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VOLUME 13
OCTOBER
2014

Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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Tell Your Story: Expositional Preaching in the African-American Church

October 27, 2014



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October 2014, Vol. 13, No. 3.
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POSTMASTER
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13 The seminary of suffering

Do you have the kind of faith in God that allows you to face death? Three seminary students share how suffering refined their faith and enhanced their education.



From the editor:
“Suffering is actually at the heart of the Christian story,” writes Tim Keller in *Walking with God through Pain and Suffering*. If that claim is true,

and I believe it is, then students of the gospel must also be students of suffering.

You may have been accepted into this prestigious seminary only to be tossed into the seminary of suffering shortly after you enrolled. The tests of tribulation will not only refine your faith but they will transform your experience at Southern Seminary.

Whether grief, illness, or financial hardship in the present appear to threaten your future in the

ministry, be encouraged that your crisis is preparing you to comfort others with the resurrection power of God.

As C.S. Lewis famously wrote, “God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain; it is his megaphone to rouse a deaf world.”

If you have yet to enter a season of suffering, I pray this issue will ready your heart for an inevitable journey in the Christian life.

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Be Thou My Vision received top honors in a popular worship magazine.

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Shepherding new believers
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The church history professor explains why accepting a faculty position at Southern was the hardest decision he’s ever made.

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Fall Festival by the numbers
We’re not in Kansas anymore, Toto. This year’s Fall Festival attendees entered the Land of Oz for a night of food and fellowship.

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3 Questions with John M. Perkins
The esteemed civil rights leader discusses racial reconciliation, social action, and his favorite tune.

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

Newslog

Work to the glory of God, Mohler says in Commonweal Project lecture

By RuthAnne Irvin

Economics and work exist to glorify God, according to R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, in a lecture for the school's Commonweal Project, Sept. 3.

In the first Commonweal lecture this fall, Mohler provided an overview of economics and the importance of understanding it from a biblical worldview. The Commonweal Project on Faith, Work, and Human Flourishing is an academic initiative to foster a theology of work and economics.

"Most Americans, and this would include Christians, know abysmally little about economics — have very little idea of how matters of economics intersect with matters biblically and operate out of a Christian worldview," he said.

Economics, like every other area of the Christian life, is meant to glorify God and needs to come under the authority of Scripture, Mohler said.

Referencing the Parable of the Talents in Matthew 25:14-30, Mohler offered 12 principles of a Christian understanding of economics. "A proper, biblical economic system will first aim to glorify God," he said. It will therefore respect human dignity and property; understand the power of sin; uphold and reward righteousness; reward initiative, industry, investment and thrift; uphold the family as a basic economic unit; respect community as a society of families; reward generosity and expect stewardship; respect the economy of the church; and focus on the eschatological promise and judgment.

Mohler stressed that the family is the original economic unit, which is important in a Christian worldview of economics.

"Where you have a functioning family, you actually don't need much government because that functioning family is the economic unit of provision, it is the economic unit of protection, it is the contextual unit of education, it is the unit that provides for the raising of the young," he said.

Audio and video from the lecture are available online at sbts.edu/resources.



Southern Seminary honors centennial of McCall's birth in wreath-laying ceremony

By Robert Chapman

Monuments marking the final resting place of The Southern Baptist Theological Seminary's first two presidents, James P. Boyce and John A. Broadus, overshadowed President R. Albert Mohler Jr. as he addressed the crowd at Cave Hill Cemetery, Sept. 3.

"This is sacred ground if the seminary has ever known sacred ground," Mohler said. "The story of Southern Seminary is told almost entirely, in one sense, in this single plot because it goes all the way back to the beginning of the seminary in 1859."

Mohler and the seminary community gathered to lay a wreath at the grave of Southern Seminary's seventh president, Duke K. McCall, to celebrate what would have been the 100th anniversary of his birth, Sept. 1.

"He was a man of incredibly rare bearing and a rare leader in the Southern Baptist Convention," Mohler said of McCall, who served as Southern Seminary's president from 1951 to 1982, and later as chancellor.

McCall was president of the seminary when Mohler first enrolled as a student.

"When I was elected president in 1993 with the agenda of the conservative resurgence, Duke McCall called me the night the search committee chose me and let it be known that he had endorsed and supported my nomination to be president," Mohler said. Pulling out a letter written by McCall in November 1993, Mohler read the words of advice from the former president, who encouraged Mohler to seek the support of his wife, Mary Mohler, when the tension of his presidency became overwhelming.

Mohler did not just honor the life of McCall, who died April 2, 2013, but examined the history and legacy of Southern Seminary. Mohler said it is important to take opportunities such as these "to be reminded that the Lord used remarkable human beings to help found the school we now know, and to keep it alive through many dangers, many toils, and many snares."

Southern Seminary's Norton Hall Band releases 'Be Thou My Vision'

By RuthAnne Irvin



Norton Hall Band's new album, *Be Thou My Vision*, has been named the favorite college worship album in *Worship Leader Magazine*.

"Filled with stripped-down worship songs via the medium of reclaimed classic hymns, *Be Thou*

My Vision is the all-around favorite," wrote the magazine editors in the July/August issue. "It's hard to beat beautiful production applied to cherished songs of the faith."

The Southern Baptist Theological Seminary's worship band released *Be Thou My Vision*, Sept. 1. Norton Hall Band is composed of lead singer Devon Kauflin, electric guitarist Jeff Dyke, drummer Jared Hoffman, pianist Jonathan Barahona, and bass player Micah Loggins. Jacob Bozarth also played bass on the recording, and Steve Cook

and Mark Owens helped produce the album.

The album contains six hymns — "Be Thou My Vision," "Holy, Holy, Holy," "There is a Fountain Filled with Blood," "Nothing but the Blood of Jesus," "Come Thou Fount of Every Blessing," and "Take My Life."

"These texts have served the church for generations before us and will likely continue to do so for generations after us. By setting these texts to music we are hopefully helping others to re-engage with the wonderful message of these hymns," Kauflin said.

The songs are "new and fresh without compromising the original melodies, and they are very similar to the way the band leads those hymns in our Southern Seminary chapel services," said Joseph R. Crider, executive director of Southern Seminary's Institute for Biblical Worship.

Be Thou My Vision is available for purchase on iTunes, and physical copies are available in Southern Seminary's LifeWay campus bookstore.



Youssef implores Southern Seminary students to proclaim Christ to Muslims in first Jenkins Lecture

By RuthAnne Irvin

Christians must never compromise the exclusivity of Christ when engaging Islam, said Michael A. Youssef in The Southern Baptist Theological Seminary's inaugural Jenkins Lecture, Sept. 2.

"The challenge for us Bible-believing, orthodox Christians is to be able to articulate the Christian faith lovingly, thoughtfully, most certainly truthfully and fearlessly," said Youssef.

Youssef provided a brief history of Islam and Muhammad, saying that "Islam today, particularly in the form of Islamists, is one of the two most dangerous threats to the Christian church."

He summarized three important life stages of Muhammad, showing a progression to where Islamic beliefs are today.

In Muhammad's first life stage, he became a priest in an Ebionite church and learned about monotheism, Youssef said.

The second stage of Muhammad's life is when he be-

lieved he was equal to Jesus and Moses by calling people to turn to Allah, Youssef said.

The third stage influenced what people see today about Islam. After a Jewish tribe rejected Muhammad as a religious leader, he killed the men and sold the women and children into slavery. Following this Muhammad considered himself superior to Jesus and Moses.

Today, he said, there is a lie infiltrating the church about Islam: "If you speak the truth about Islamic ideology you are unloving toward Muslims. While in reality, the more you understand the darkness of that ideology, the more we love individual Muslims."

Youssef also participated in a panel discussion with R. Albert Mohler Jr. and J. Scott Bridger, director of the Jenkins Center and Bill and Connie Jenkins Assistant Professor of World Religions and Islamic Studies.

Audio and video from the lecture and panel are available online at sbts.edu/resources.



Sufficiency of Scripture essential to counseling, speakers say at Counsel the Word Conference

By RuthAnne Irvin

Affirming the sufficiency of Scripture in biblical counseling is a “radical idea,” said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, at the school’s first Counsel the Word Conference, Sept. 18-19.

The conference, co-sponsored by the Association of Certified Biblical Counselors (ACBC), featured popular practitioners Paul David Tripp, David Powlison, Heath Lambert, and others during the two-day event.

Commenting on how few counselors commit to the sufficiency of Scripture, Mohler said, “If we’re going to think about biblical counseling and we’re going to understand that it must be premised upon the sufficiency of Scripture, we must recognize what a radical idea that is.”

Tripp, popular author and founder of Paul Tripp Ministries, said that difficulties in life point us to how Christians interpret life and Scripture.

“You will only ever properly understand the trouble in your life when you look at the troubles through the stunning beauty of your redeemer,” he said.

Tripp offered four words for use in personal reflection and counseling others: gaze, remember, rest, and

act. He encouraged listeners to remember their identity in Christ while gazing on the beauty of the Lord, calling their hearts to rest in God and also to act “because God is wise and is all that he is for you by grace.”

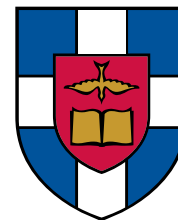
Powlison, executive director of the Christian Counseling and Educational Foundation (CCEF) and editor of the *Journal of Biblical Counseling*, said that Scripture is sufficient for identifying important decisions in a person’s life, to inhabit reality, and to equip Christians for ministry.

Lambert, president of ACBC and counseling professor at Boyce College, emphasized the necessity of counseling with a sufficient Word.

“You get the power you need for your life as you get to know Jesus and trust his promises,” he said, noting that the commitment to Scripture’s sufficiency is the source of the counselor’s authority.

The conference also featured a panel discussion and breakout sessions about counseling topics like anxiety, bipolar disorder, brain injuries, anger issues, and homosexuality.

Audio and video from Counsel the Word are available at sbts.edu/resources.



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Southern Seminary partners with ERLC for specialized ethics Ph.D. program

By S. Craig Sanders

A partnership between The Southern Baptist Theological Seminary and the Ethics and Religious Liberty Commission of the Southern Baptist Convention will allow students to pursue a modular Ph.D. in Christian ethics with an emphasis in public policy, with classes beginning in spring 2015.

“Public theology at the intersection of the church, the gospel and the culture will represent one of the greatest challenges to the coming generation,” said R. Albert Mohler Jr., president of Southern Seminary.

The 48-month modular degree allows students to take courses in ethics, public policy, and theology, while completing six courses and two colloquia in Louisville, and two seminars and colloquia in Washington, D.C., and Nashville, Tennessee. The application deadline for fall 2015 enrollment is Jan. 15, 2015.

“As Christians, we are called to engage the culture with the gospel, and this includes being a prophetic voice in the public square,” said ERLC President Russell Moore. “I am hopeful that this degree program will be a service to the church in raising up a corps of future pastors and professors trained at the highest academic level to be a gospel-focused voice in the academy and on Capitol Hill.”

A Master of Theology with an emphasis in Christian ethics and public policy is also available — 26 hours as research Th.M. or 24 hours as ministry Th.M.

“I’m excited to study ethics and public policy at the highest level and better understand how they integrate and inform our thoughts on cultural issues,” said Andrew Walker, director of policy studies at the ERLC and Ph.D. student at Southern Seminary. “The degree promotes the truth that the gospel is a public reality that demands a public witness.”

Southern Seminary trains women for ministry in Louisville, the home, and abroad

By Hayley Schoeppler

Southern Seminary hosted a variety of events for women during September. The Seminary Wives Institute held its annual Family Life Conference, September 12-13. Hershael W. York, Victor and Louise Lester Professor of Christian Preaching and his wife, Tanya, taught the sessions. On Sept. 18, SWI held its first late night forum. Open to all married women on campus, the forum's topic was marriage and the family. First lady Mary Mohler, Dana Stinson, wife of Randy L. Stinson, and Tanya York led a question and answer panel, speaking to a filled-to-capacity room of 220 women.

Later in September, the Woman's Auxiliary at Southern held a fall networking luncheon. Present at the

luncheon were the 11 recipients of the yearly Woman's Auxiliary scholarship. Following lunch, a series of mini-sessions focused on different aspects of ministry — from ministry in the home to local ministry opportunities in Louisville, including Scarlet Hope, Louisville Rescue Mission, and more.

This semester, the Woman's Auxiliary is aiming to purchase quality used furniture at garage sales and bring it to The Attic. While this will benefit all students in general, the Woman's Auxiliary in particular hopes to help international students through this project.

More information is available at sbts.edu/women.

Wells calls for biblical vision of God's 'holy-love' in Gheens Lectures

By Andrew J.W. Smith

A holistic vision of God forms the center of Christian life, freeing us to be “God-centered in our thoughts, God-fearing in our hearts, and God-honoring in our work,” said David F. Wells in the Gheens Lectures at The Southern Baptist Theological Seminary, Sept. 24-25.

Wells, distinguished research professor at Gordon-Conwell Theological Seminary and author of numerous books on evangelicalism and culture, lectured on “the holy-love of God,” the central idea from his most recent work, *God in the Whirlwind*.

In the first lecture, Wells presented his vision of a fully Godward identity, centered on the union of his holiness and his love.

Modern culture, however, is dominated by a centerless vision and a postmodern ideology. Despite its affluence, the Western world has staggeringly high rates of depression and dissatisfaction, he said.

“Never have we had so much; never have we had so little,” Wells said.

The second lecture focused on the holy-love of God expressed in the revelation of the crucified Jesus Christ, where “God's love provides what God's holiness requires.”

While sketching out a Protestant understanding of



justification, Wells also pointed out the weaknesses of its liberal revisions. Liberalism, he argued, in omitting God's holiness also misses the profundity of his love.

“We see the depth of God's love when Jesus enters into our judgment,” Wells said.

His third and final lecture explored the relationship between God's holy-love and the workplace. Instead of seeing work as a necessary evil, Wells demonstrated that work was instituted before the Fall, but became burdensome because of sin.

Invoking Luther's robust theology of vocation, Wells argued that Christians are not meant to retreat from daily life, but are called to work out their faith in the workplace. Ultimately, a love of neighbor rooted in God's holy-love offers meaning to work.

“Whatever your calling, give yourself to people,” Wells said. “If you do this, you'll find that work is not an interference with your spiritual life.”

Audio and video from the Gheens Lectures are available at sbts.edu/resources.

Boyce Bulldogs tip off home opener Nov. 18

By Robert Chapman



The Boyce College Bulldogs men's basketball team will open its season Nov. 4, with the home opener Nov. 18 against Wabash College. This season, the Bulldogs

seek to improve on last year's 14-16 record. The team will play its home games on the new HRC gym floor, which was repainted with the school's redesigned color scheme and logo.

HOME SCHEDULE

Nov. 18, 2014 | 7 p.m. | Wabash College
 Dec. 9, 2014 | 7 p.m. | Morthland College
 Dec. 11, 2014 | 7 p.m. | Oakland City
 Jan. 8, 2015 | 7 p.m. | Alice Lloyd University
 Jan. 13, 2015 | 7 p.m. | Kentucky Christian University
 Jan. 30, 2015 | 7 p.m. | Appalachian Bible College
 Jan. 31, 2015 | 2 p.m. | Crowley's Ridge
 Feb. 3, 2015 | 7 p.m. | Ohio Christian University
 Feb. 7, 2015 | 2 p.m. | Crown College
 Feb. 14, 2015 | 2 p.m. | Welch College
 Feb. 21, 2015 | 7:30 p.m. | Johnson University

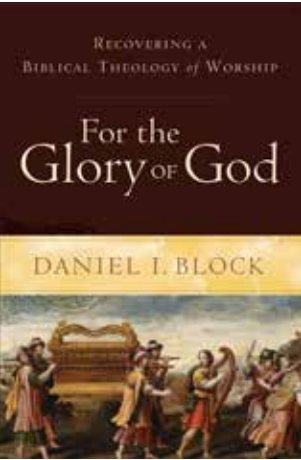
Rainer, Floyd to speak during Heritage Week

By Hayley Schoeppler

The founding dean of the Billy Graham School of Missions, Evangelism and Ministry will speak during Southern Seminary's Heritage Week to celebrate the 20th anniversary of the BGS. Thom S. Rainer, president and CEO of LifeWay Christian Resources, will appear in chapel, Tuesday, Oct. 14. Following chapel, a special reception in the McCall Sesquicentennial Pavilion will honor the 20th anniversary of the Billy Graham School.

R. Albert Mohler Jr., president of Southern Seminary, will speak in a special service at Broadus Chapel, Wednesday, Oct. 15. Ronnie Floyd, president of the Southern Baptist Convention, will speak in Thursday's chapel service.

Book Reviews



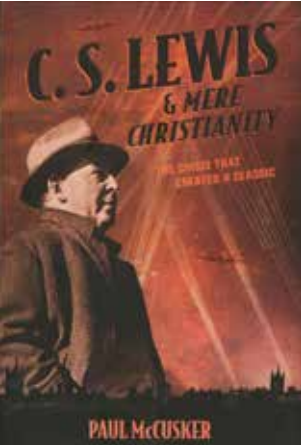
(Baker Academic 2014, \$34.99)

For the Glory of God: Recovering a Biblical Theology of Worship

Daniel I. Block Review by Colton Guffey

“True worship involves reverential human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will,” writes Daniel I. Block in *For the Glory of God: Recovering a Biblical Theology of Worship*.

Block expresses concern that the church has become accustomed to understanding worship only as something performed on Sunday morning. Instead, he attempts to reorient the church to a holistic biblical perspective on worship by examining various aspects of worship in the Old and New testaments and applying the biblical data to the church and its practices today. With this approach, Block demonstrates that worship is more than a service or style of music, but involves the Christian’s entire life.



(Tyndale 2014, \$14.99)

C.S. Lewis and Mere Christianity: The Crisis that Created a Classic

Paul McCusker Review by Andrew J.W. Smith

In the midst of the Second World War, BBC’s director of religion, James Welch, searched for wartime programming that would be fresh, insightful, and relevant. Having read *The Problem of Pain*, C.S. Lewis’ 1940 theodicy of suffering, Welch tabbed Lewis to deliver a series of broadcast talks on the Christian faith.

From 1942 to 1944, Lewis delivered three series on BBC radio which were later compiled into *Mere Christianity*.

In *C.S. Lewis and Mere Christianity*, Paul McCusker explores how the classic is rooted in the Second World War, highlighting Lewis’ pastoral applications of Christian hope to a suffering and war-torn country. Himself a product of the First World War and a convert to Christianity only 10 years prior, Lewis masterfully articulated the Christian faith to a popular audience at a crucial hour.



(Crossway 2014, \$22.99)

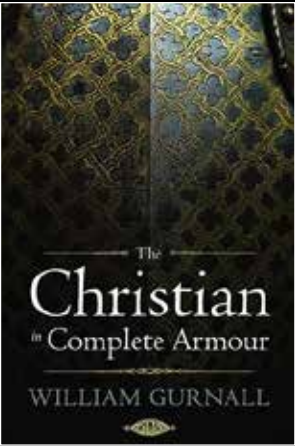
God’s Design for Man and Woman: A Biblical-Theological Survey

Andreas J. and Margaret E. Köstenberger Review by Andrew T. Preston

With their new book, *God’s Design for Man and Woman: A Biblical-Theological Survey*, Andreas J. and Margaret E. Köstenberger enter into the important discussion of gender roles, marriage, and sexual identity by demonstrating Scripture’s consistent pattern for God’s divine design in male-female relationships.

The authors analyze the role of men and women in the Old Testament, beginning with a study of Genesis 1-3 as the foundation for God’s complementary design. Turning to the New Testament, the authors analyze how Jesus, the early church, and the Pauline epistles addressed this issue. The final chapter provides application for how we can live out God’s design in our lives today.

By tracing the theme of manhood and womanhood through the unfolding plan of redemptive history, the Köstenbergers fill a much needed gap for our theology and practice.

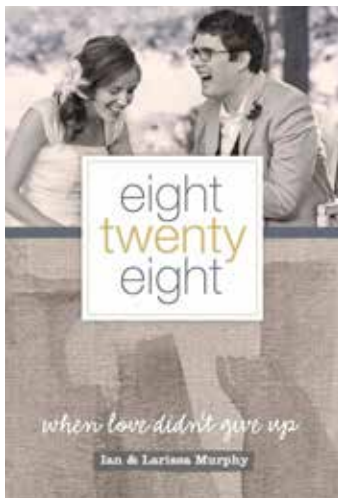


The Christian in Complete Armour
William Gurnall

“Like Bunyan, William Gurnall provides the Christian counsel for living the life and fighting the fight, which is both solidly biblical and wonderfully practical.”

George H. Martin
Professor of Christian missions and world religions





(B&H 2014, \$15.99)

Eight Twenty Eight: When Love Didn't Give Up

Ian and Larissa Murphy

Review by RuthAnne Irvin

Eight Twenty Eight: When Love Didn't Give Up is a redemptive story of God's faithfulness, life's sorrows intermingled with joy, and one couple's devotion to Jesus that points people to Christ's never-ending love.

The book is an autobiographical sketch of Ian and Larissa Murphy's lives as they navigate marriage amidst Ian's brain injury. After a severe car accident in 2006 in Pennsylvania, Ian suffered brain damage that left him in

a coma and lifeless in a hospital bed for many months. Through the long days and hopeless news, Larissa faithfully served Ian and his family — first as his girlfriend, then as his wife.

Through many years of prayer and hard work on Ian's part, he recovered the ability to speak, is now learning to walk, and regained his memory capacity.

Two years ago, the evangelical community learned about the couple through John Piper's website, Desiring God. The website featured Larissa's articles about their story, sharing her struggles and God's grace in carrying them through the tragedy of Ian's accident and later the death of Ian's dad.

Now, Larissa continues to blog about

Ian's progress and their daily fight to remember Christ and God's sustaining power above all.

Eight Twenty Eight is written with a raw honesty rare for most books in today's prosperity culture, and is a refreshing and encouraging story of God's work despite the effects of a sin-cursed world.

"Christ is Lord over death. Over suffering. Over all. It is why we keep on battling," she writes.

For anyone needing a reminder about God's faithfulness, Christ's love that surpasses all of life, or if you want to be pointed to Jesus through two sinners who love Jesus more than good health and a perfect life, *Eight Twenty Eight* is a must-read.

Understanding Your New Life in Jesus Christ: Letters to a New Believer

George H. Martin

Review by RuthAnne Irvin

In the study of history, letters are some of the greatest artifacts that remain today for our education. We write letters to friends, family, husbands, wives, children, even future employers. Scripture is full of letters to churches and disciples, freezing the words in time for generations to come.

George H. Martin recently published a collection of letters he wrote to new converts in his church during a season of his pastoral ministry. In the book, *Understanding Your New Life in Jesus Christ: Letters to a New Believer*, Martin, South-

tion on a regular basis, encouraging them in their new faith and instructing them about important biblical doctrines.

He writes in his preface, "The letters found here initially were written during the years of the author's pastoral ministry and sent to new believers with the hope that the letters would strengthen them in their understanding and faith."

The book contains 11 letters to "Matthew," a new believer who Martin writes to about topics like justification, sanctification, repentance, faith, adoption, assurance of salvation, church membership, and how to continue faithfully as a new believer.

"The design of this little book of letters," he writes, "is to speak to those who seek assurance, and who wish to know more about their salvation and how they are to live."

The ultimate goal of the work of sanctification is the elimination of all sin from your life and your complete conformation to the image of God's Son. That is, the ultimate goal is to be holy as the Lord is holy.

ern Seminary professor of Christian missions and world religions, wrote the letters to new believers in his congrega-

Martin begins the book with a chapter about the ministry of encouragement, writing that the best resource for

answering the question "How do I know I am saved?" is Scripture, which is one of the primary reasons he published his letters.

Martin focuses two of his letters, or chapters, on sanctification. He reiterates Matthew's new identity in Christ: "The ultimate goal of the work of sanctification is the elimination of all sin from your life and your complete conformation to the image of God's Son. That is, the ultimate goal is to be holy as the Lord is holy."

He continues the first chapter about sanctification by encouraging Matthew in his fight against sin. "Though you will experience the painful awareness that sin still remains, as for Paul, there must be a constant and increasing realization that it no longer has the mastery over you as it once did."

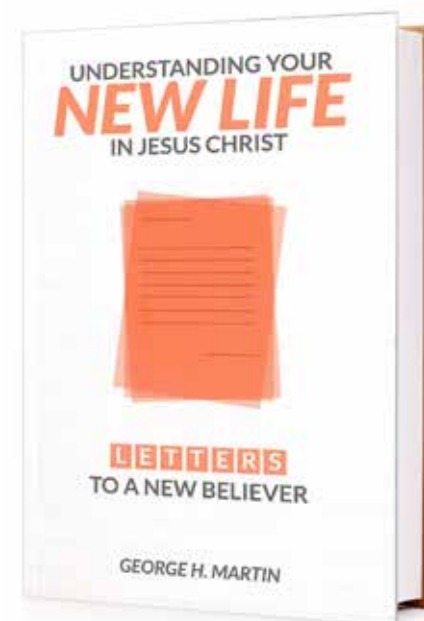
In a letter about repentance, Martin writes that "the Christian faith is paramountly a religion of knowledge — about God, about ourselves, and about our sin, about Jesus Christ, about his atonement, etc."

Martin emphasizes each aspect of these doctrines, writing that "if we err on these fundamental matters, we will not know the salvation that Jesus brings to sinners." Martin hopes to encourage believers with these letters, whether old or young, new to the faith of giants of the

faith, and he does this through gently and thoroughly explaining what it means to follow Christ everyday.

This book is a good resource for discipleship purposes or for a refresher on critical Christian doctrines. Readers will benefit from the easy-to-read format and tone of Martin's writing that encourages believers of all ages in their relationship with Christ.

(Rainer 2014, \$9.97)





Settled in the faith

GEORGE MARTIN PUBLISHES LETTERS FOR NEW BELIEVERS

By RuthAnne Irvin

EDITOR'S NOTE: In what follows, George H. Martin, professor of Christian missions and world religions, discusses his new book, Letters to a New Believer, with Towers news writer RuthAnne Irvin.

RAI: In the book you say that you originally sent these letters to new believers earlier in your pastoral ministry. Why did you do that?

GM: I wanted to have that direct, personal contact with them as they began to understand more clearly what had happened to them by coming to Christ. There's a number of ways you can do that. You can set up appointments, meet with them — you can go to their homes. And I would do both of those. I would talk with them in my study. I would talk with them in their homes, and just in the hallway. I thought this

offered a personal, more systematic, intentional approach. Once a week I would send a letter to the new believer, and the next week a follow-up letter, and a third letter until we got to the end. It allowed me that time to work with them through their salvation experience and help them understand more clearly what they had experienced and move on from there.

RAI: Did you send the same one to each person, or did you change them up?

GM: Two individuals coming to Christ would receive essentially the same letters, but there were always personal anecdotes and comments thrown in. I would always revise the letters a bit, but essentially they were the same.

RAI: How did you see the letters benefit the new believers you sent them to?

GM: One thing the letters often did was to encourage conversation. It was very common for someone to say, "Ah, George, I got another letter from you this week." And I might say, "Well, what did you think about such and such in the letter?" So that's one thing that the letters did. It encouraged and continued conversation with these new believers. They just need that nurturing relationship. I think the letters provided them with some specific biblical, theological, and practical information that they needed to grow in Christ.

RAI: If the primary audience is new believers, how do you see older believers benefiting from this book?

I define justification very simply: what is my sin has become his. And in turn what is his righteousness full and complete has become mine. ... Always look to Christ and what he has done for you.

GM: Sure. It is not uncommon that as we grow older chronologically we begin to reflect on our initial salvation experience. And as the years go by, that initial experience sort of fades in our memories and we begin to wonder, “Wow, what really happened back then?” The Apostle Paul encouraged the Corinthians to examine themselves to make sure they are in the faith. Peter wrote to his readers and instructed them: make your call to the election sure. This is a task not only for the new believer, but for the middle-aged believer, the elderly believer, the one who’s walked with Christ for many years. It’s a lifelong task that we’re commanded to take on. So these letters, though addressed out of a pastor’s heart to new believers, benefit anyone who has walked with Christ for any number of years.

RAI: How do you see grounding new believers in the gospel consistent with the importance of teaching them doctrines that are in the book?

GM: Of course, I would use doctrine certainly in terms of biblical doctrine. I would use the term really as a synonym for truth. So as a pastor or just a Christian friend, when I want someone to understand and receive “doctrine,” I’m really wanting you to understand and receive and affirm truth.

RAI: Is there something you wish someone would have told you as a new believer that you have since learned and taken to other new believers?

GM: The one thing that I find myself coming back to time and time again is the foundation for my assurance. In fact, as a pastor, I think the one question that I heard asked to me more than any other was, “Pastor, how can I know for sure that I’m saved?” Sometimes we put it this way, “How can I know that I know that I know that I know, how can I really know for certain?” The thing that I keep coming back to and really encourage people is the doctrine of justification. I define justification very simply: what is my sin has become his. And in turn what is his righteousness full and complete has become mine. My sins have been given to him, he’s taken them on himself, paid the price, and they’re no longer mine. And in turn, he has given me his righteousness. I keep coming back to that not only in the chapter on justification but in the chapters on

sanctification and assurance. Several times I reference the Apostle Paul and his own testimony there in Romans 7. As I understand it, this is the mature Apostle Paul, not the brand new believer on the Damascus Road. And even the Apostle Paul cries out, “O, the things that I should be doing I don’t do, the things that I shouldn’t do I do.” It comes to a crisis — it seems he cries out, “O wretched man that I am who will deliver me from this body of death.” And what he does immediately at the end of chapter 7 and on into chapter 8 is turn right back to the cross and the doctrine of justification — looking to Jesus and his righteousness that has been given to him. Always look to Christ and what he has done for you.

RAI: Did you handwrite the first ones or did you type them and then write them?

GM: As I recall, I might have started out on a typewriter, but at some point along the way I purchased

an old K-Pro computer-IBM clone. It had two floppy discs, one floppy had the word processing system on it and the other one you saved your data to. So I began to type them on that. I think I might have some of the original handwritten, but when they went out to people they were typed. I wanted new believers to actually read the letters and if they had to struggle through my handwriting, I was afraid they wouldn’t get beyond the first paragraph or two. The letters are already kind of long for personal letters, but you want people to get through the letters and so I want to make them as clear as possible.

RAI: What are you most excited about with the book and its publishing, and what are you excited about for the future?

GM: Well, this one will surprise you. I’ve used some of this material in some of my classes. I don’t know that I’ve ever gone through all of this material chapter by chapter. I have on occasion, not with every class, but students have asked about it and I have sent to them or uploaded online the letters that were kind of older, less polished. My great hope is that the Lord will use it to encourage new believers but also more mature believers in the faith, and that they might be more settled in their faith and encouraged.





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SUFFERING IN SEMINARY

*‘A DEMONSTRATION
OF GOD’S
RESURRECTION
POWER’*

By S. Craig Sanders

“Do you have the kind of trust in God that allows you to face death?”

Boyce College professor Denny Burk posed that question in Alumni Memorial Chapel on Sept. 18, 2012, saying that “God can transform your pain into someone else’s comfort.”

The sermon preyed on my conscience throughout the day. I questioned whether or not I had ever experienced any suffering, much less that God had used it for a significant purpose. *Was I missing something essential in the Christian experience?*

Twenty-four hours later, an afternoon phone call disrupted my first semester at Southern Seminary and rocked the foundations of my faith.

“Craig, your father has shot himself.” I could barely hear my parents’ neighbor speak those horrifying words, drowned out by my mother wailing with a grief so fierce tremors pulsed through my body and heat rushed to my face. Even now, I vividly remember how my soul ached when I crumpled to the floor and uttered screams that rang throughout the halls of the Honeycutt Campus Center.

“If God’s goodness is inconsistent with hurting us,” writes C.S. Lewis in *A Grief Observed*, “then either God is not good or there is no God; for in the only life we know He hurts us beyond our worst fears and beyond all we can imagine.”

Welcome to the seminary of suffering

Larry Wayne Sanders Jr. was a Southern Baptist pastor for 26 years who shaped my faith through his shepherding and preaching. In November 1996, he baptized me and continued his godly instruction as he had since my earliest memories. In nearly every way, my father formed my understanding of the world.

Only four months before his death, it became apparent that he was struggling with a dark depression. While suicide can never be rationalized, pastoral burnout and health complications had left him in a state of extreme mental anguish.

As my wife and I traveled seven hours from Louisville, Kentucky, to Spartanburg, South Carolina, she turned to me and asked, “Does this change your calling?” I was one month into my seminary education, but the answer was clear: my father’s death was accelerating my call to ministry.

The next morning, I sat in a funeral home where my father had conducted countless services as a pastor — not even the funeral home director

could compose himself as my family discussed the service arrangements. Though I was in a haze of mourning, Burk’s sermon rang clearly in my mind, and I opened my Bible to 2 Corinthians 1:4-11 — the text of his message — and read the Apostle Paul’s words to my family:


If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. ... But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again (2 Corinthians 1:6, 9b-10 ESV).

Burk’s sermon preserved my heart for this tragedy, and God used the support of Southern Seminary to sustain me and remind me of his faithfulness — through the prayers of the seminary community, and the grace and wise counsel extended by my professors.

Since I had not yet joined a church, I met with Jeremy Pierre, my shepherding group leader and assistant professor of biblical counseling, on a weekly basis for guidance as I walked through my grief. In the midst of my despair, when I struggled for clarity even to leave my apartment each morning, Pierre reminded me of the prophet Jeremiah’s refrain in Lamentations.

Surrounded by the destruction of Jerusalem and the suffering of his people, Jeremiah pauses from his lament to write, “But this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness” (Lamentations 3:21-23).

“Crises are gifts from a loving Father for the purpose of reminding us of our weakness,” Pierre, now also dean of students, said in a recent interview. “Rather than think about a crisis as a setback to preparation for ministry, seminary students should see it as a leap forward in preparation for ministry because God prepares us primarily by meeting us in our brokenness as a demonstration of his resurrection power.”



“Crises are gifts from a loving Father for the purpose of reminding us of our weakness. Rather than think about a crisis as a setback to preparation for ministry, seminary students should see it as a leap forward in preparation for ministry because God prepares us primarily by meeting us in our brokenness as a demonstration of his resurrection power.”

— Jeremy Pierre,
dean of students
and assistant professor of biblical
counseling



‘Why is all of this happening at once?’

In February 2013, New Testament Ph.D. student Matt McMains found himself in a familiar place: the hospital. Since enrolling at Southern Seminary in 2011, he has been hospitalized for more than a week on four occasions. Born with severe combined immunodeficiency (SCID) — the “bubble boy” disease — McMains is susceptible to viruses.

“The doctors told me my lungs looked like that I had pneumonia 100 times and hadn’t been treated for it,” McMains said about his recent diagnosis with bronchiectasis, an enlargement of the lung’s airways. “He said they looked really bad. At the time he told me that he didn’t think I had a good chance with the way my lungs looked.”

Despite receiving a bone marrow transplant from his father to borrow an immune system, McMains says the treatment is wearing off, which resulted in contracting CMV and pneumonia. In college, a virus that attacked his feet confined him to a wheelchair for several years.

In the midst of his physical ailments, McMains says the most difficult struggle is the loss of four family members, including two of his nephews with SCID.

First, it was his grandfather in September

2012, a Southern Baptist pastor in Oklahoma who died of pancreatic cancer. Then, his 3-month old nephew died in June 2013 from an infection after receiving a transplant. The following month, his mother died after a two-year battle with bone cancer. In September 2013, his 7-year-old nephew died from lymphoma he contracted from his bone marrow transplant.

Under the preaching of his grandfather, Robert Hammons, McMains had professed faith in Christ at the age of 7. As Hammons’ health declined from pancreatic cancer before his death on Sept. 26, 2012, McMains spent time with his spiritual patriarch and received comfort for his own suffering.

“I already viewed him as a hero of the faith, but it was encouraging to see him never waver and continue to point me to Christ while his body was painfully breaking down from cancer,” McMains said. “It greatly affected me to see Christ hold him up until the very end.”

“When all of this first came out, I wasn’t sure if I would get to see my son grow up and a sense of hopelessness came over me, but to be reminded that God’s grace is sufficient in all circumstances keeps me going. When my family is going through all of these things and my mom is slowly and pain-

fully dying, it is encouraging to see how my brothers and sisters are sustained by God’s goodness.”

A member of Clifton Baptist Church, McMains says he “can see God’s providence” in placing him under his pastor and doctoral supervisor Thomas R. Schreiner, whose counsel has benefited him during his trials. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and associate dean of the School of Theology, faced tragedy himself on Aug. 17, 2012, when his wife was involved in a severe bicycle accident.

“Why did it happen? The Scriptures are clear: to bring glory to God,” Schreiner wrote on an online journal several weeks after the accident. “He planned it for our good, so that we would become more like Christ and trust our Father even more.”

Although his trials of grief and illness have forced McMains to slow down his doctoral studies, he remains committed to the personal value of theological education.

“Deeply studying the truths of Scripture while going through trials made seminary a more practical endeavor instead of a strictly academic one,” McMains said. “I think God has used it to gain a deeper understanding of the significance of what I am going through and studying.”

‘They told us he wasn’t going to survive’

Two days before he was supposed to graduate from Southern Seminary, Jamin Bailey walked into his son’s room to find the toddler convulsing in his crib. The former combat engineer officer in the U.S. Marine Corps rushed his son to the Huntsville Hospital for Women & Children in Huntsville, Alabama. Jamin, his wife Crystal, two daughters, 4-year-old River and newborn Journey — born April 27, 2014 — waited for several days before doctors diagnosed 22-month-old Ryker with viral encephalitis.

“My relationship with Jesus Christ and knowledge of God’s sovereignty was the only foundation that I could rely on,” Jamin recalled, “as the doctors and nurses told me that my son wasn’t going to survive. ... The virus had progressed too far and done too much damage for him to recover.”

For five days, the family prayed, not knowing if Ryker would survive the life-threatening disease. Southern Seminary also rallied around the family, sending Ryker balloons and a giant teddy bear and conferring Jamin’s degree over the phone.

“It’s a joy to just hear your voice,” Southern Seminary President R. Albert Mohler Jr. said upon conferring the degree to Jamin, May 17. “We’re just so proud that you’re one of our alumni, and thankful that right now the Lord is fulfilling your function as father in a way that is showing the glory of God even more than had you been here for the commencement ceremony.”

“The only thing I knew the seminary could do between conferring my degree and calling to check up on Ryker was to pray,” Jamin said. “I believe those prayers were effectual.”

Ryker was released from the hospital on June 2, and though he will need occupational therapy for up to a year, he is “making great progress” on his way to a full recovery. His family says he is singing, talking, and running around, but does not have full usage of his right hand.

Even though he was finished with his master of divinity, Jamin says his suffering during Ryker’s illness “enhanced” his seminary education and provided the empathy he needed to comfort those facing death.

“Everything I had been learning about crisis and counseling came to life before me,” said Jamin, now a corporate chaplain in Greenville, North Carolina. “I was experiencing what the people I would serve in the future go through when family members have unexpected illnesses or pain. From a very practical point of view, I learned the ins and outs through the rigors of experience.”



God greatly used my father’s death to impress upon me the urgency of theological education. In the two years since this tragedy, the seminary of suffering has awakened in me the reality of the faithfulness of Christ and resurrection power of God expressed in the classroom.

The resurrection power of God

“Death is the necessary canvas for life to be best displayed,” said Pierre in a chapel message, Sept. 18, 2014.

Expounding on Paul’s imagery of the jars of clay to describe human weakness, Pierre said, “Seminary students do not train to strengthen the clay, but rather to understand the treasure of the gospel inside it.”

God greatly used my father’s death to impress upon me the urgency of theological education. In the two years since this tragedy, the seminary of suffering has awakened in me the reality of the faithfulness of Christ and resurrection power of God expressed in the classroom.

As A.W. Tozer writes in *The Root of Righteousness*, “It is doubtful whether God can bless a man greatly until he has hurt him deeply.”

The seminary community played a vital role in my healing process, first preparing me to suffer and then serving as a source of comfort during my grief. Suffering is inevitable in the Christian life, and seminary is a training ground for applying biblical wisdom when a crisis erupts in your midst.

The sufferings of Christ

REFLECTIONS FROM JAMES P. BOYCE

Edited and compiled by Trey Moss

FOR CHRIST ALSO HATH ONCE SUFFERED FOR SINS, THE JUST FOR THE UNJUST, THAT HE MIGHT BRING US TO GOD, BEING PUT TO DEATH IN THE FLESH, BUT QUICKENED BY THE SPIRIT (1 PETER 3:18 KJV).

No chapter heading in James P. Boyce's *Abstract of Systematic Theology* directly addresses the topic of suffering. This does not communicate, however, that suffering was outside of Boyce's own personal experience, as he and the rest of the faculty suffered greatly during the Reconstruction period after the Civil War.¹ Nor does the absence of *suffering*, as a proper title from his final definitive tome, indicate a lack of understanding of the significance of suffering for the Christian. In what follows, Boyce's theological reflection on Christ's suffering is recorded.

Within these short quotations, Boyce elucidates Christ's "intimate" connection between his divine and human nature. Christ's human nature, "add[s] nothing to the divine except that it gives to the person that is divine the means of suffering for and sympathizing with us," Boyce writes. Christ's suffering as a man also enables him to bear our transgressions and sins as a substitute.

And, hanging upon the cross, how amazing the mystery of contradiction! As God, he enjoys supreme felicity in the unchanged blessedness of his divine nature; as man, he is in vital agony both of body and soul. As God, the eternal outflowings of the mutual love of the Father, and of the Spirit, and of himself, the Eternal Son, continue to bestow unabated mutual bliss. As man,

he is the victim of the Father's wrath, which, because of the sin upon him, culminates in that Father's withdrawal amid the agonizing cry of the Son: "My God, my God, why hast thou forsaken me?" With a loud cry, the moral man dies; but the eternal life of God remains unchanged.²

Boyce's reflection continues to a list of doctrinal statements already in progress:

9. Thus uniting in himself God and man, Christ suffered.

10. There was here, therefore, no participation of the divine nature in the suffering. Such participation would involve actual suffering of that nature.

11. But there was this connection of God, even of the undivided divine essence, that he who thus suffered subsists eternal and essentially in that essence and is God.

12. Yet, intimate as is the connection of the two natures, they are not merged in each other, nor does the Son of God lose his separate conscious existence with either, nor the possession of those peculiarities which make the one divine and the other human. It is one person, truly God and truly man; as much God as though not man; as much man as though not God. The human can add nothing to the divine except that it gives to the person that is divine the means of

suffering for and sympathizing with us. The divine adds to the human, only that is given to him that is thus man that dignity, and glory, and power, which enable him to perform the work of salvation and to that work an inestimable value.³

On the following page, a second list, similar to the first but different in expression:

7. This one person, therefore, had, by virtue of his divine nature, all divine experience; and by virtue of his human nature, all human experience; thinking, willing and purposing as God, and exercising all the divine attributes of omniscience, omnipotence and omnipresence, etc., and thinking, willing and purposing as man, with limited powers, limited knowledge, subject to temptation, suffering, doubts and fears.

8. This one person was, therefore, able to suffer and bear the penalty of man's transgression, because, being of man's nature, he could become man's representative, and could also endure such suffering as could be inflicted upon man; yet, being God, he could give a value to such suffering, which would make it an equivalent, not to one man's penalty, but to that of the whole race.

9. All the difficulties in the way of believing these things to be true and possible are removed by the analogy which is seen in the union in man of two natures



in one person. This shows, in a most remarkable way, an almost exact likeness in each man to that constitution and nature of the God-man which the Scriptures reveal in the doctrine of the person of Christ.⁴

ENDNOTES

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

² Boyce, James P., *Abstract of Systematic Theology*, (Baltimore: H.M. Wharton & Company, 1887), 288-89.

³ Ibid. 289-90.

⁴ Ibid., 290-91.

‘Between two good things’

SHAWN WRIGHT CHOSE THE SEMINARY CLASSROOM

By Hayley Schoeppler

From “nowhere and everywhere,” with a heart set on missions, Shawn Wright did not expect to stay long-term at Southern Seminary.

Born in France, with a father in the Air Force, Wright grew up constantly moving. At the age of 10, while living in England, Wright professed faith in Jesus Christ. Two years later, he was baptized in a small Baptist church in Arkansas. Blessed by a Christian family — his father served as a chaplain’s assistant for 22 years — Wright says, “I grew up around the gospel. ... I don’t remember ever not believing that it was true.”

After graduating from high school in New Hampshire, Wright had one dream: to play professional football. He attended Duke University and played for one year on the football team as a place-kicker. Arriving at college, “I was suffering spiritually,” Wright said. He was not a strong believer, largely due to his family’s lack of church involvement and the lack of healthy, conservative churches in New England.

While in college, Wright realized the unattractiveness of sin as he was exposed firsthand to evil. Most important to his spiritual growth, “the Lord brought InterVarsity Christian Fellowship into my life,” Wright said. Through InterVarsity’s ministry, Wright grew spiritually, and his focus shifted from football to faith.

Wright jokes that his major at Duke was InterVarsity and he took classes “because you had to do them to be involved.” Wright served in leadership positions, attended Urbana — InterVarsity’s global missions conference — with fellow students Greg Wills and Mark Dever, worked with international students, and spent a summer overseas working with Muslims. All of these experiences formed in Wright a call to missions.

After graduation, Wright moved back to New England, married, and began the next step toward overseas ministry: attending Gordon-Conwell Theological Seminary.

During his time at Gordon-Conwell, Wright became deeply involved in a local church for the first time in his life. Previously, he had drifted between churches because of a lack of commitment to a church and denomination. Then, at Gordon-Conwell, Wright realized he must choose a denomination. He was drawn to the Southern Baptist Convention, impressed by its commitment to the authority of Scripture and missions. And so, Wright “became a Southern Baptist in Massachusetts.”

Looking back, Wright is not sure where he learned more: in the classroom with professors like David F. Wells and Gregory K. Beale, or in the local church. One friendship formed through the local church would greatly influence Wright’s life and encourage his desire toward the mission field. His pastor, Zane Pratt, future director of the IMB’s global theological education, “blessed my life tremendously, poured into me, and disciplined me,” Wright said.

Graduating from seminary, Wright and his wife were ready for the mission field. Pratt and other friends had moved overseas, and it seemed only a matter of time before Wright and his wife followed. Since the mission board required pastoral experience, Wright served as assistant pastor at a church in Bridgeport, Connecticut. During his three years of service, Wright felt a new calling toward theological education.

Southern Baptist churches in New England during the 90s faced an “importation of Southern cultural Christianity,” in addition to liberal moderates escaping the South and heading to the Northeast, Wright said. Due to the lack of theological depth in New England churches, Wright wondered how he could be involved in training and equipping pastors. Wright called Dever, also his wife’s former youth pastor, for advice. Dever recommended Southern Seminary. Wright and his family moved to Louisville, Kentucky, and Wright finished his Ph.D. in 2001 with a renewed desire to go overseas.

With his wife expecting their fourth child, Wright accepted a one-year teaching position at Southern. Wright taught his first class and missed his second; it was August 23, the day his son was born.

Early in his second year of teaching at Southern Seminary, Wright was called to the dean’s office. He had no idea what to expect and was stunned when Daniel L. Akin offered to promote him from his one-year contract to a faculty position.

Deciding to stay at Southern was “the most difficult decision I ever had to make,” Wright recalls. Torn between his love for teaching and desire toward missions, Wright accepted the professorship after several days of prayer and counsel.

Wright’s love for missions has not diminished, yet he is “very happy” with his decision to stay at Southern where he serves as associate professor of church history. During a one-year leave, Wright and his family lived overseas for

five months while Wright trained local pastors. He has led mission trips through Southern and through Clifton Baptist Church, where he is an elder.

Wright’s passion is not only to disseminate knowledge but also to press students toward growth. He wishes to encourage seminary students beyond the classroom in personal life, church participation, and — of course — missions.

DID YOU KNOW?

Favorite book: *Knowing God* by J.I. Packer

Favorite historical period: Puritans

Place-kicker for Duke Blue Devils

Seminary pastor: Zane Pratt

College friends: Gregory A. Wills and Mark Dever



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Today Vadim hosts a small Bible study group made up of rehabilitants. His older brother, Igor, went through rehab after he heard Vadim's testimony. The two brothers were baptized and now serve in God's kingdom.



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Land of Oz

BY THE NUMBERS

By SBTS Communications

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Photography by Emil Handke and Sarah Mesa

Characters

Dorothy – Lauren Crawford

Glinda – Elizabeth Irvin

Lion – Caleb Donaldson

Scarecrow – Alex Phillipi and Noah Donaldson

Tin Man – Taron Defevers

Wicked Witch – Naomi Phillipi

Munchkins – Janae Wellum, Jessica Wellum, and Keller Mackey

34

inflatables

55

yellow bricks

400

Munchkins

509

photo strips at
the photo booths

160

bags of ice

100

poppies in the
poppy field

1,240

Capri-Sun drinks

300

volunteers

875

balloons

500

“Courage”
badges and
“Thinkology”
degrees
earned

1,500

servings of
Chick-fil-A

5,636

bottles of water

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servings of
cotton candy and
funnel cake

4,056

cans of soda

5,253

dinners served





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Announcements

Read Towers Weekly

Towers Weekly is a new email publication from the Communications Office at Southern Seminary. It provides an overview of news, events, and announcements for the Southern Seminary community in the week ahead. To subscribe to Towers Weekly, visit towers.sbts.edu.

Great Commission Race 5K, Oct. 18

The Great Commission Race is an annual race in Louisville, Kentucky, hosted by the Bevin Center. All proceeds and donations benefit those participating in Southern Seminary mission trips. The kids mile starts at 8 a.m. and the 5K at 8:30 a.m. on Saturday, Oct. 18. Register at events.sbts.edu.

On-campus move-in specials

Off-campus couples, full-time faculty, and full-time staff are invited to take advantage of two different move-in specials offered by Student Housing. Secure a Fuller Hall apartment by Oct. 31, 2014 and receive your first month of rent free. Rent is \$625 per month and all utilities are included. Secure a Grinstead one-bedroom apartment by Oct. 31, 2014, and receive a \$250 gift card to 5th & Broadway/Edgar's or LifeWay.

Apply now for 2014-2015 missions

A list of domestic and international trips is online, and the application deadline is Oct. 18, 2014. For more information, please visit the Bevin Center for Missions Mobilization or email James MacDonald (jmacdonald@sbts.edu).

Man camp registration deadline, Oct. 21

Fathers and sons can enjoy the outdoors and learn more about biblical manhood, Oct. 24-25. Sons must be at least 8 years old. Dan Dumas and Gunner Gunderson will share from God's Word and campers will take part in archery, skeet shooting, and BB gun target practice. Get more information about the event and registration at sbts.edu/mancamp.

SUNDAY	MONDAY	TUESDAY
5	6 SBTS Fall Break Childcare 9 a.m. - noon	7 Childcare 9 a.m. - noon 3 - 6 p.m.
12	13 Heritage Week Childcare 9 a.m. - noon	14 Chapel 10 a.m. Alumni Chapel Thom Rainer Childcare 9 a.m. - noon 3 - 6 p.m.
19	20 Childcare 9 a.m. - noon	21 Chapel 10 a.m. Alumni Chapel Tony Rose Andrew Fuller Conference Childcare 9 a.m. - noon 3 - 6 p.m.
26	27 Julius B. Gay Lectures 10 a.m. Heritage Hall John Perkins Expositors Summit Pre-Conference Childcare 9 a.m. - noon	28 Chapel 10 a.m. Alumni Chapel John MacArthur Expositors Summit Mullins Lectures Childcare 9 a.m. - noon 3 - 6 p.m.

Towers

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

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Questions

WITH

John M. Perkins

Civil rights leader;
2014 Julius B. Gay lecturer,
Oct. 27 at 10 a.m.



-1-

In your view, how does the gospel accomplish racial reconciliation?

For reconciliation to take place, we must create an environment that is worshipful and where God's Word can clearly be heard. The gospel is only the gospel when the totality of the redemption is heard, when we proclaim the depths of God's love and the longing of his people for change. That's when reconciliation can take place. The passage that confirms that for me is in Galatians 2 when Paul confronts Peter for his discrimination against the Gentiles. He told him, he "walked not uprightly according to the truth of the gospel." There was an expectation of brotherhood on Peter and Paul — that the gospel would burn through racial barriers. We have a deep need and longing to be reconciled, and the gospel has the power to do that.

-2-

Why should evangelicals engage in social activism?

Evangelical comes from the word "evangel," which speaks of the angels witnessing to the fulfillment of God's promise made when Adam sinned in the Garden of Eden — so our call as evangelicals is to proclaim the good news and the gospel. Social action is inherently a part of the gospel because it is meeting human needs. For man to exist, he must have life, and Christ affirms life because, "In him was life, and that life was the light of all mankind." He wants us to be caretakers and managers of the earth so that life itself will flourish, and we can give to people in need and love our neighbors as we love ourselves.

-3-

Other than Switchfoot's "The Sound (John M. Perkins' Blues)," what is your favorite song?

"Great is Thy Faithfulness," because it reflects the goodness of Psalm 23. It reflects the idea of goodness and mercy following me all the days of my life until they finally catch up with me, and I get to dwell in the House of the Lord forever. So, I can sing that song now, knowing that at the end of my journey, I can expect the faithfulness of God to still be there and take me home.