Imagine the truth being conveyed without worrying how people will take it. This becomes a real test of our faith."

Wilkinson's *No Argument for God* is a fresh, personable take on the place and legitimacy of apologetics in the Christian life. Though much of what Wilkinson puts forward accords with historic fideism ("I believe because it is absurd"), readers can benefit from reasoning with this unapologetic apologetic for non-apologetics.

When an author proposes a book to a publisher, a question that arises is, "What questions or felt-needs will this book answer?" In the case of *Do Historical Matters Matter to Faith?*, that felt-need is a recurring problem with certain readings of the Bible and the study of Christian Scripture.

According to the book's preface, enlightenment thinking and hard postmodernism both undermine the study of the Scriptures. The former, imposes scientific, laboratory-based standards to the study of the Bible; the latter suggests a reading of the Bible as merely a literary event with no necessary correspondence to the past.

"We offer this book to help address some of the questions raised about the historicity, accuracy, and inerrancy of the Bible by colleagues within our faith community, as well as those outside it," write editors James K. Hoffmeier and Dennis R. Magary in the book's preface. "There will be a special emphasis placed on matters of history and the historicity of biblical narratives ... as this seems presently to be a burning issue for theology and faith."

In more than 500 pages, and with a decidedly scholarly tone, *Do Historical Matters Matter to Faith?* pursues its goal in four parts: "Biblical, Systematic, and Historical Theology"; "The Old Testament and Issues of History, Authenticity, and Authority"; "The New Testament and Issues of History, Authenticity, and Authority"; and "The Old Testament and Archaeology."

The book's first part includes an essay by Southern Seminary's Michael A.G. Haykin about Irenaeus and "the perfect and saving nature of the Scriptures." Toward the close of his piece, Haykin draws a comparison between the inerrancy controversy within evangelicalism during the 1970s and 80s and the current discussions about the authority of the Bible. He writes:

"It was helpful to listen to Irenaeus in the so-called Battle for the Bible thirty years ago, and, in the midst of these new challenges, it is still wisdom to heed ... this second-century missionary theologian."

Haykin's proposal, derived from Irenaeus, reflects the book's thesis: despite popular ideologies, the Bible is abidingly reliable.

Hard work makes church history easy

EDITOR'S NOTE: Below, Timothy Paul Jones, professor of leadership and church ministry at Southern Seminary and editor of the *Journal of Family Ministry and Discipleship*, talks with "Towers" contributor Josh Hayes about Jones' new DVD series, *Church History Made Easy*. Lean more about the series at www.christianhistorymadeeasy.com

JH: How did the idea for Church History Made Easy originate?

TPJ: Christian History Made Easy began as a photocopied study book that I wrote in the 1990s for a small congregation in rural Missouri where I served as pastor. I wrote this study book because I could not find anything that was interesting and simple enough for the people in my church. I first taught the series there. This study book then became a black-and-white paperback, then in 2009, Rose Publishing turned it into the full-color book that I had always envisioned.

The book won the Christian Retailing Magazine Retailers' Choice Award in 2010. Now, I'm teaching those materials again just like when it began, as a study for ordinary people in local churches — except now, I am teaching it via video to thousands of church members in churches throughout the world.

Looking back, I am amazed that this project was completed at all. During the prepa-

ration for these videos was when my father was diagnosed with cancer and passed from this life — ironic, in some ways, because the book had been dedicated to my father and mother. When the time came to film the series, I was not nearly as prepared as I had planned to be. Three of my doctoral students helped me to finish the materials.

JH: Your last project of this sort was the Four Views of the End Times DVD series. How did the experience of participating in that project affect how you approached Church History Made Easy?

TPJ: In Four Views of the End Times, I struggled throughout the series not to slip into rhetorical rhythms that are more characteristic of preaching than teaching. This time, I practiced and prepared to teach with more calmness and clarity. This time, I was also far more prepared for the technical aspects of working with cameras and with the green screen technology.

At the same time, I was far less prepared than I thought I was for the challenge of condensing two millennia into this format and for the sheer mental endurance that I needed to remember it all. I used almost no notes while teaching, except when I referred to an exact quotation from someone in church history, and these videos were filmed over the course

of four days, almost all day every day. By the end, I was mentally exhausted.

JH: Why is church history important, particularly for those not in vocational ministry or scholarship?

TPJ: Doing the Christian life without knowing church history is like doing marriage with total amnesia; sure, it can be done, but there will always be something missing.

What draws us together as believers is not only a shared Spirit and a common faith but also the shared story of how God has worked through past believers. If we aren't aware how God worked in their lives, we are less likely to recognize the rhythms of God's work in our lives; we are unable to distinguish which truths are vital to the faith; and, we are less able to articulate why we believe what we believe.

The challenges that Christians face today are not that different from ones that Christians have faced before. Even if previous generations of Christians failed to face these challenges well, understanding how and why they responded as they did can help us to consider the challenges of our own generation with deeper humility and wisdom.

JH: Why is the average person in the pew largely uninformed about church history?

TPJ: I think there are at least a couple of reasons.

First, particularly among American evangelicals, there has long been a tendency to seek and to value whatever is newest and trendiest, and to separate ourselves from the wisdom of the past. If there's any reference to church history at all, it typically takes the form of decontextualized illustrations and quotations from past saints.

Second, in school, most church members have experienced history poorly taught — history that centers on isolated facts instead of focusing first on the stories that link us with people long-past. The result of poorly taught history is that people perceive history — all history, even church history — as boring, dry, irrelevant. History isn't boring, of course, but it's difficult to change people's minds when they've experienced years of boring history in school.

JH: What needs to be done about this?

TPJ: Well, that's pretty obvious: there's this new video series called Christian History Made Easy that every church should purchase and use.

More seriously, though, one way to help people value church history is to begin with the stories and then move from the stories to the theology and the historical facts. If



Product review: Christian History Made Easy: a DVD-based study for individuals or groups

REVIEW BY
AARON CLINE HANBURY

The opening line of L.P. Hartley's *The Go-Between* — probably more famous than the novel itself — pretty well sums up many people's experience with the study of history: "The past is a strange country; they do things differently there." In referencing history, Hartley points to the "strangeness" of foreign lands, and indeed, most people seem nervous about exploring foreign countries. Unless, of course, they have a guide.

In a new DVD-based study, *Christian History Made Easy*, Timothy Paul Jones, who is professor of leadership and church ministry at Southern Seminary and editor of *The Journal of Family Ministry and Discipleship*, becomes a guide for those who want to

explore the deep-and-wide history of the Christian church.

"The history of Christianity can seem overwhelming, confusing, even boring — but, in truth, this story is far from boring!" writes Jones in the study's participant guide. "The history of Christianity is the story of reformers and revivalists, martyrs and crusaders. It's the story of how the goods news of Jesus has spread around the globe. ... This story enables God's people to read their Bibles better, to evaluate their beliefs more wisely, and to understand why other Christians do what they do."

The study, which developed from Jones' award-winning book by the same title,

includes a DVD with 12 lectures and both a leader guide and a participant guide, making *Christian History Made Easy* ideal for small groups and church education classes. Jones' 12 lectures cover the history of the church from "The First Christians, AD 1-100" to "A Global Gospel, AD 1900-Present" and everything in between, including the church's split between east and west and the Protestant Reformation.

All Christians should learn their story. And for those just beginning that journey, Jones' *Christian History Made Easy* presents a compelling, accessible and community-based version of "the key events and people every Christian should know."

you want people to value the councils that crafted the Nicene Creed, don't begin with a long recitation about the years 325 and 381.

Tell them about Athanasius, a short dark-skinned deacon at Nicaea who became a bishop against his will and ended up defying and outsmarting the most powerful men in the Roman Empire.

Tell them about Nicholas of Myra who emerged blood-streaked from prison, after a time of persecution, to cries of "Nicholas! Confessor!" — and who, according to one uncertain account, may have attended the Council of Nicaea and slapped a heretic.

Tell how Gregory of Nazianzus went to Constantinople and proclaimed the full and eternal deity of Jesus at a time when this proclamation wasn't particularly popular. Then, once they have heard this wondrous legacy by which God preserved his truth in the fourth century, explain to them the theology that mattered so deeply to these church leaders.

JH: How does one condense 2,000 years of rich, complex material into twelve 30-minute sessions?

TPJ: Skillful editing! Every time you see a camera cut or glimpse a picture fading in and out, something was trimmed to fit twenty hours or so of video into twelve 30-minute segments.

But it had to do with the planning too. I really did try to shape each session to begin with the stories and then to move to the theology in the clearest and most rapid way that I could.

JH: What books about church history have influenced you the most?

TPJ: I mostly enjoy reading the primary source materials. Two professors at Midwestern Seminary — both Ph.D. graduates from Southern — influenced me in this regard. I took several New Testament courses with F. Alan Tomlinson, and his most frequent note on my papers was, "Did you go back to a primary source for this?" The other professor, under whom I took almost all my electives in various areas of historical theology, was Mark DeVine. At

"Doing the Christian life without knowing church history is like doing marriage with total amnesia; sure, it can be done, but there will always be something missing."

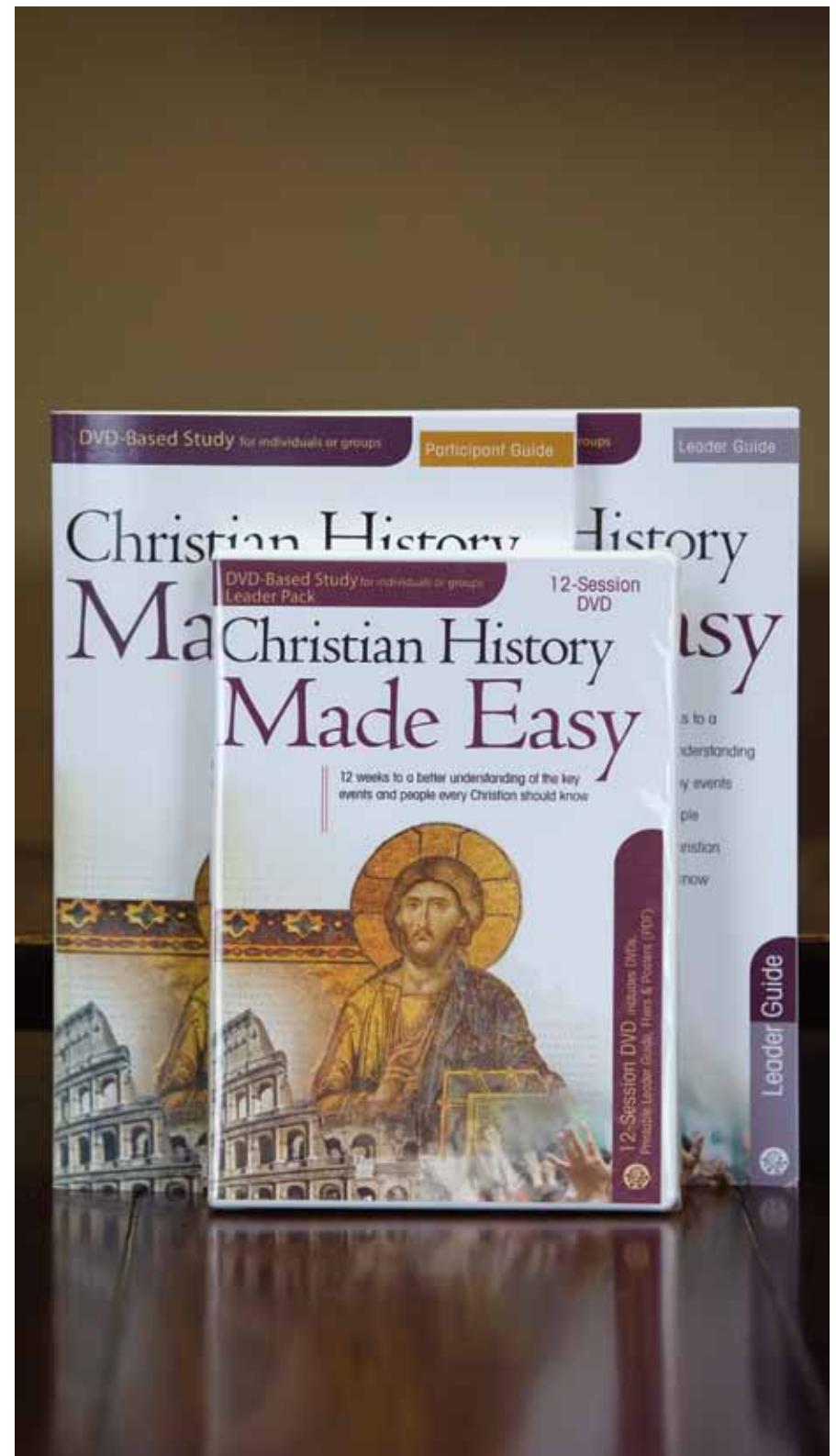
one point, I recall that I wanted to do an independent study on the function of faith in Karl Barth's theology, but most of the books I suggested for the course were secondary sources. DeVine said, "If you want to learn Barth, don't read about Barth; read Barth" — and he assigned me the entirety of volume four of Church Dogmatics to read and to analyze for a single two-hour course. I read almost half of that volume before it began to make any sense; then, I learned to enjoy Barth in a way that I never would have without that assignment. That revealed to me the value of focusing on primary source materials.

JH: What is your favorite thing about Church History Made Easy DVD series?

TPJ: The animations! Nearly all the sessions include a whimsical animation that tells some story from church history in just a few minutes.

JH: What is your favorite period of church history to study? And why?

TPJ: The second and third centuries, and the 19th century. My primary interest has long been the proclamation and preservation of Christian faith in the context of competing faith commitments. Those centuries are the ones where Christians most clearly struggled and yet the faith survived and thrived in contexts where there were clear options other than Christianity.

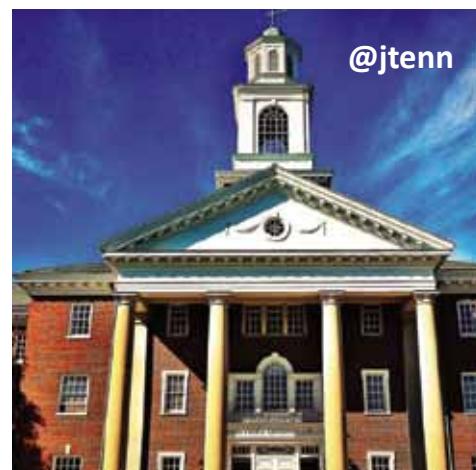


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Mohler Jr.

John
MacArthur

Alistair
Begg

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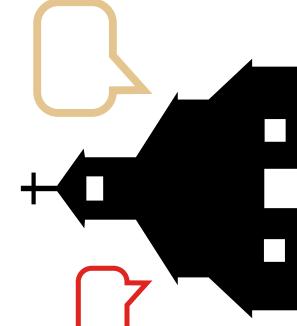
At least 1500 refugees resettle in Louisville each year.

100

More than 100 different languages are spoken throughout the city.

U of L

The University of Louisville's international student body contains 91 different countries.



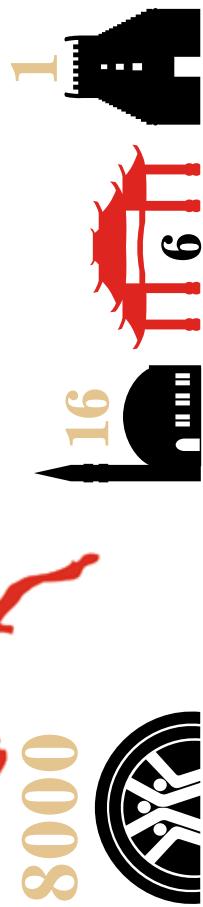
WORLDFEST

"Worldfest" happens each year on Labor Day weekend in Louisville, involving a parade of nations, tons of ethnic food and music and dance from around the globe.

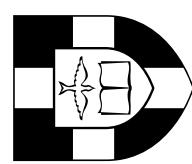
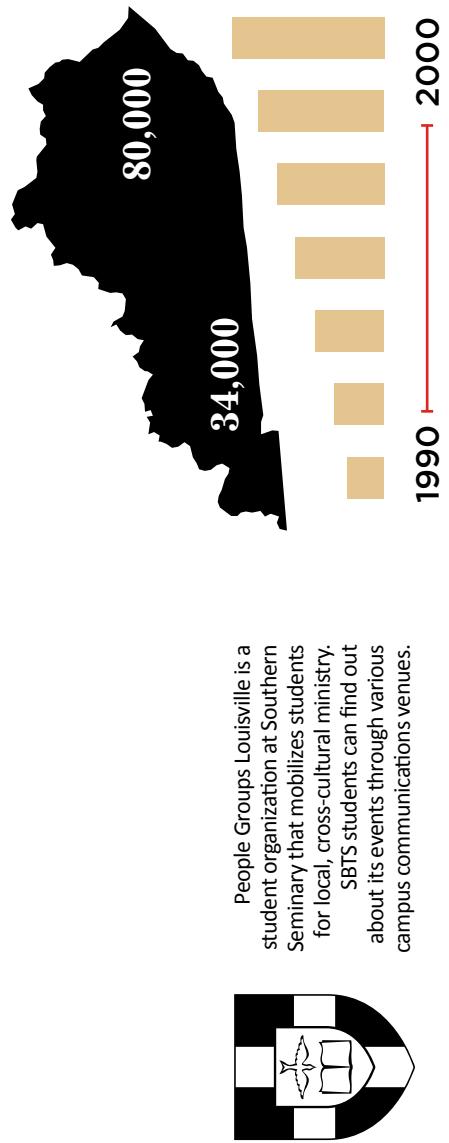
120

People from more than 120 different countries live in Louisville.

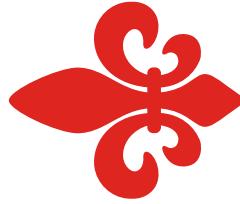
People use at least 15 different languages in the churches of the Long Run Baptist Association — one of Louisville's local Baptist associations.



Cuba, India, Mexico, Germany, Bosnia and Herzegovina, China and Korea have populations in Louisville that make up more than five percent of the metro area's foreign-born population.



Metro Louisville houses at least 16 different Mosques, six Buddhist Temples and one large Hindu temple.



Southside Ministries is a new ministry that focuses on blessing the nations in Louisville. In addition, it serves as hub for information about the international community and cross-cultural ministry opportunities. For more info, check out www.smlouisville.com

Between 1990 and 2000, Kentucky's immigrant population more than doubled, from 34,000 to 80,000, making the state's population growth among the ten fastest growing in the nation — and growth has continued during the past decade.

True, “rooted progress” is something of an oxymoron: rooted things stay still and progress moves forward. But “rooted progress” can also be a way of life. Above is a picture of the city and the opportunities it provides. We want to encourage seminary students — those in a highly transient culture — to press into their studies, but at the same time, live in Louisville, Ky., as a people on mission. Grow roots in the city while still progressing through school.¹

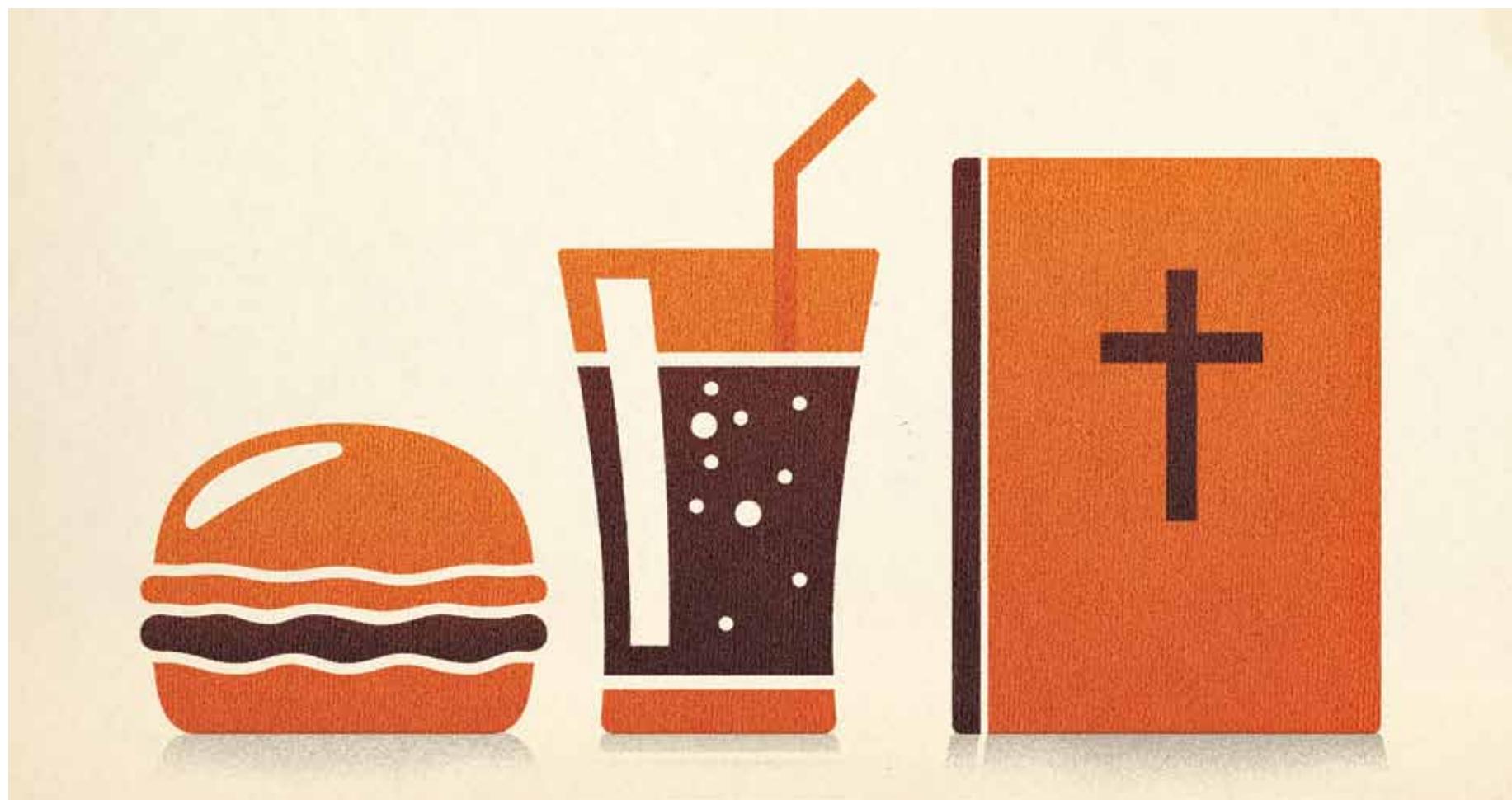
Resources for rooted progress

- Louisvilleky.gov/Globalization.htm
- Jefferson.k12.ky.us/programs/ESL/index.shtml
- Louisvilleky.gov/MetroParks/specialevents/WorldFest
- Smlouisville.com
- Payforthecitylouisville.wordpress.com
- Lrba.org

¹A special “thank you” to Trent Deloach for his assimilation of this data.

Living by the gospel

WHITNEY TALKS SPIRITUAL LIFE IN CHURCH, FELLOWSHIP AND BURGERS



EDITOR'S NOTE: In what follows, "Towers" contributor Josh Hayes interviews Don Whitney, professor of biblical spirituality at Southern Seminary, about how seminarians can avoid entrapment in a seminary bubble.

JH: To what level of ministry involvement should students aspire during seminary?

DW: Students should seek for as much ministry involvement as their other responsibilities will permit. There's so much about ministry preparation that can never be learned in a classroom. And there's so much about ministry in the field when it occurs simultaneously with seminary study that deepens and clarifies the academic work.

JH: How can students stray from catching "living in the bubble" syndrome?

DW: Once again, involvement in a local church is the key. By that I do not mean mere attendance, but also ministry in and through the local church. And the higher the percentage of seminary students in the congregation where the student is a member, the more the student should seek for ministry opportunities through the church to people outside the church. Ministries to nursing homes, prisons and other venues outside the place where the church gathers can be critical for giving the student a sense of regularly encountering the real world with the gospel.

Seminary fellowship can be so enriching that students often have to be very inten-

tional about getting outside "the bubble," otherwise, they may find themselves growing very content to live entirely within its safety and comfort.

JH: What are some of the best ways students can create opportunities for evangelism?

DW: The primary way always, of course, is to "think evangelism" as they are going about their daily lives. When we go to the grocery store, we should think evangelism. When we go get a burger, we should think evangelism. This is just part of loving Christ above all and living by the gospel.

Further, students should see what opportunities for evangelism already exist through their local church. Third, they could talk to the leadership of their church about some

evangelistic opportunities that may have been considered but have not yet been pursued due to a lack of people to send on those evangelistic opportunities.

Failing that, students should talk to some of their professors. One of my colleagues regularly laments the fact that he can provide opportunities for students to preach each week to prisoners who are eager to hear biblical preaching, but hardly anyone ever accepts his offer.

JH: What is the greatest spiritual threat for seminary students? And, relatedly, how does the health of one's spiritual life relate to fostering a sense of community?

DW: There are many spiritual threats that are especially dangerous for seminary stu-

dents. But one of the most deadly is the tendency for the things of God — especially those related to the devotional life — to become increasingly too akin to “assignments.” After seminary, this same sort of “creep” can callous the heart even further, as the things of God can then become just part of your “job.” But if you cannot make time for a close walk with the Lord during seminary, you will not be able to do so after seminary. The most important priority of a man of God is to be a godly man.

This relates to fostering a sense of community in that without spiritual depth in your own life, it's more difficult to contribute to a community of others in a way that adds depth to the lives of those in the community. A shallow spiritual life doesn't foster spiritual depth in others.

My longer answer to this is in a two-page chapter titled “Do Nothing, and Do It to the Glory of God” in my book, *Simplify Your Spiritual Life*.

JH: If you could change one thing about your experience as a seminary student, what would it be?

DW: I wish I had looked for more opportunities to get to know and learn from professors outside the classroom. Good professors love their students and enjoy getting to know them and to teach outside the classroom as well as in it. Of course, neither students nor professors have a lot of available time on their hands, so it may take some trial and error to make it happen. If a professor

many people in our churches — especially men — don't read because they equate “reading” with being forced to read poorly written textbooks about subjects they care nothing about (how would you like to read your seventh-grade science textbook again?).

So, first, they should find a book about a subject they enjoy pursuing just for pleasure — baseball, the outdoors, a hobby, etc. Second, it should be well-written, a page-turner. A good writer can make almost any subject appealing. Third, the book should be edifying. That is not to say that the book has to be an explicitly “Christian” book, but it should be edifying. For example, the reader might

sense that he or she is becoming a better wordsmith by reading that particular book.

JH: What types of entertainment and recreation do you enjoy in seeking to maintain a well balanced life?

DW: Reading for pleasure is a joy to me. I think a great evening is to go with the family to a Barnes & Noble and just walk around looking at books, pulling a few off the shelves and sitting down with some coffee to peruse them. I live in a rural area and enjoy the opportunity it affords for a relaxing walk or leisurely bike ride.

“When we go to the grocery store, we should think evangelism. When we go get a burger, we should think evangelism. This is just part of loving Christ above all and living by the gospel.”

JH: How can students “waste time to the glory of God”?

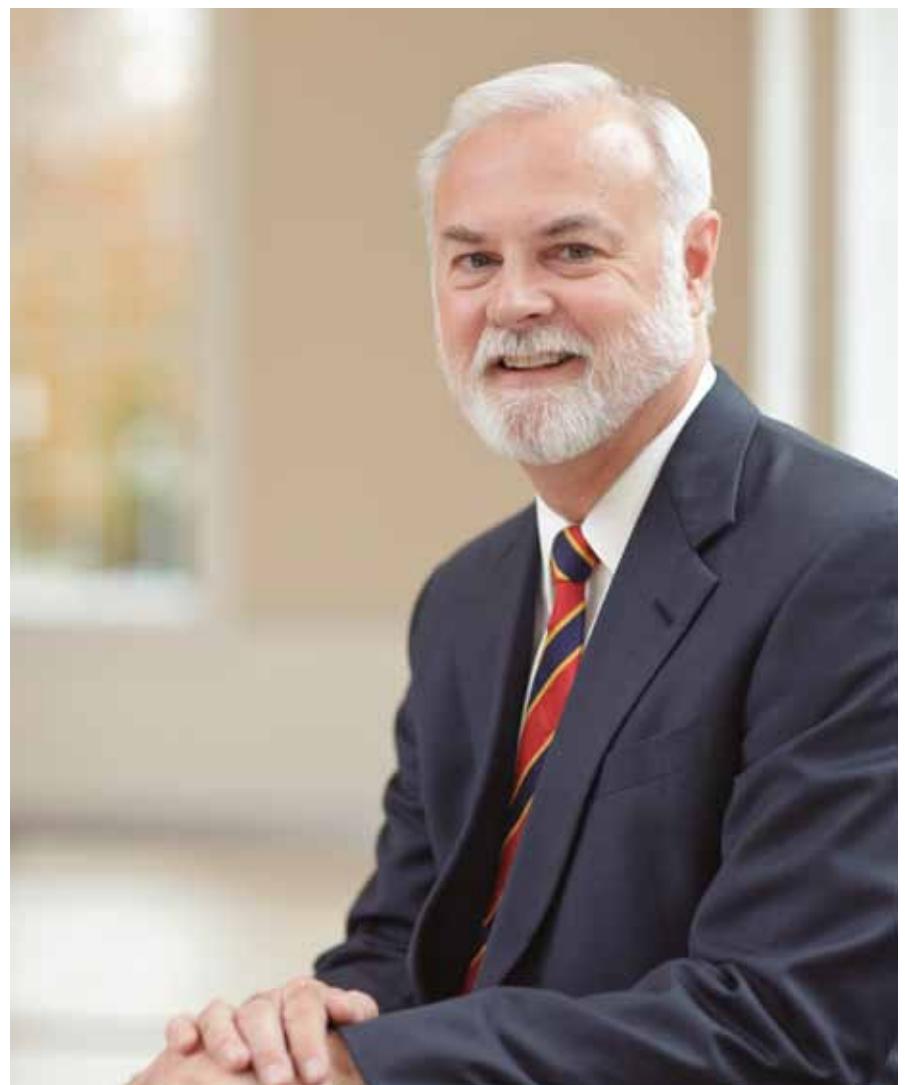
DW: In summary, the Lord does not grind us under his thumb, relentlessly demanding, “More, more, produce more!” Regardless of one’s view of the Sabbath, there is a “Sabbath principle” in Scripture wherein the Lord at creation modeled for us the principle of work followed by rest. Our work matters to God, but so does our rest. Sometimes rest might take the form of something that can look like “wasting time.” In other words, it can actually be a very restorative change of pace to take a break and kick a rock down the road to the glory of God.

sees that you are eager to spend some time with him, and you keep suggesting ideas to make it happen, eventually even the busiest professor will carve out some time for you.

For starters, I would encourage SBTS students to be involved in shepherding groups.

JH: Aside from the materials that students read for devotions and courses, what kinds of literature might provide novelty or refreshment?

DW: Something that's well written and edifying about a subject they enjoy. Far too



Over seas over here

THE MISSIONAL SEMINARIAN

| By Douglas Renfro with Zane Pratt |

There should be a tight bond between seminary training and the practice of missions. Missions and theology are so closely intertwined that one cannot rightly understand theology without missions and cannot rightly do missions without correct theology. Although our theological studies should drive us toward missions, whether it is as a pastor training men and women to take the gospel to the ends of the earth or it is we students at Southern Seminary who are gearing up and heading out, we need not wait until after graduation to engage in global missions. It is our call and our responsibility to reach the uttermost parts of the earth with the good news of Jesus and we can do so even while we are students in Louisville, Ky.

Needless to say, it seems difficult to find people to evangelize at 2825 Lexington Rd (although there are many, if you keep your eyes open). It is a great temptation for students to settle in and neglect missions while in seminary. It is easy to think that now is the time for preparation, therefore the time for action can be put off. We must repent of this mindset. Beyond the walls of the seminary there are hundreds of thousands of people in our city in desperate need of the gospel.

The nations have come to us

One of the greatest ways to build quick relationships in order to share the gospel is through interacting with Louisville's international community. Louisville is an incredibly diverse city where there are 120 different countries represented in the metro area with more than 100 different languages spoken in Jefferson County Public Schools alone. More than 60,000 people who live in Louisville were born in another country. There are refugees from several countries scattered all throughout Louisville. Many of these people are refugees from countries like Somalia, Bosnia, Ivory Coast, Iraq, Burma, Nepal and Burundi. The nations truly have come to Louisville and we have an incredible opportunity to engage hundreds of people groups right here in our own city.

Engaging the nations in Louisville

So with such a great international presence here in Louisville, how should we go about reaching people from other countries or backgrounds? There are more ways than will fit in this article, but I'll mention a few.

Perhaps the best way to get involved in missions in Louisville is through your local church. Explore the ministries in which your church is currently involved in engaging the lost and dive in. Many churches have outreach strategies already in place to seek out the lost of other nationalities.

One large pocket of internationals is in the student populations of Louisville, especially the University of Louisville. These students are a prime opportunity for ministry because of their newness both to Louisville and the United States. Many international students long for companionship and greatly benefit from simple lessons about our culture. This provides an open door to come alongside internationals and help with culture, help with language or maybe just be a much needed friend. All of these, of course, have the ultimate goal of sharing the gospel. There are several organizations already reaching out to internationals on campus, such as the Baptist Collegiate Ministry and Intervarsity Christian Fellowship. Partnering with an on-campus ministry is a good way to get involved quickly with international students.

Evangelizing the nations in daily life

However, one of the best ways to do missions to internationals in Louisville is simply to incorporate them into your daily life. There are so many times that we (even as seminarians) come into contact with lost people every day. We can use these opportunities to build relationships with people with gospel intentionality. For example, there are dozens of ethnic restaurants in Louisville operated by people who have very different worldviews than our own. One way to reach these people would be to pick a restaurant or grocery store and go there often, maybe even once or twice a week. Go during the slow times in the day. Get to know the workers. Learn a phrase or two in their native tongue and show some

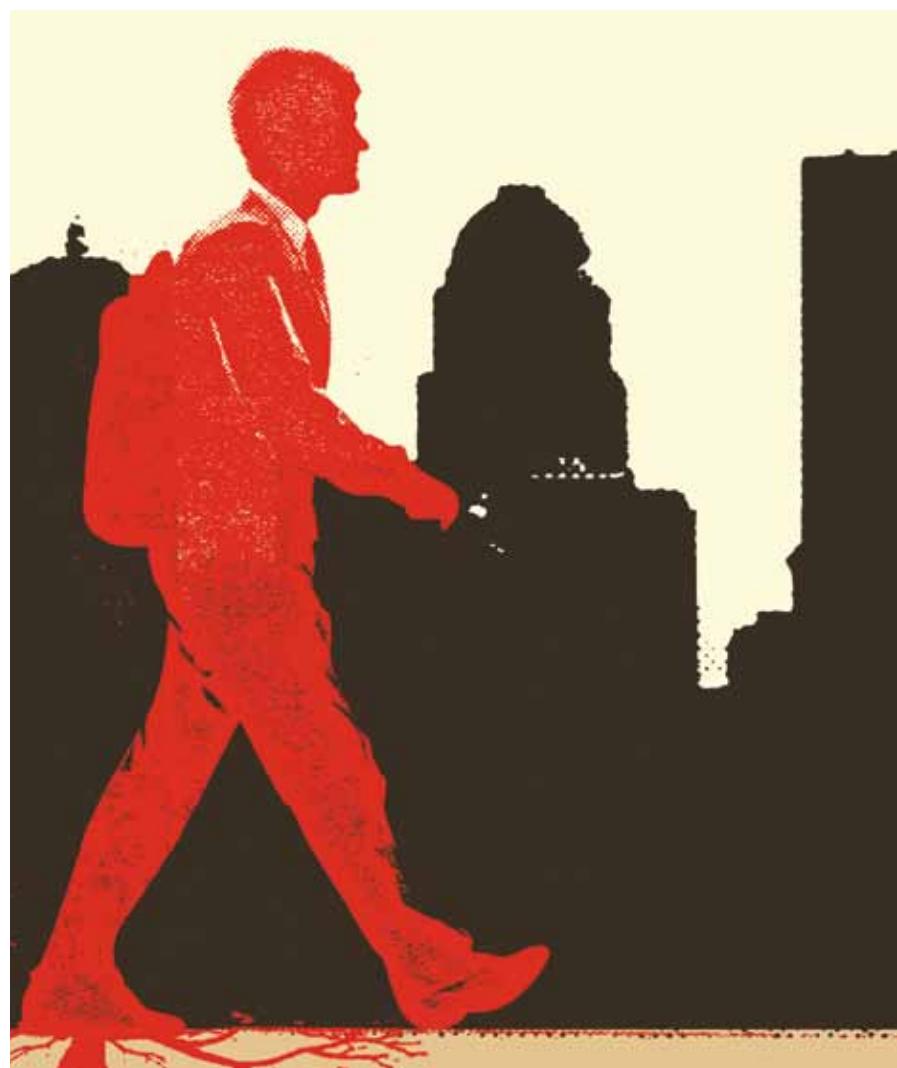
interest in them, once again, with the end goal of making disciples.

In fact there are several "rhythms" that everyone gets into in life, whether lost or saved. Everyone eats, everyone rests, everyone works, everyone recreates. Find ways in which you can do these things in a way that will give good opportunity for contact with lost people on a regular basis. Maybe always do your laundry at the same laundromat (there are several at which internationals gather, and it always gives you a captive audience), take your kids to the same park, eat at the same restaurants, find jobs where you can work side by side with unbelievers, find groups of people

who enjoy doing the same things you do and share the gospel with them. There are countless ways that you as a seminarian can go through your normal routine and incorporate evangelism at the same time.

Be intentional

Above all else, we must be intentional. We cannot simply sit back and wait for opportunities for evangelism to come to us, but instead we must discipline ourselves proactively to seek out these opportunities and take advantage of them when we find them. Let us not neglect to engage in missions while in seminary. Let's make the most of our time of preparation.



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HISTORY HIGHLIGHT

| Trey Moss |

Perseverance and providence highlights the story of how Southern Seminary arrived in Louisville. Baptists in the South recognized the need for a theological institution even before the convention was created in 1845. In the first half of the 19th century, Baptists had no seminary to call their own, which forced aspiring Baptist preachers seeking a formal theological education to matriculate into Presbyterian seminaries or Baptist seminaries in northern states.¹ This need led James Petigru Boyce to envision a Southern Baptist seminary founded on orthodox theology and loyalty to the convention for whom it was created.

In 1858, the denomination's education convention approved a proposal presented by Boyce calling for the establishment of a new institution in Greenville, South Carolina.² After much effort by Boyce to raise financial support and recruit a faculty that could inspire Southern Baptists, the seminary opened its doors in October of 1859. The founding faculty, consisting of Boyce, John Broadus, Basil Manly Jr. and William Williams, received encouragement after the first term. By the second year of the seminary's existence, the student enrollment rose nearly to 40.³ However, this early happy period would not last long.

The outbreak of the Civil War quickly dampened the seminary's momentum and future prospects. Most of the seminary's student body quickly left to fight in the war. The war crippled the South's economy, causing the seminary's endowment that consisted of Confederate bills to become worthless. These factors forced the institution to close its doors in 1861. However, the faculty remained resolute in the seminary's mission, and all agreed with Broadus' sentiment that, "the seminary may die, but we'll die first."⁴

When the seminary re-opened in 1865, its future prospects for survival seemed bleak. The seminary's fate rested primarily on Boyce, who had to finance the school's expenses from his own estate and financial intuitiveness for a number of years. Boyce recognized that the struggling school required a new location and new endowment. Southern cities like Memphis, Chat-



tanooga, Nashville, Atlanta and Louisville all made bids, but Louisville's offer was the most promising. Also, Kentucky Baptists promised to contribute \$300,000 to the seminary's endowment if Baptists elsewhere contributed another \$200,000.⁵

Boyce and Broadus worked tirelessly to raise the endowment in order to make the seminary's move feasible. Enrollment increased after the seminary's move to Louisville, but the donations promised from both Baptists in Kentucky and elsewhere fell short considerably. During these financial trials, Boyce and Broadus continually encouraged one another to complete the hard task of keeping the seminary going, knowing that it would be one of the greatest works of their generation.⁶ Joseph E. Brown, a railroad line president and former governor of Georgia, heard of the seminary's need for a large donor to forge trust in the seminary's future and donated \$50,000 to the seminary's endowment.⁷ This generous donation reaffirmed the seminary's reliability and the seminary gained a home in Louisville.

It was not until 1885 that Boyce acquired a property for the campus. In order to build on the purchased property at 5th & Broadway in downtown Louisville, the faculty faced the

same trials that they had before. Broadus traveled to New York in 1886 to raise funds for a dormitory building. He found support there from influential Baptist businessmen John D. Rockefeller and J. A. Bostwick. Back in Louisville, brothers George and William Norton contributed \$17,500.⁸ When the campus was erected in 1888, the two buildings were accordingly named New York and Norton Hall.

Early on it was evident that the seminary would quickly outgrow its current facilities. By 1909, the seminary trustees had made plans to leave the downtown campus as soon as possible.⁹ Overcrowding dominated the concerns of faculty and trustees and became a reality in 1915, but World War I and no provision from the Executive Committee of the Southern Baptist Convention made a move improbable until 1923. The seminary's new campus on Lexington Road, referred to as "The Beeches" for its beech grove in front of Norton Hall, was completed in 1926. The seminary had a new campus with plenty of room to grow, but the relocation process burdened the institution with excessive debt that added to the general financial strife of the 1930s.

Boyce's vision for a centrally located seminary for Southern Baptists had come to fruition. From the early days in Greenville to the present, well known individuals and countless other generous benefactors supported the seminary's existence so that Southern Baptists could prepare gospel ministers. The seminary's move to Louisville allowed it to cement its financial stability, increase its enrollment and expand its reach across the world.

The materials mentioned in this article are available at Southern Seminary. Those interested may visit archives on the second floor of the James P. Boyce Centennial Library or the archives website at archives.sberts.edu

ENDNOTES

¹Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (New York: Oxford University Press, 2009), 7.

²Wills, 26.

³John A. Broadus, *Memoir of James Petigru Boyce*, (New York: A. C. Armstrong, 1893), 175.

⁴Ibid., 200; Wills, 54.

⁵Wills, 81.

⁶John A. Broadus to James P. Boyce, 14 Mar. 1873, box 4, Broadus Papers

⁷Wills., 160.

⁸Ibid., 168.

⁹Ibid., 302.

Greg Brewton, Next-Gen Investor

SOUTHERN STORY

By Craig Sanders |

Experience and musical aptitude certainly aid a professor instructing future worship leaders. But that's not what Southern Seminary's Greg Brewton prides himself in most.

Instead, Brewton considers himself an investor "in the next-generation of worship leaders."

This investment pays careful attention to past experiences so that Brewton can foresee and help prevent potential pitfalls in church ministry.

As a Southern alumnus, both of the seminary's Master of Church Music (M.C.M.) and doctoral programs, Brewton knows all too well the needs of students in the School of Church Ministry.

Brewton attended Southern as a M.C.M. degree student during the contentious period of the late 1970s, only to return for his doctorate in the midst of R. Albert Mohler Jr.'s presidency in 1998.

A native Floridian, Brewton admired Southern's music program but a humorous misunderstanding about the city's climate also factored into his final decision. "When I visited Southwestern Baptist Theological Seminary, it had just snowed. I was from Florida, and thought, 'I'm not sure about this ice and snow,'" Brewton said. "It didn't occur to me that Southern actually had more ice and snow because I visited in the spring."

During his experience at the seminary for his M.C.M. degree, Brewton never directly witnessed the doctrinal conflicts between the seminary and the Southern Baptist Convention but he did notice a lack of emphasis on pastoral ministry..

"I saw guys that couldn't even function in the church, guys in my hall who didn't even attend a church on Sunday."

In 1980, Brewton returned to his home state of Florida and served as a worship pastor, seeking guidance from his conservative pastor, in what Brewton describes as his "seminary after seminary" experience.

"My pastor was preaching through books of the Bible before it regained the popularity it has today," Brewton recalled of his pastor in Florida.

Brewton's ministry service also included a post in Georgia and involvement with youth ministry. Not only would he lead choirs with children and youth but he also accompanied them on missions trips and assisted in Sunday School instruction.

After serving in these ministry roles for nearly 20 years, Brewton sensed what he calls "a restlessness" to move on to new opportunities.

"I felt the Lord calling me to go back to school in the middle of my ministry years so that I could teach. But I ran from that trying to figure out how I could avoid it."

Brewton received a sabbatical from his church, and upon returning decided to enroll in Southern's doctoral program. A church in Lexington offered him a position as worship pastor that facilitated his family's move to Kentucky.

Recalling the experience upon his return in 1998, Brewton remarked that his first week was "a breath of fresh air" compared to the seminary's prior environment. Even in the School of Church Music, Brewton sensed the department focused too little on the needs of the students as future ministers.

Southern pursued Brewton after he finished his doctorate, placing him as the first-ever coordinator of music studies at Boyce College in 2002.

"I never dreamed I would end up teaching here," said Brewton. "I enjoy being a part of the academic program at Southern, working with students and trying to shape worship in our Southern Baptist churches."

Now, as Carolyn King Ragan Associate Professor of Church Music and associate dean of music and worship studies, Brewton can divulge his ministerial experiences with his students.

"Sometimes I tell my students how not to do ministry by sharing my horror stories."

This method is ubiquitous in the School of Church Ministries, as all of the faculty are experienced ministers who continue to serve in local churches. Because of this, the students are able to receive instruction that will prepare them for difficult trials in ministry. Nonetheless, Brewton notes that certain issues encountered in the local church cannot be taught but only experienced.



Brewton also changed his focus in the School of Church Ministries. Realizing the deficiencies with the earlier model that focused primarily on musical excellence, Brewton envisioned a new area of emphasis for the program.

"We believe that we are preparing pastors who lead worship," Brewton said. "If you don't have a pastor's heart or the principles of being a pastor in the local church, merely having exceptional musical skills will not make you effective in worship ministry."

Brewton believes his investment is paying off, as he watches former students grow

successful worship ministries by learning from his mistakes. But Brewton also knows it's the type of students Southern has that helps accomplish this, referring to them as students who care for local churches, missions and Scripture.

"Theology informs what we do in worship ministries," Brewton quipped. "If you don't understand why we do it, it's hard to shape how to do it."

And it's that foundation that provides Greg Brewton with a keen heart for next-generation investment.



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A list for the fridge

ESSENTIALS FOR NEW SEMINARY FAMILIES

| By CANDICE WATTERS |

EDITOR'S NOTE: *Candice Watters, home-schooling mom of four, will celebrate two years of Louisville, Ky., residence this November.*

When we arrived at Southern Seminary in November 2010, the fall semester was nearly over. We were new and missed out on orientation by a wide margin. Having driven 1,094 miles to get to Louisville, Ky. — spurred on by a sense of calling — all I could think was, “Where’s the grocery store? And the pediatrician’s office, the dry cleaner and a good pizza?”

As newbies, everything was strange, nothing felt familiar and the kids were hungry. It took two tries to find a good grocery store, and later, countless calls to locate a doctor. I went rounds of trial and error to build my list of essentials. Now that we’re the settled ones, I’m eager to welcome other new arrivals, along with a few suggestions to help you feel at home:

Shopping

Three miles from campus, you’ll find Super Target, Kroger and Neighborhood Walmart (head east on Frankfort Ave. to Shelbyville Rd., then turn left on Thierman Ln.). Along the way, you’ll pass Walgreens, CVS, Starbucks, several bank chains, a Heine Brothers’ Coffee, several pizza joints and locally owned Paul’s Fruit Market (off Chenoweth Ln.).

If you stay on Shelbyville for three miles, you’ll pass a Starbucks on your way to Trader Joe’s, both on your right. (Not being a native Californian, I didn’t understand what all the fuss was about last fall when TJ’s opened in Louisville. Now that I’ve learned the store, I’m hooked on its manageable size, natural fare, creative selections and affordable prices. And our kids love the free samples and stickers at checkout.)

Note that Frankfort and Lexington merge to become Shelbyville (this caused some angst our first few outings). If you turn right on Breckenridge Ln. from Shelbyville Rd., you’ll drive past a MacAuthority, bike repair shop and Graeter’s Ice Cream. A little further down Breckenridge, you’ll

find three hospitals and medical center, a Home Depot, Hobby Lobby and many restaurants.

If you’re looking for malls, there are two further down Shelbyville a few blocks apart (separated by a 264 overpass). Though they’re neighbors, they’re not within walking distance of each other and don’t have a lot of duplicate stores. Best to check online directories before heading out or you may end up at the wrong mall.

Medical Care

It’s been harder to find doctors. Seems they want you to come in for a visit before you get sick. Best to start looking early, while everyone’s healthy, if possible. I made the mistake of waiting till flu season was in full swing. Thankfully the on-campus health clinic is open Monday-Friday and charges only \$10 for a visit for students and their families. They’re just down the hall from the

admissions office and the staff is friendly, helpful and well aware of the allergies that kick in for many transplants to this Ohio River Valley town. While you’re there, ask for their one-page list of recommended doctors in town.

In a pinch, local Krogers have “Little Clinics” that function like urgent care centers (handy, given their proximity to the Kroger pharmacies). Our co-pay there was higher than typical though, so check your insurance before going.

For the kids

Cherokee and Seneca Parks, a mile to the west of the Seminary, are ideal for walking, skipping rocks, biking and swinging. The Louisville Zoo, with a big polar bear exhibit and splash park, is a special daylong outing. Once you have a piece of mail with your new address, you can get a library card and start checking out books from the historic

1908 Crescent Hill branch. It’s within walking distance; just 8/10 of a mile from campus. Pre-order books online at lfpl.org if you want them to be ready for pickup when you arrive, or browse the sizeable children’s collection and whimsical castle room with buckets of board books, toys and carpeted seating for reading.

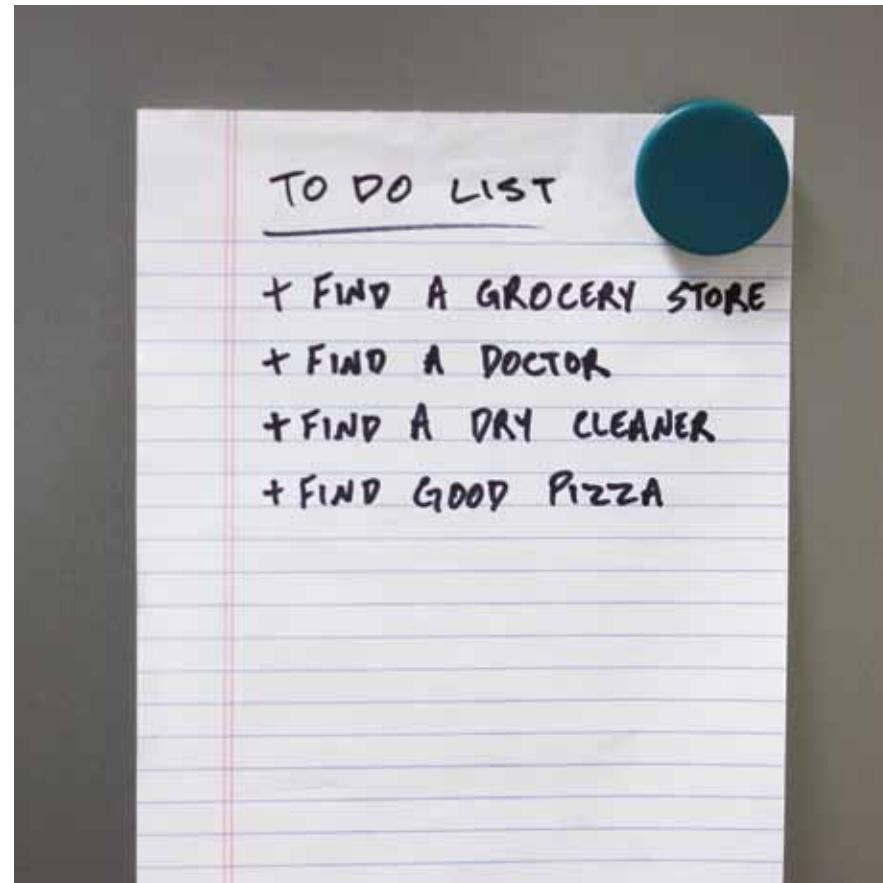
The Health and Rec Center is one of our favorite things about campus. Free for students and their families, the Rec Center offers two gyms, game rooms, racquetball courts, track and workout equipment room and more. The pool has long hours, a life-guard on duty and even offers swimming lessons and a weekly swim team (stop by the desk for more info). Also check out the fitness classes for kids — Kid Fit (7-12) and Motorskills (3-6). They meet weekly during fall and spring semesters. It’s a great way for your kids to make friends while running off some energy, and a place for moms to connect.

Eating

Given Louisville’s reputation as a “foodie town,” you’ll find countless local eateries. So many in fact that you could eat out every night for a year and never repeat a venue, or visit a chain. Of course who could afford to? Thankfully there are places where kids eat free. Find out where, and when, at kidseatfor.com. And save the better spots for date nights and special occasions.

Speaking of date nights, one of the best things going is PNO — Parents Night Out. Three times this semester, the rec center will host kids from 6 weeks to age 12 for three-hours — 6:30 - 9:30 p.m. — of fun and games. For only \$5 for one child and \$10 for two or more, the price is right! Now you’ll have something left to spend on your date. (It’s no surprise such a great deal fills up quickly; registration typically fills up in a day.) Upcoming PNOs: September 21st, October 26, November 9. Registration opens the Saturday before PNO.

Whether you’ve moved here from 5,000 miles away or just 50, I hope this list will help ease the anxiety of your transition so you can get back to getting settled and making Louisville home.



September 2012

Now, only a few weeks into this semester, everything is hustle and bustle at Southern Seminary and Boyce College. Class meetings are in full swing, first-rate chapel speakers arrive on campus every week and, sure enough, mid-term exams appear not-too-far in the future. For a break from the pressures of academic life, the seminary will start up intramural basketball the first week of September, then the annual fall festival — themed Buffalo Bill's Wild West — happens Sept. 7, and is open to the entire seminary community.

Announcements

Pastor job opening

Cedar Creek Baptist Church is looking for a full-time associate pastor for adult family ministries and administration. Qualified candidates should possess a master's degree from a Baptist seminary. The job description and requirements may be viewed at www.cedarcreek-baptist.com. Apply by sending your resume and cover letter to Cedar Creek Baptist Church, 7709 Bardstown Road, Louisville, KY 40291 or electronically to cedarcreekbc@gmail.com to be received no later than Sept. 15, 2012.

Ministers to the military

Here at Southern, the Ministers to the Military student organization focuses on meeting the needs of soldiers and equipping those who would like to minister to them. We continue to have fellowship meals and a lecture every semester, and we are a link to the NAMB for endorsement as a Military Chaplain and U.S. Army recruiters. If you are interested, then you can contact 1LT Kevin Eisel at keisel394@students.sbert.edu or by voice or text at 931-220-9926.

Aplus Edits

Aplus Edits is a full service — grammar, format, clarity, style — proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one's writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations, and everything in between. Check us out at www.aplusedit.com or e-mail Chris at cboisson@aplusedit.com

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

Chapel orchestra instrumentalists

The chapel orchestra is looking for instrumentalists to assist with the worship music for Tuesday chapel services.

Rehearsal is at 9 a.m., Tuesdays. You can receive one elective hour of course credit by registering for 50985 Chapel Orchestra. Contact Joe Crider for further information at jrcrider@sbert.edu

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

Food collection for The Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need. Limited refrigerator and freezer space is now available on site

SUNDAY	MONDAY
2	3 Labor Day
9	10
16	17
23	24
	30

Health and Rec

The Health & Recreation Center (HRC) hours of operation: M-F 6 a.m. - 10 p.m.; Sat 9 a.m. - 9 p.m. Labor Day, September 3, HRC Holiday Hours 9 a.m. - 9 p.m. Pool hours: M, T, Th, F 6 a.m. - 9:30 p.m.; W 6 a.m. - 6 p.m.; Sat 9 a.m. - 8:30 p.m.; Sun closed (The swimming pool always closes 30 minutes before the rest of the HRC. Check the website for daily guard breaks.)

SEPTEMBER 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4 Chapel 10 A.M., ALUMNI CHAPEL Micah Fries	5	6 Chapel 10 A.M., ALUMNI CHAPEL Jarvis Williams	7 Fall Festival	1
11 Chapel 10 A.M., ALUMNI CHAPEL Panel Discussion Gheens Lectures Carl Trueman	12	13 Chapel 10 A.M., ALUMNI CHAPEL Ben Mandrell	14 Family Life Conference	15
18 Chapel 10 A.M., ALUMNI CHAPEL Denny Burk	19	20 Chapel 10 A.M., ALUMNI CHAPEL David Prince	21	22 Great Commission 5K Race
25 Chapel 10 A.M., ALUMNI CHAPEL O.S. Hawkins	26	27 Chapel 10 A.M., ALUMNI CHAPEL Panel Discussion	28	29

Fitness classes

Edge Martial Arts M, Th 6 - 8 p.m. and Sat 9 - 11 a.m. in Levering Gym. Fee involved. For men, women and children. ABSolutely Ripped in 20! Th 6:30 - 6:50 p.m. in Racquetball Court, for women; Aqua Alive T, Th 5 - 5:45 p.m. in the pool; Body Blitz M, W, F 7:15 - 8 a.m. in Levering Gym, for women; Cardio Jamz T 5:45 - 6:45 p.m. in Levering Gym, for women;

Circuit Citay! Th 5:45 - 6:30 p.m. in racquetball court, for women;

Core Essentials M 7 - 8 p.m. and Sat 9:15 - 10:15 a.m. in racquetball court, for women; Mommy & Me W 10 - 11 a.m. on the track, and F 10 - 11 a.m. in Levering Gym; Total Toning M, T, Th 4:45 - 5:45 p.m. in Levering Gym; and ZUMBA T 7 - 8 p.m. in Levering Gym, \$2 per class, or \$15 for 10 classes with punch card.

*New fitness schedules available at the HRC Front Desk

Afternoon childcare

Afternoon childcare T, Th 4 - 7 p.m. for \$3 per child. Parents are free to work-out, run errands or do homework during this time; Motor Skills T 4:30 - 5:30 p.m. Aug. 21 - Nov. 6 for ages three to five. \$20 for first child, \$10 for each additional child; Kids Fit M, Th 4:30 - 5:30 p.m.

Aug. 20 - Nov. 8 for ages seven to 12. \$20 for first child, \$10 for each additional child;

Group swim lessons W, F 3:30 - 5 p.m. for \$20 per child per series of seven lessons: Aug. 15 - 31; Sept. 12 - 28; Oct. 10-26 Parent's Night Out (PNO) F 6:30 - 9:30 p.m. Sept. 21, Oct. 26 and Nov. 9. Registration begins the previous Saturday of each PNO. Cost is \$5 for first child, \$10 for two or more.

Intramurals

Men's and women's basketball leagues: T, Th nights, Sept. 4 - Nov. 8. Game time: 5:45 p.m., 6:30 p.m. and 7:15 p.m. Men in main gym, women in Levering Gym. Co-ed volleyball (team play or free play): Monday nights, Sept. 10 - Oct. 29. Game times at 6:30, 7 and 7:30 p.m. Co-ed tournaments Ultimate frisbee Sat. Aug. 25, 1 p.m. Corn hole Sat Sept. 15, 1 p.m. Soccer Sat Sept. 29, 1 p.m. Ping pong Sat Oct. 13, 1 p.m. Racquetball Sat Oct. 27, 1 p.m. *Intramural flyers and registration at the HRC Front Desk.

HRC e-newsletter

\$50 Lifeway gift certificate to be awarded. Sign-up for the new e-newsletter and a chance to win. Winner will be drawn in late August. Come by the HRC and fill out the pink form, or send us an e-mail at HRC@sbts.edu

Seminary clinic

Staff, students and their immediate family members are provided a limited health maintenance program through the clinic, located on the second floor campus center, Honeycutt 213. Conditions that require regular or extensive medical treatment must be addressed through private arrangements with primary care physician. It is recommended that every patient have a primary care provider that may be called upon in cases of emergency.

The clinic can help with referral to a primary care provider or a medical specialist if needed.

Clinic Hours

M-F 11 a.m. - 5 p.m. More information and price listings are found on the clinic website, www.sbts.edu/clinic

Towers

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2825 Lexington Road · Louisville, KY 40280

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Questions WITH

Andreas Kostenberger

senior research professor of New Testament and biblical theology at Southeastern Baptist Theological Seminary and director of acquisitions for B&H Academic book publisher



Nº 1 YOU'VE WRITTEN BOOKS ABOUT HERMENEUTICS, NEW TESTAMENT STUDIES, MISSIONS AND FAMILY, WHAT IS THE CENTRAL THEME — IF ANY — OF YOUR WRITING?

My underlying conviction is that studying Scripture in the original languages following proper principles of interpretation changes lives. For this reason I have written commentaries on selected NT books (*John* [BECNT]; *1-2 Timothy, Titus* [EBC]), a hermeneutics text (*Invitation to Biblical Interpretation*), and various other studies involving exegesis, Biblical Theology (particularly Johannine theology: *A Theology of John's Gospel & Letters* [BTNT]), and NT Greek. I also believe that who we are as men and women is central to the way in which we live out our Christian faith, which is why I have contributed works on marriage and the family and men's and women's roles (*God, Marriage & Family; Women in the Church*). Finally, I believe it's important to defend the Christian faith against false teaching. This has led to contributions such as *The Heresy of Orthodoxy* and a forthcoming apologetics commentary on the Gospel of John.

Nº 2 HOW DO YOU THINK YOUR DEGREE IN ECONOMICS HELPS YOU IN YOUR CURRENT ROLE?

It doesn't help me very directly, since my main area of teaching and writing is biblical studies. There are some indirect ways, though, in which my economics background is helpful, such as in the administrative roles that I have. It also helps me in managing my time well and in being a good steward of the resources God has given me. Finally, as a US citizen who will be voting for a presidential candidate in November, it helps me follow the campaigns and evaluate the economic plans of the respective candidates!

Nº 3 WHAT ARE THE LAST THREE SONGS TO WHICH YOU LISTENED?

Chris Tomlin, *I Will Rise*
Casting Crowns, *Who Am I*
J. S. Bach, *Fugue in G Minor*
(does that count?)