



# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

05

VOLUME 10  
DEC-JAN  
2012



Parker  
re-mythologizes Santa

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Olson, Horton  
on Calvinism

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York, Moore offer  
M.Div. motivation

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## FEATURED WINTER CLASSES

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### The Psalms

James M. Hamilton, Jr.  
Jan. 17-20, 2012

### Studies in Theology: The Last 100 Years of Theology

Millard J. Erickson  
Jan. 3-12, 2012

### The Doctrine of the Church

Mark Dever  
Jan. 3-12, 2012

### Studies in Philosophy: Post-Conservatism and Its Impact on Theological Method

Paul Helm  
Jan. 9-13, 2012

### Theology and the Practice of Sports

Brian Payne and  
Randy Stinson  
Jan. 17-20, 2012

### Feminist Theology

Mary Kassian  
Jan 9-13, 2012

### BOYCE COLLEGE:

C.S. Lewis: His Life,  
Writings and Legacy  
Dan DeWitt

Dec. 12-16, 2011

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

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#### From the editor:

Maybe one year Little Nell will finally get a doll, one that can open and shut her eyes. Oddly enough, this expectation might not be too far-fetched. The historical Santa Claus apparently did care about giving to and providing for children. But, according to Jim Parker, the real Santa's love for children wasn't his most admirable characteristic. In this two-month issue of "Towers," Parker gives his reflection on St. Nicholas. After Christmas passes, plans for 2012 will fill our minds. Also in this issue, several people in Southern's community offer their resolutions for the New Year.

## Towers

DEC/JAN 2011

The Office of Communications of The Southern Baptist Theological Seminary publishes 10 issues of "Towers" per year.

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Dec-Jan, 2012, Vol. 10, No. 4.

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Postage paid at Louisville, Ky.

#### Postmaster:

Send address changes to

Towers, 2825 Lexington Road,

Louisville, KY 40280

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# Newslog



## SBTS holds re:Invent youth conference

| By Alli Hill |

Youth pastors and leaders gathered at the re:Invent conference, Nov. 4-5, to learn from youth ministry thinkers, including session leaders Jim Burns, Wayne Rice and Walt Mueller. The unifying theme of the conference centered around keeping students in church after graduation.

Jim Burns, president of HomeWord Center for Youth and Family, encouraged youth leaders to help the families of students to succeed.

“The most powerful force in a student’s life is their parents – mom, dad, family and then youth ministry,” he said. “If you’re going to help kids stay in the church, you have to help families.”

Rice, co-founder of Youth Specialties, spoke about how the church should respond to the current direction of youth ministry, sharing from his earlier years in youth ministry.

“It is time to turn youth ministry back over to the church,” Rice said. “You cannot segregate kids out of the adult ministry and expect them to integrate well when they’re older.”

During the last session, Mueller, president of the Center for Parent/Youth Understanding, spoke about engaging the culture and encouraging parents. He emphasized the need for parents to know what is appropriate and inappropriate in engaging the culture in which their teenagers live.

Mueller said youth pastors need to join with parents in addressing the needs of students before they go to college.

Also, the conference featured a panel discussion involving Burns, Rice, Mueller and Mark DeVries, founder of Youth Ministry Architects, with time set aside for questions and answers.

Audio for re:Invent is available at [www.sbts.edu/resources](http://www.sbts.edu/resources)

## Mohler and Wallis discuss social justice in the church’s mission

| By Andrew Walker |

Southern Seminary President R. Albert Mohler Jr. joined Sojourners CEO Jim Wallis at Trinity Evangelical Divinity School in Deerfield, Ill., to debate whether or not social justice is an essential part of the church’s mission, Oct. 27, 2011. The Henry Center for Theological Understanding at Trinity sponsored the debate.

Mohler argued that social justice, while an important calling upon individual Christians, is not an essential part of the local church’s mission. Wallis argued that “if the gospel is not good news to the poor, it’s not the gospel of Jesus Christ.”

Wallis argued primarily from the perspective of his discomfort of being brought up in a white, socially disengaged church. According to Wallis, Matthew 25 awakened him to the realities of seeing the gospel as a “theology of hope.”

The question, Mohler noted, is not whether justice is essential for Christians, but whether it is essential to the church.

“The church’s first priority within the city of man is to preach the gospel promiscuously so that God’s enemies may become members of the city of God,” Mohler said.

Summarizing his position, Mohler stated, “There is nothing that the church - as individuals - ought not to do if it is right and righteous. But, this will only happen if the church as the church will do the thing that only the church can do, and that is to preach the message of salvation and to make disciples.”

Audio and video for the debate are available at [www.henrycenter.org](http://www.henrycenter.org)



## Starbucks now at Founders’

| By SBTS Communications |

Southern Seminary’s Founders’ Café now, proudly, serves Starbucks Coffee Company products.

Easily the nation’s most recognizable coffee shop, Starbucks brings to SBTS the kind of quality and consistency expected from what’s become the poster company for coffee drinkers everywhere.

“When you visit Founders’ Café, you can expect excellence in each handcrafted Starbucks beverage,” said Jeff Dalrymple, vice president for hospitality services at SBTS. We continue to provide each guest with a comfortable place for your social gathering, meeting or study lounge.”

Part of Founders’ switch to Starbucks includes comprehensive training for all employees, which allows Southern’s campus café to provide coffee and specialty drinks equal to those from any Starbucks location.



## Nettles honored with book, *Ministry by His Grace and for His Glory*

| By Aaron Cline Hanbury |

The Southern Baptist Theological Seminary hosted the presentation of a book published in honor of Thomas J. Nettles, Nov. 10, for his influential 35-year teaching career. Nettles, whose writings helped change the trajectory of the Southern Baptist Convention during the 1980s, has been professor of historical theology at the seminary since 1997.

“Teaching is such a high calling and Tom Nettles embodies that calling,” SBTS President R. Albert Mohler Jr. said. “It was personally gratifying to see Professor Nettles honored in this way. It was a day he, and we, will not forget.”

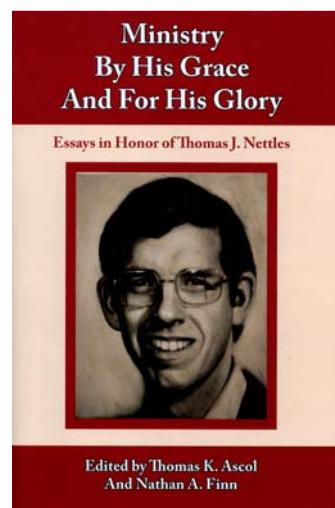
Tom Ascol, pastor of Grace Baptist Church in Cape Coral, Fla., presented Nettles with the book, *Ministry by His Grace and for His Glory*, in front of Southern’s student body, several of the book’s contributors and Nettles’ wife, son and daughter-in-law and granddaughter. Ascol, along with Southeastern Seminary professor Nathan A. Finn, edited the book project.

Russell D. Moore, senior vice president for academic administration and dean of SBTS’ School of Theology, said of Nettles:

“Tom Nettles is one of the most Christ-like men I have ever known. He first influenced me in print when, as a young man in ministry, I was told that biblical inerrancy was foreign to the Baptist heritage. Reading *Baptists and the Bible* reassured me that my home church taught me what was not only Baptist, but apostolic about the authority of Scripture.”

*Ministry by His Grace and for His Glory’s* contributors include two seminary presidents and seven members of Southern Seminary’s current faculty.

*Ministry by His Grace and for His Glory* is set for release, Dec. 16, 2011.



## Noted scholar Jean Elshtain gives Norton lectures

| By Andrew Walker |

Well known public intellectual Jean Bethke Elshtain visited the campus of Southern Seminary to deliver the 2011 Norton Lectures, Oct. 25-26.

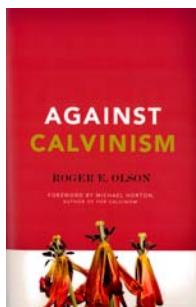
Focusing her lectures on the human body, Elshtain, Laura Spelman Rockefeller Professor of Social and Political Ethics at the University of Chicago Divinity School, devoted significant time to how individuals in our modern epoch think about the body, about the impact of genetic engineering and the tendency by some in our society to create post-human entities.

As a precursor to her discussion, Elshtain warned that the politics of science has created an atmosphere where scientific expertise is given exalted authority — to the point of bullying differing opinions as “anti-science.” With such certainty enveloping the scientific field, Elshtain observed that a “genetic fundamentalism” has come to dominate popular outlook, resulting in the “lust to dominate” or exert final control over humanity. Evident in the practices of eugenics and genetic engineering, she stated that the cultural milieu has become one where “imperfect embodiment must be overcome.”

In her later lectures, Elshtain told of her childhood experience battling polio, which left her partially disabled. It was during this time that the question of theodicy and the existence of evil peaked in her young mind. She asked, “Why would God stricken a young child with such a terrible disease?” Trying to make sense of her bout with polio, Elshtain likened her situation to God putting before her a test. Resolved to fight and aware of God’s care, she overcame her disease with an unyielding confidence in God’s power. She remarked that this experience has continually been with her throughout life.

The lectures are available at the Resources page of the Southern Seminary Web site, [www.sbts.edu/resources](http://www.sbts.edu/resources)

# Literature



*Against Calvinism* (Zondervan 2011, \$16.99), Roger E. Olson

REVIEW BY  
JOSH HAYES

“You’re either with me or against me.” No, this is not a paraphrase of Jesus, rather, the words of Anakin Skywalker in Episode III of the *Star Wars* saga.

Although some might see parallels between the ongoing inter-galactic Sith-Jedi feud and the ever-present Calvinist-Arminian debate about soteriology, author and Truett Seminary professor Roger Olson says he is not against Calvinists.

Olson states this in the preface of his new book, *Against Calvinism*. The new book coincides with another Zondervan release, author and Presbyterian theologian Michael Horton’s *For Calvinism*. Horton and Olson each provide the foreword for the other’s book, the books continuing the friendly discussion the two have shared in recent years about their differing

schools of soteriological thought.

Making clear that he is not against Calvinists, *per se*, Olson writes that he stands against any theology that disreputes God’s character.

“I am against any Calvinism (and any theology) that impugns the goodness of God in favor of absolute sovereignty, leading to the conclusion that evil, sin, and every horror of human history are planned and rendered certain by God,” he writes.

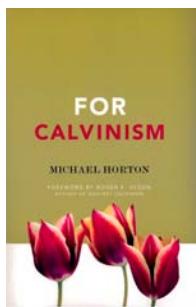
Olson, despite his theological hang-ups with classical Reformed Protestant doctrine, does think highly of many Calvinists. And in this book, he seeks to give Calvinism a fair hearing, examining its claims through the writings of its finest adherents: Jonathan Edwards, Charles Hodge, Loraine Boettner, R.C. Sproul, John Piper and, of course, John Calvin.

Conceding at times the plausibility of understanding some biblical texts according to a Calvinistic schema, Olson says it is time someone answers the young, restless and Reformed with a firm, irenic “No,” expressing his concerns about the group’s embrace of what he calls “high Calvinism,” the belief in God’s meticulous, providential control of all events good and evil. This, Olson reasons, makes God appear as a “moral monster.”

Olson not only sees more faithful and compelling ways of understanding the Bible than what Calvinists typically offer, but he also argues that the system puts forth contradictions about God’s character and furthermore conflicts with the revealed character of Jesus. Although Olson admits that he holds a libertar-

ian view of human freedom, his main concern in the book is not free will but God’s reputation. In regard to the well known TULIP acronym, he takes particular issue with the U, L and I: unconditional election, limited atonement and irresistible grace.

Although Olson may not persuade his Calvinist friends in the course of the book’s 207 pages, those who read it will find a stalwart Arminian who is familiar with Reformed doctrine and its leading thinkers along with their various nuances, which is a welcomed occurrence. At the outset of the book, Olson states his motto, “Before saying ‘I disagree’ be sure you can say ‘I understand.’” May this motto also be true of restless Reformed readers as they give Olson’s *Against Calvinism* a fair hearing.



*For Calvinism* (Zondervan 2011, \$16.99), Michael Horton

REVIEW BY  
JOSH HAYES

Some think Calvinists should be thrown into a cage, even Westminster Seminary California professor and author Michael Horton agrees – well – aggressive newborn Calvinists anyway.

“Critics have frequently confused Calvinism with hyper-Calvinism, and sometimes contact with hyper-Calvinists proves the caricature. Often, bowled over by a sense of God’s majesty and grace, new Calvinists enter what we call ‘the cage phase.’ Like any new convert, we can be hard to live with when we’ve just experienced a radical paradigm shift,” Horton writes in the introduction to his new book, *For Calvinism*, one of the books in the recently released Zondervan pair that includes Arminian theologian Roger E. Olson’s *Against Calvinism*.

Meaning no disrespect to the “noble flower” of TULIP, Hor-

ton opts in his book for different terminology for the L and I: particular redemption instead of limited atonement, and effectual calling instead of irresistible grace. Further, although he affirms the historic five points of Calvinism, Horton emphasizes that the essence and breadth of Reformed teaching extends beyond an acronym.

“No one began with predestination as the heart of Reformed theology; it gained importance to the extent that it was challenged from within,” Horton writes.

Though he moves beyond the traditional five points, Horton spends four chapters explaining each of them and grounding each one in Scripture. In each chapter, he devotes considerable space not only to presenting the doctrine, but also to dealing with anticipated objections and pro-

viding pastoral insight.

“We do not discover our election in God’s secret chambers but in his revealed will; not in ourselves but in Christ. Paul repeatedly refers to our election ‘in Christ,’ ‘in him,’ ‘in the Beloved.’ There is real danger in talking about the sovereignty of God and election in an abstract way,” Horton writes.

“Many struggle to find their election in themselves, by inspecting the quality of their repentance and faith. Yet this is a perversion of Calvinism.”

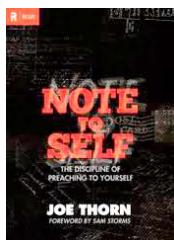
Horton brings *For Calvinism* to a close with discussions about how the Reformed distinctives inform areas of the Christian life beyond soteriology, interacting with Calvinism’s influence on piety, worship, models of sanctification and Christian missions and evangelism – and no, he points out, Calvinist

evangelism is not an oxymoron.

Nevertheless, Reformed thinkers who sense they are engaged in perpetual polemics would be wise to consider Horton’s exhortation to the like-minded.

“In our zeal for truth, Calvinists need to remember that we didn’t invent the doctrines of grace,” he writes. “In fact, it is easy to forget our own ignorance of these truths when we react against criticism. God is gracious with us, in our sinful failings, just as he is with our Arminian brothers and sisters. Together, we are pilgrims on the way, not masters who have arrived.”

No matter how long someone has been acquainted with the doctrines of grace, Horton’s *For Calvinism* will prove itself a profitable compass for pilgrims learning to give up trying to master grace and instead seek to make grace their master.



*Note to Self: The Discipline of Preaching to Yourself* (Crossway 2011, \$10.99), Joe Thorn

REVIEW BY  
JOSH HAYES

People who make a regular habit of talking to themselves are sometimes thought of as perhaps a little bit misguided. However, author Joe Thorn argues that those who do not intentionally engage themselves regularly in conversation are the misguided ones.

In his new book, *Note to Self*, Thorn, however, is not talking about just any kind of inner dialogue. He is talking about the art and discipline of preaching to one's self.

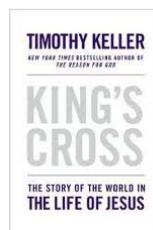
"Preaching to ourselves is the personal act of applying the law and the gospel to our own lives with the aim of experiencing the transforming grace of God leading to ongoing faith, repentance, and great godliness," writes Thorn, founding and lead pastor of Redeemer Fellowship in Saint Charles, Ill.

In *Note to Self*, Thorn argues that Christians need not only hear God's Word preached to them in the setting of the local church but also need to attend to the discipline of preaching law and gospel to themselves. After all, public preaching can only go so far into penetrating the depths, desires secret motivations and fears hidden in a person's heart. Furthermore, according to Thorn, in order to preach well to others, one must first learn to preach well to him- or herself.

"The more deeply we understand and experience law and gospel, the more capable we become in communicating and applying it to those around us. A good teacher or evangelist is first a good preacher to himself," he writes.

A digestible 137 pages, designed for daily reading, *Note to Self* consists of three sections: the gospel and God; the gospel and others; and the gospel and you. Covering subjects such as love, humility, fear, theology and complaining, Thorn shapes each of the book's 48 entries in letter-like form beginning with the words "Dear Self" before moving into personable ways of applying the truth of the law and the gospel to everyday experience.

As distracted sinners, Thorn's *Note to Self* serves as a close-to-indispensable resource to help believers remember the goodness of God's grace to them in Christ.



*King's Cross: The Story of the World in the Life of Jesus* (Dutton 2011, \$25.99), Timothy Keller

REVIEW BY  
AARON CLINE HANBURY

For better or worse, books about Jesus are everywhere. It seems that everyone wants to lay claim to Jesus. But what was Jesus really about? At a minimum, the Bible's Gospel accounts must guide the discussion. And that's exactly what Timothy Keller, pastor of Manhattan's Redeemer Presbyterian Church, does in his new book, *King's Cross*.

"Into this seemingly inexhaustible current of words and thought about Jesus, I gingerly lay this volume," Keller writes. "It is an extended meditation on the historical Christian premise that Jesus's [sic] life, death, and resurrection form the central event of cosmic and human history as well as the central organizing principle of our own lives. Said another way, the whole story of the world – and of how we fit into it – is most clearly understood through a careful, direct look at the story of Jesus. My purpose here is to try to show, through his words and actions, how beautifully his life makes sense of ours."

Keller does in *King's Cross* just what he says: he walks readers through the Gospel of Mark, demonstrating, with all the wit and conviction characteristic of his writings, that the person and work of Jesus Christ makes sense of the world, and can make sense of individual lives.

"Mark has given us the story of Jesus and declared that this is actually the world's true story as well: Jesus, the King, created all things in love," Keller writes. "He has the power and the beauty to see his vision for the world through to its glorious end. ... To accomplish that, he had to come and die for it. Three days later, he rose again; and one day will come back again to usher in a renewed creation.

"The gospel is the ultimate story that shows victory coming out of defeat, strength coming out of weakness, life coming out of death, rescue from abandonment."

In *King's Cross*, Keller provides, with an expected array of personal and cultural examples, a much needed look at the Jesus of the Bible, who suffered on a cross and who was – and is – King.



*Lit!: A Christian Guide to Reading Books* (Crossway 2011, \$15.99), Tony Reinke

REVIEW BY  
AARON CLINE HANBURY

If you're like me, then reading is a fairly large part of your life. Reading for school. Reading for work. Reading for pleasure. And that doesn't even include taking a look at the latest "everyone's reading it" book. The task is often daunting.

In his new book, Tony Reinke, a journalist, researcher, blogger and avid reader, presents a thoroughly Christian vision for reading – and practical ways to do it.

In part one of *Lit!: A Christian Guide To Reading Books*, Reinke tries to establish "a theology of books and reading." He argues that a Christian reading of books starts with prioritizing God's Word over man's word, the Bible over all other books.

"Mount Sinai demands that we distinguish between temporary books and the eternal book, between a decomposing paperback from the pen of a sinner and a smoking stone tablet from the finger of God," Reinke writes. "If we fail to make this distinction, if we fail to prioritize the eternal word over temporary books our reading will never be distinctly Christian."

*Lit!'s* first section goes on to develop the validity of reading, from Christian and non-Christian books, in a fast-paced, instant gratification culture.

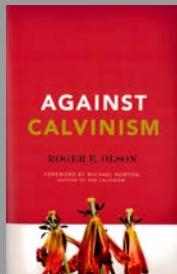
In part two of *Lit!*, Reinke offers "practical advice" for reading books. This somewhat random collection of reading advice ranges from tips for reading non-fiction to the benefits of reading fiction, from writing in the margins of books to raising children to be readers.

Reinke's thesis throughout, is that a Christian reading of books is one that rightly understands that the cross of Jesus Christ informs the Christian intellect. And in the light of Christ, the Christian can read "deep and wide."

"In this place we are reminded of the Christian book reader's motto: 'In your light do we see light' (Ps. 36:9)," he writes. "We are humbled, but we are encouraged. We grab a new book and we press on, not as slaves bound to a chore, but as liberated sinners who read to delight in the gifts of our God. We press on, reading and thanking God for the light we do see in books, and for his illuminating grace that lights our way."

# Against Calvinism

OLSON LOVES THE CALVINIST, HATES THE CALVINISM



*“So what’s wrong with believing in and celebrating God’s sovereignty? Absolutely nothing! But, it can be and often is taken too far — making God the author of sin and evil — which is something few Calvinists admit to but which follows from what they teach as a ‘good and necessary consequence’ (a somewhat confusing technical phrase often used by Calvinists themselves to point out the dreaded effects they see in non-Calvinist theologies).”*

— FROM PAGE 22 OF OLSON’S BOOK, *AGAINST CALVINISM*

**EDITOR’S NOTE:** Recently, Zondervan Press published two books in tandem, *For Calvinism and Against Calvinism*, by Roger E. Olson and Michael Horton, respectively. Below, “Towers” news manager Josh Hayes talks with the two authors about the books and their interaction with the two schools of thought. Brief reviews of the books appear on page 6.

**JH:** How did your research for and writing of *Against Calvinism* confirm or change your impressions or understanding of Calvinist doctrine?

**RO:** It confirmed my already well informed impressions and understanding of Calvinism. It also revealed more diversity among Calvinists than I had previously perceived. Loraine Boettner, for example, was a supralapsarian while R.C. Sproul is not. Boettner considered supralapsarianism true Calvinism while Sproul considers it false Calvinism. These are interesting distinctions, but most of the Calvinists I read earlier and for this book agree on the essential contours of Calvinist theology.

**JH:** What did you find most challenging about writing the book?

**RO:** How to get across what I am doing in it. The book is simply my attempt to explain to Calvinists and non-Calvinists alike why I am not a Calvinist. (There’s already a book by that title, however, so that was not an option.) I am not trying to disprove Calvinism but show that if Calvinists followed their distinctive doctrines to their logical conclusions (which I would have to do), they would be completely untenable biblically and spiritually. That’s difficult to explain when most readers will inevitably think the book is an attempt to disprove Calvinism.

**JH:** You mention in *Against Calvinism* that what is missing from book shelves is a book that demonstrates why Calvinist theology is untenable. What are the best books in your mind that provide a comprehensive positive case for Arminian theology?

**RO:** Thomas Oden’s *The Transforming Power of Grace* is the best contemporary

exposition of basic Arminian soteriology. Others include books by Arminian Baptists Leroy Forlines and Robert Picirilli. I highly recommend Stanley J. Grenz’s *Theology for the Community of God* which is thoroughly Arminian even if it doesn’t claim that label. Two Nazarene theologians named H. Ray Dunning and Kenneth Grider have written one-volume systematic theologies from a Wesleyan-Arminian perspective.

**JH:** What has your involvement in the Calvinist-Arminian debate taught you about distinguishing between people and their beliefs?

**RO:** That it’s not easy — especially for those on the receiving end of criticism of their theology. I work hard not to be offended by fair criticisms of Arminianism. I have no desire to insult or offend Calvinists even though I strongly disagree with key beliefs they hold dear. I think the main issue is fairness. We both need to state each others’ beliefs fairly and then not take offense just because others disagree with our beliefs.

**JH:** You state that some Calvinists are among the best evangelical Christians you know. What has this debate taught you about the importance of maintaining an ecumenical spirit among evangelical Christians while holding to distinctive convictions?

**RO:** That it’s absolutely crucial but never easy. We (both Calvinists and Arminians) need to bend over backward to be generous and fair and loving in our disagreements. Words like “shallow” and “insipid” and “negotiated (Christianity)” and the like do nothing but break the ecumenical spirit. We need to assume the best about each other even as we strongly disagree about points of doctrine.

**JH:** Since God is “in charge, but not in control” of everything, how would you offer people hope when events are not rendered certain?

**RO:** The biblical hope (as I see it) is that God can work all things together for the good for those who love him and are called by him (Rom 8:28). God can and does take terribly tragic events of evil and innocent suffering, which are byproducts of the

fallenness of the world, and weave them into his plan and purpose to bring us to his ultimate good for us which is to glorify and enjoy him forever in spite of what Satan and sin and the world do to us.

**JH:** In a nutshell, what are some of the ways that you think Calvinism does not cohere with Jesus’ person and character?

**RO:** Jesus wept over Jerusalem and lamented that he wanted to gather them to him, but they would not (Matt 23:36-39). Jesus’ genuine compassion for those suffering from the evil of others or their own hardness of heart reveals God’s heart of love and desire for all to experience the *shalom* of his love and peace. Jesus’ willing substitutionary death for all people (1 John 2:2) reveals his loving character.

**JH:** What do you think is the strongest argument for Calvinism or any of its distinctives?

**RO:** God’s absolute, infallible, comprehensive foreknowledge might seem to imply foreordination of everything. In the end, however, I don’t think it does.

**JH:** Have you ever considered Calvinism plausible or compelling?

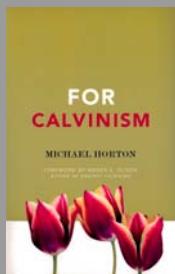
**RO:** No. I will say that some Scripture passages seem, on the surface, to wear that aspect, but it’s not possible, else God would be monstrous. (And fortunately there are better interpretations.)

**JH:** Since tulips are clearly out of the question, what kind of flowers do you purchase for your wife?

**RO:** Always roses!

# For Calvinism

HORTON GRACIOUSLY PROMOTES THE DOCTRINES OF GRACE



*“As a Calvinist, I believe that the doctrines of grace represent the best interpretation of the whole teaching of Scripture on these questions. Regardless of how successful we are in carrying it out in every case, we must resolve to teach what Scripture teaches and with the proportionate emphasis that Scripture gives to it. To say that there are ‘Calvinist’ verses and ‘Arminian’ verses is to conclude that the Bible itself is internally incoherent and self-contradictory. If Calvinism cannot do justice to the passages put forward by Arminians, then it is inadequate from the start.”*

— FROM PAGE 17 OF HORTON'S BOOK, FOR CALVINISM

**JH:** How did your research and writing for your book, *For Calvinism*, confirm or change any of your impressions or understanding of Arminian doctrine?

**MH:** Roger Olson has hammered the point that Arminianism is not Semi-pelagian, since the former affirms total depravity and the need for prevenient grace and the latter does not. Fair enough. My further research, however, did confirm my conclusion that Arminianism represents a broad spectrum, including some who do in fact hold semi-Pelagian views. Even while Arminius was still living (though in decline), the Remonstrant movement was moving toward Socinianism. However, Arminius, Wesley and Roger Olson represent an authentic evangelical Arminianism that has always had a lively tradition in mainstream Christianity. So clarifying these distinctions more carefully was helpful.

**JH:** What did you find most challenging about writing *For Calvinism*?

**MH:** Summarizing. In fact, I didn't want to write this book at first. I've made a case for these doctrines in a number of books already and the publisher originally wanted the title to be "Against Arminianism." Finally I agreed to do it if I could write a positive case; hence, *For Calvinism*.

**JH:** What are the best books in your mind that offer a positive case for Calvinism?

**MH:** Edwin Palmer's *The Five Points of Calvinism* is helpful, as well as the book by the same title written by Curtis Thomas and David Steele. R.C. Sproul's *Chosen By God* clearly presents the doctrine of election. *What Is Reformed Theology?* offers a fuller yet still introductory-level exploration. I'd throw my own book, *Putting Amazing Back into Grace*, in the mix. I highly recommend reading through the Reformed confessions and catechisms.

**JH:** What has the Calvinist-Arminian debate taught you about the importance of holding the distinctive doctrines of the Reformed faith while also maintaining an ecumenical spirit with non-Calvinist evangelicals?

**MH:** We need to recognize that we are all pil-

grims on the way, growing in the grace and knowledge of our Savior. I have learned a lot from reading and interacting with brothers and sisters outside my own tradition. Even when I disagree, I come to understand a different position better and discover where I had assumed caricatures. As I say in this book and elsewhere, there is no Reformed faith. There is only the Christian faith and I affirm the Reformed confession and exposition of that one faith.

**JH:** You comment in *For Calvinism* about the negative reputation Calvinists gain from those in the "cage phase." What wisdom can you offer in order to help steer newly convinced Calvinists away from this tendency?

**MH:** It's not just freshly minted Calvinists. Some of the most irascible folks I've met are people who have switched from Calvinism to Arminianism or something else. Ordinarily, you don't want someone who has just converted from Roman Catholicism to evangelical Christianity to be your church's evangelistic liaison to Roman Catholics. What makes it especially ugly with Calvinists, though, is that spiritual pride and self-righteousness are the antithesis of what we profess. To proclaim the doctrines of grace ungraciously, God's electing and redeeming love without loving others, and God's patient preservation of sinful believers while lopping off the heads of our brothers and sisters is particularly offensive to God. But we are all growing in these areas and we will fail.

**JH:** How have you found Calvinism helpful for evangelism and pastoral ministry?

**MH:** In *For Calvinism* I summarize briefly the impact of the doctrines of grace on missions, evangelism and church life. It makes all the difference when you see your relationship to God as anchored in God's electing, redeeming, regenerating, justifying and preserving grace. We live from the announcement that the triune God alone has accomplished everything for us in Christ. The imperatives aren't conditions for attaining salvation, but the "reasonable service" that the gospel indicatives provoke. The implications are myriad and I explore some of them in *For Calvinism* — many others in *The Christian Faith*.

**JH:** Do you see the denial of limited atonement (particular redemption) as a tenable modification of the Reformed faith?

**MH:** We confess a common faith together as churches, not just as individuals. So I don't get to define "Reformed" by my own peculiar interests. As a member and minister of a Reformed church, I confess that the Canons of Dort and the Westminster Standards summarize the Bible's teachings on these subjects, including particular redemption. The Scriptures clearly teach that the Father has chosen unconditionally many sinners whom he gave to the Son and calls into union with his Son effectually by his Spirit. But that assertion has to be argued.

**JH:** Since becoming a Calvinist, have you considered Arminianism plausible or compelling?

**MH:** No. I am so convinced that Scripture grounds all of our salvation in the unconditional grace of the triune God that if I were to embrace universal election and atonement, I would embrace (at least in principle) universal salvation. The Bible simply doesn't speak of salvation being merely provided, enabled and offered. So I have sometimes found Karl Barth's view logically coherent and in a sense attractive, but without exegetical support.

**JH:** What do you think is the strongest argument for Arminianism or any of its distinctives?

**MH:** Roger locates the Achilles heel of Calvinism: the problem of evil. However, that's a problem for all of us. Even if God foreknows sin and evil actions of human beings, these actions are eternally certain to come to pass. That's why open theists take the next step and deny God's exhaustive foreknowledge.

**JH:** What is your marketing strategy for selling *For Calvinism* when whomever is going to buy it has already been predestined to do so?

**MH:** To quote Calvin, "Do not forget the secondary causes!" God has not only chosen the ends, but the means, and he brings about his purposes through human agency. To paraphrase the apostle Paul quite badly, "How shall they hear without a preacher? And how shall they preach unless their books are published and marketed?"

# Thinking in Public

MOHLER TALKS WITH WALTER RUSSELL MEAD

*The second season of "Thinking in Public" is in full swing. In a recent podcast episode, Mohler talked with Bard College professor and Editor-at-Large for The American Interest, Walter Russell Mead. Mohler and Mead talked about Christianity in the geopolitical world.*

**MOHLER:** If you had the opportunity to speak to American Evangelicals, who are asking big questions about their global responsibility, about the state of the world, what would you say that they can contribute to this discussion? And what should we read and what should we learn?

## MEAD:

In one sense what you should do is what everyone should be doing: getting a good general education in world history, world philosophy. Know the United States, know the world and study economics. The missionary movement in the U.S. was an optimistic movement. And most of the 19th-century missionaries really saw the process of spreading the gospel internationally as part of the process of gradual amelioration. The light of Christianity would spread through the world and gradually things would get better. And there is still a sense in which I think evangelicals think there is a magic "religion elixir" and their job as religious people is to put a couple of drops of religion into the world mix and calm things down. As I look at some of these conflicts and talk to people caught up in them, the Serbs and the Bosnians fought not because they didn't have enough humane facilitators who could listen to both sides. Their conflicts were deeper and more tragic. So I think religious people need to be the most sophisticated people in the room when it comes to politics, economics and the brute facts of history.



Thinking in Public is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.



**QR Code:** This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Mead's full conversation is available at this QR-Code.

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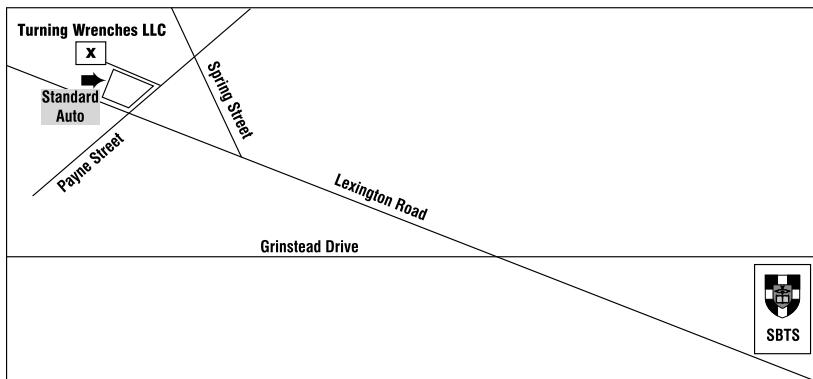
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# And a happy New Year

EIGHT SBTS PERSONALITIES GIVE THEIR 2012 NEW YEAR'S RESOLUTIONS



## Jim Hamilton

*associate professor of biblical theology*

1. Resolved: in stray and sundry moments when I find myself waiting in line or sitting in traffic, to meditate on the Scripture I know and seek to apply it to life rather than fretting about the way I could be using that time to study more Scripture
2. Resolved: to obey Deut. 6 and repeat the words of the Bible to my children when we rise up and lie down, when we sit in the house and walk by the way, and to talk with them about the truths of holy Writ
3. Resolved: in view of the fact that marriage is a mini-drama of the gospel, to love my wife as Christ has loved the church, as this is the epic adventure of my life



## Heath Lambert

*assistant professor of pastoral theology and department coordinator of biblical counseling*

1. Read through the entire Bible two times
2. Lose 20 pounds by eating less and exercising more
3. Finish the book I have been writing

## Steve Watters

*vice president for communications*

1. Run more without simultaneously eating more dessert
2. Read *Age of Opportunity* in preparation for my first teenager
3. Get far, far away with my wife to celebrate our 15th wedding anniversary



## Timothy Paul Jones

*associate professor of leadership and church ministry*

1. Read more and write less, but write richer and deeper
2. Carve out more space for creativity
3. Convince the editor of "Towers" that, if you're wearing Mandalorian armor, you can be legitimately awesome without saying anything

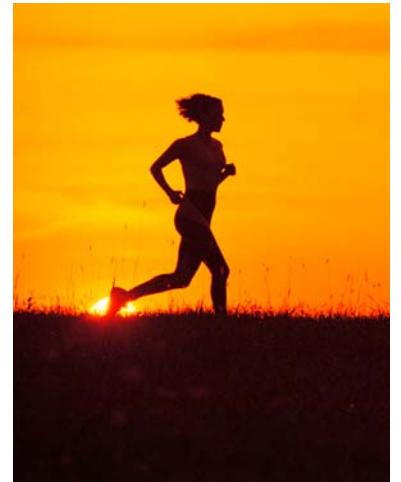




## M. David Sills

*A.P. and Faye Stone  
Professor of Christian  
Missions and Cultural  
Anthropology*

1. Do a better job of balancing ministry/family time, distinguishing distractions from God's will
2. Learning and exercising the discipline of saying no in order to say yes to the best
3. Thoroughly spoil my grandchildren



## Catherine Pratt

*wife of Zane Pratt, dean of  
the Billy Graham School of  
Missions and Evangelism*

1. More exercise, less weight is on every New Year's Resolution list; this year is no exception
2. Since we are new to Kentucky, I want to read about and travel around Kentucky
3. Our move here this year interrupted my reading time, so I'll have to re-resolve to finish reading the books about prayer I bought during our last furlough

## Timothy K. Beougher

*Billy Graham Professor of Evangelism  
and Church Growth*

1. Say "no" to my grandkids at least once during the year
2. Trounce Dr. Ted Cabal in a round of golf
3. Reflect more deeply on the gospel message and share it more often with others



<b>Inbox</b>	1770	
<b>Drafts</b>	13	
<b>Sent</b>		
<b>Spam</b>	24	
<b>Trash</b>		
<b>Folders</b>		
<b>Online Contacts</b>		
<b>Facebook Friends</b>		
<b>Applications</b>		

## Jaye Martin

*director of woman's leadership*

1. Lead like I believe Ephesians 3:20-21
2. Find a cologne that overcomes the smell of jet fuel
3. Pray that God raptures all my email

2012

# That's my kind of Santa Claus

PARKER RE-MYTHOLOGIZES SAINT NICHOLAS

| By James Parker III |

In reflecting on this season of the year, I have often wondered how a Martian reporter would write a story about Christmas in the United States. If one only had the dominant cultural icons of TV, movies, news media and retail stores, my guess is that the Martian viewing audience wouldn't have a clue as to what Christmas is about.

They might think it has something to do with snowmen or reindeer or retail store sales. And if any particular person rose to the top in the public's awareness, it would be a jolly secular guy at risk for stroke or cardiac arrest who likes to dress in red and let his beard grow.

Rather than just bemoan this fact, I assert that we need to re-mythologize Santa Claus.

Most people simply do not realize the rich ancient heritage behind the Santa Claus story. The secularized and sanitized contemporary version pales in comparison with the deeply Christian ethos and content of the original.

Much exaggerated legendary material is connected with his life and ministry, but if nothing else, the legends tell us what values and beliefs the church held as important as they were projected onto Nicholas. To the bare minimum of facts, legend has supplied intriguing details through such writers as St. Methodius (patriarch of Constantinople in the 850s) and the Greek writer Metaphrastes in the 10th century.

The story goes that Nicholas was born in A.D. 280 to pious and wealthy parents who raised him in the fear and admonition of the Lord and taught him "sacred books" from the age of five. He was forced to grow up quickly upon the sudden death of his parents.

Inheriting his family's wealth, he was left rich and lonely, but he had the desire to use his wealth for good. The first opportunity to do this happened when he heard about a father who, through an unfortunate turn of fortune, was left destitute with three daughters. Without marriage dowry money, the daughters would be condemned to a life of singleness and prostitution, so Nicholas threw some small bags of gold coins into the window of the home (some traditions

say down the chimney), thereby saving the children from a life of misery.

Later as a teenager, Nicholas made a pilgrimage to Egypt and Palestine. Upon returning home he felt called to ministry and was subsequently ordained. He spent time at the Monastery of Holy Zion near Myra until an old priest had a vision that he was to be the new bishop.

The congregation overwhelmingly elected him bishop, and he became known for his holiness, passion for the gospel and zeal. He challenged the old gods and paganism at the principal temple in his district (to the god Artemis), and it was said that the evil spirits "fled howling before him."

But the old deities did not go easily. In A.D. 303, Emperor Diocletian directed the persecution of Christians, and "as he [Nicholas] was the chief priest of the Christians of this town and preached the truths of faith with a holy liberty, Nicholas was seized by the magistrates, tortured, then chained and thrown into prison with many other Christians."

With the Edict of Milan, Emperor Constantine ordered the cessation of all persecution of the church, and the Christians were released from prisons. Those who survived Diocletian's purges were called "confessors" because they wouldn't renege on their confession of Jesus as Lord.

When Bishop Nicholas walked out of the prison, the crowds called to him: "Nicholas! Confessor!" He had been repeatedly beaten until he was raw, and his body was the color of vermilion. Bishop Nicholas was also said to have intervened on behalf of unjustly charged prisoners and actively sought to help his people survive when they had experienced two successive bad harvests.

One of the most interesting stories connected with him was his role during the Arian controversy. St. Methodius asserted that "thanks to the teaching of St. Nicholas the metropolis of Myra alone was untouched by the filth of the Arian heresy, which it firmly rejected as death-dealing poison."

One weak tradition has him actually attending the Council of Nicea in A.D. 325, when Arian doctrine was rejected. The story goes that he got into a heated debate with



Arius himself about whether there was a time when the Word did not exist. Nicholas strongly disagreed.

The debate ended suddenly when Nicholas punched Arius then and there on the floor of the council. This gives new meaning to the ditty: "He's making a list and checking it twice, he's going to find out who's naughty or nice."

The mental image of Santa Claus punching Arius on the floor of the Council of Nicea with Emperor Constantine looking on fundamentally changes the way one ever sees Santa Claus again. While I might not agree with his methods, I certainly admire his passion for Christological orthodoxy and doctrinal purity.

So when you think of Santa Claus, here's something to think about:

Think of a godly Christian bishop who was persecuted and imprisoned for faithfully proclaiming the faith under the most dangerous of circumstances. Think of someone who had a sensitive caring pastoral heart and took care of the flock of which God had made him shepherd. Think of someone who provided support and defense for children, the weak and poor, the helpless and victims of injustice. Think of someone with an unparalleled passion for doctrinal purity. And to top it off, think of someone whose whole purpose in life was to point people to Jesus.

Now that's my kind of Santa Claus.

# Finishing strong: PUSHING BEYOND THE MID-DEGREE CRISIS

| By Emily Griffin |

It's December. Higher-ed institutions across the country are filled with exhausted, irritable and weary students searching for light at the end of the academic tunnel. "Towers" asked some members of the Southern Seminary community to reflect on their time as graduate students and offer words of encouragement in hope of reminding students of what brought them to Southern Seminary and how God is working in and molding each of them.

"It is always exciting to host prospective students on campus visits and to have waves of prospective students visit campus for our Preview Days. This is such an exciting time in the lives of God-called ministers of the gospel when young and older men and women are ready to obey with reckless abandonment in order to follow the call of Christ on their life to prepare for ministry," said Chuck Haddox, director of admissions and recruiting, and 2009 graduate. "It is then even more exciting to see them as new students launch out during their first semester of class, and hear their stories about what they have done to get here, how the Lord has provided, and how much they are enjoying classes.

"The serious reality, however, is that after several semesters of reading books until your eyes have dried up, writing so many papers you could recite the Southern Seminary style guide in your sleep and realizing you are only at the halfway mark through your degree program, you may need some encouragement."

## The crisis

Southern's master of divinity degree is a behemoth 88-credit hour program, no small feat for anyone. Academic exhaustion and burnt-out enthusiasm aren't reflective of a lazy spirit, but if not properly corrected those feelings evolve to affect you, the student, as well as your family and future ministry.

"At some point in your seminary career you will question not only the worthiness of your education, but even its morality," said Hershael York, Victor and Louise Lester Professor of Christian Preaching and associate dean of ministry and proclamation. "After all, you don't need a diploma hanging on your wall in order to serve Jesus. You'll fur-

ther adorn your excuses with a pious veneer, lamenting the lostness of the world and the urgency of the front lines of spiritual battle, or the inherent unfairness of asking others to sacrifice for you to boast the appendage of a few letters after your name.

"When that moment comes, don't be fooled into forgetting why you came to seminary in the first place. God brought you here, calling you not only to minister, but also to prepare. The battles that lie ahead will find you better equipped for victory because of the struggles of seminary you face today. Discovering God's faithfulness in defeating the lion and the bear will one day give you confidence as you face Goliath."

## Perseverance

The disciplines of prayer, faith and perseverance are the solutions to struggle, despair and fear.

"If Jesus called you to take up a cross and follow him, don't be shocked that it involves pain," said York.

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration, wants students to recognize that while a mid-degree crisis will pass, there will inevitably be crisis-like scenarios that pass in and out of your ministry and that crisis management skills are invaluable.

"Ministry is always going to be a crisis of energy, which is why the apostle Paul says to 'toil with the energy that comes from Christ,'" said Moore. "However, don't do this on your own and don't make these decisions on your own. Go and get help from faculty members or from the Center for Student Success. Not only so that you can finish your degree program but so you can also learn those patterns of pressing on when you don't have the energy to press on through your ministry. Simply going back home to the familiar zip code is not going to resolve any crisis. There are people with wisdom and counsel that can help you.

"One of the things we emphasize is taking care of your family, but, like anything else, people can define that as 'Okay, I need to only take six hours a semester.' But what they're not seeing is the long-term effects. You're really not helping your family by being in

school for six years earning your M.Div. We have students in so many different situations. So it is hard to create a 'one-size-fits-all' model for how to complete your M.Div. The student office can help individuals take this particular course now and this course later."

## Crisis management

The road to graduation is not always smooth for seminarians. Realizing this, Southern Seminary created the Center for Student Success during Summer 2011 to help

students as they progress toward graduation. The center, housed in Norton 154, provides services for academic advising, academic achievement and support for international students and students with disabilities.

"Academic success is relative to each student – but graduation is every student's goal," said Matt Minier, director of Student Success.

"As a student, if you have questions and don't know where to go, we want to be your first stop," Minier said. "We are here to be fully responsive to students' needs."



# Intermediate exams at the seminary

HISTORY HIGHLIGHT

| By Steve Jones |

Today, the months of December and January mark a period of rest from studies or a focused class for students at Southern Seminary. That wasn't the case for students in the 19th century. For students at that time, these months marked a trying period of intermediate examinations. These exams were notoriously difficult, each lasting a full day, and administered during the course of the entire

month of January – with some spillover into December and February. Intermediate examinations were followed by three more months of study culminating in final examinations, which were delivered in a similar fashion, in May.

The following intermediate examination for “Biblical Introduction” was administered by Basil Manly Jr., Jan. 2, 1891. Take a moment to see how you would have fared studying under Manly.

Of the 71 students enrolled in “Biblical Introduction”

during that year, 48 graduated the course. Two first-year students from Tennessee and future professors at the seminary, William Owen Carver and William J. McGlothlin, were among the graduating students.

*To learn more about the history of instruction at the seminary or archival resources available to you at SBTS, please visit the archives on the second floor of the library or on our Web site at [archives.sbts.edu](http://archives.sbts.edu)*

## The Southern Baptist Theological Seminary.

### INTERMEDIATE EXAMINATION

IN

## BIBLICAL INTRODUCTION,

January 2, 1891.

#### I. BIBLICAL GEOGRAPHY AND HISTORY. (Hurlbut's Manual). 50.

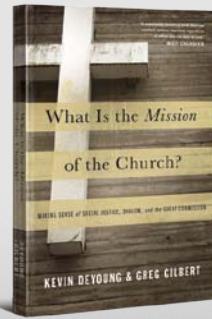
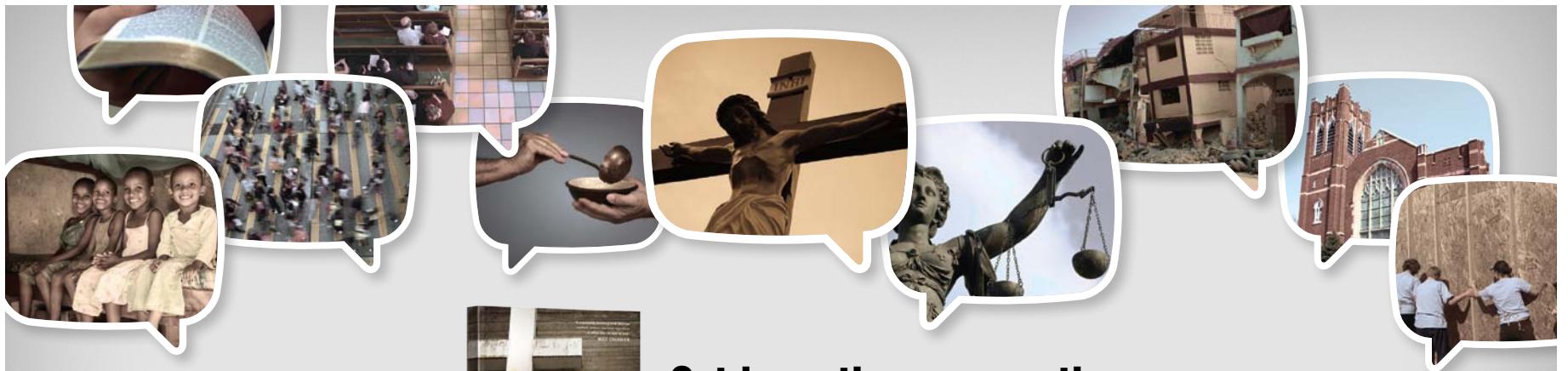
1. Give a brief synopsis of the six periods of Bible History, with the commonly received (Usher's) chronology of the leading events and persons.
2. Make a sketch map of the Old Testament world, showing the principal seas, mountain ranges and rivers. How does the extent of that portion of the world compare with the territory of the United States? Which are the lands of the Mountain System? the lands of the Plain? the lands of the Mediterranean?
3. Compare the dimensions of Palestine with corresponding portions of our own country. What divisions of Palestine are made by the natural features of the land? Describe the Jordan, with its lakes and its main tributaries. Where are Lebanon, Hermon, Tabor, Gilboa, Carmel, Ebal, Nebo? Describe the plain of Esdraelon, Sharon, Philistia, Phœnicia.
4. Draw a map of Palestine, locating in a general way the tribes, and indicating the position of the principal cities, as Jerusalem, Bethel, Shechem, Samaria, Nazareth, Capernaum, Tiberias, Caesarea (on the coast), Caesarea Philippi, Bethlehem, Hebron, Jericho, Joppa, Beer-sheba, Gaza, etc.
5. By what names is Egypt known in the Bible? Give some idea of its dimensions. What are its divisions? Describe the Nile. What is known of the ancient people of Egypt? Which were its principal cities?
6. Trace the successive stages of the Conquest of Palestine.
7. Under what monarchs did the Israelite dominion extend most widely? Which of the neighboring nations were then subjugated or made tributary? Show in which direction from Palestine proper each of these was. Why and how was the Kingdom divided after Solomon's death? Compare the two Kingdoms as to size, morals, permanence, etc.
8. Describe ancient Jerusalem, its hills and valleys, its three walls, etc. Give a summary of its history down to the present time.

9. Describe the four great Oriental Empires. Under what control did the Jews fall at the Captivity, and what was the succession of rulers till the destruction of Jerusalem? Mention the provinces of Palestine in the time of Christ. What were the political changes from Christ's birth to A. D. 70?

10. Give the Missionary journeys of the Apostle Paul. State the causes and the route of his journey to Rome. What reasons are there for supposing a release from the imprisonment recorded in the last chapter of Acts? What visits, and what writings are usually ascribed to the period between this release and his final imprisonment? State, as nearly as you can, when and where his various epistles were written.

#### II. EVIDENCES OF CHRISTIANITY. (McIlvaine.) 50.

1. Define what is meant by the genuineness, the integrity, the credibility of the Scriptures. Give a summary of the witness to the genuineness of the New Testament books, going back from the Fourth Century to the Apostolic Age. In what respects was there in early times a marked distinction between the treatment of the New Testament books and of the Apocryphal books which have come down to us?
2. Which books of the N. T. are known as the *Anti-legomena*? What is proved by the temporary doubt and difference of opinion as to these? Suppose all of them were omitted would the general system of Christianity be seriously impaired? How may the omission of some of these books from some early lists be reasonably explained?
3. What are the two points essential to the credibility of any witness? Show that both of these are found, for example, in the Apostle John. How is his testimony confirmed? Are these witnesses to be discredited, because they had become Christians? In what sense were they interested witnesses? How can the testimony of the Jewish nation, and of the Gentile world be brought to bear on this subject?
4. What is a miracle? Did Jesus and the Apostles appeal to miracles as evidences of divine authority? What objection is urged by some against admitting evidence from miracles at all? State and briefly sustain McIlvaine's five propositions in reply to this objection.
5. What remarkable differences between the Christian miracles, and those alleged by Paganism or Mohammedanism? State the author's fourteen propositions as to the Gospel miracles. Give a fuller discussion of the points—that they could be tested by the senses; were public; were numerous and various; were not such as to promote selfish or ambitious ends; were acknowledged even by the adversaries.
6. When and why does a prophecy become evidence of a divine message? Give some example, (selecting for yourself,) of the evidence from Prophecy in support of the claims of the Bible.
7. Give the substance of the argument from the Propagation of Christianity.



## Get in on the conversation.

Everyone has an opinion on what the church should be and do. Pick up *What Is the Mission of the Church?* today and get a balanced, biblically informed perspective on social justice, shalom, and the primary Christian mission.

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## Seen at Southern



*Left: A last look at an autumn seminary campus, by Jason Coobs; Middle: Grinstead Apartments chili cookoff winner Cherish Wilson, pictured with husband, Josh; and Right: Grinstead Apartment families enjoying the cook off, submitted by Dillon Zimmerman.*

Send your photos to [photographer@sbt.edu](mailto:photographer@sbt.edu). Please include your name and a few details about the picture.

# Dec-Jan 2012

The Fall 2011 semester of Southern Seminary is over. Thanksgiving is over. Christmas and the New Year are here. But that doesn't mean that Boyce College and the seminary will slow down. The second week of December begins the 2011-2012 winter term, with several general requirement courses and important electives offered throughout December and January. And, as usual, Spring 2012 courses are already beginning to fill up.

## Announcements

### Vocal auditions for Spring 2012 — Doxology

Vocal auditions are currently being held for the Spring 2012 edition of Doxology. Doxology is Southern Seminary's exciting vocal *a cappella* ensemble that ministers through music and worship in chapel, churches, colleges, universities and special events. This group explores a variety of styles including vocal jazz, gospel, contemporary and classic.

Positions currently open for the Spring 2012 semester are as follows: 1 Soprano, 2 Alto, 1 Tenor, and 1 Bass. To schedule an audition, please contact Chuck Lewis at 502-897-4438 or [ctlewis@sbts.edu](mailto:ctlewis@sbts.edu).

### Southern Chorale — Coming in Spring 2012

Southern Chorale is a new worship-leading choir being formed at Southern Seminary. If you have a heart for worship and the gift of singing, this group is for you. The Southern Chorale will be conveniently meeting during the Spring 2012 semester on each Monday afternoon from 4-6 p.m. The Southern Chorale will be presenting evening worship concerts, leading periodically in chapel and ministering in area churches. Students can earn one elective hour with no course fee. For membership and

registration information, please contact Greg Brewton at 897-4509 or at [gbrewton@sbts.edu](mailto:gbrewton@sbts.edu).

### The Attic

Monday through Saturday from 2 p.m. to 5 p.m., all students and their families are welcome to make free selections from this collection of clothing, home goods and furniture located in Fuller Hall, rooms 10-11.

Details are posted here: <http://www.sbts.edu/current-students/amenities/the-attic>

### 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](http://www.trainingleadersinternational.org) or contact [info@trainingleadersinternational.org](mailto:info@trainingleadersinternational.org)

### IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board. If you are interested in talking with him, you may contact him at [jsclauson@gmail.com](mailto:jsclauson@gmail.com)

### 2011-12 mission trip opportunities

Participate in a domestic or international mission trip through the Great Commission Center this year.

Niger, Africa – Spring Reading Days, April 9-13, application deadline Feb. 3, 2012; South Asia, Central Asia, Utah, New York City, West Virginia – Summer 2012, application deadline Feb. 17, 2012

Visit [www.sbts.edu/gcc](http://www.sbts.edu/gcc) for more details. To apply, submit an application online and bring a \$100 non-refundable deposit by the Great Commission Center. Limited spots are available. Students may earn up to five academic credits. Stop by the Great Commission Center in Norton 108, email [missions@sbts.edu](mailto:missions@sbts.edu) or call 897-4594 with any questions.

### Worship song recording project

The Division of Biblical Worship in the School of Church Ministries is seeking original worship songs written by students from Southern and Boyce. They are planning a pilot recording project to be released in late spring 2012 of songs from Southern. If you would like to submit a worship song you have written for consideration, please contact Bo Warren, [aswarren@sbts.edu](mailto:aswarren@sbts.edu). Submissions are needed by Oct. 15.

SUNDAY	MONDAY
4	5
11	12 SBTS Winter Term Begins
18	19
25	26

SUNDAY	MONDAY
1	2
8	9
15	16 Martin Luther King Jr. Day OFFICES CLOSED
22	23 Boyce Spring Semester Begins
29	30 SBTS Spring Semester Begins

## DECEMBER 2011

TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		<b>1</b> SBTS Final Exams	<b>2</b> Andrew Peterson Concert 7:30 P.M.	<b>3</b>
<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b> SBTS Graduation	<b>10</b>
<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>
<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>
<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>

## JANUARY 2012

TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>
<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b> Boyce Winter Term Ends	<b>21</b>
<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b> SBTS Winter Term Ends	<b>28</b>
<b>31</b>				

**Health and Rec**

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

**Aerobics schedule****The Gauntlet**

T & F 7 - 7:50 a.m. Men ONLY.

**Fitness Boot Camp**

M, W & F 8 - 9 a.m.

**Mommy and Me Power Walking**

M & W 10 - 11 a.m.

**Practical Pilates**

M, T & R 4:45 - 5:45 p.m.

**Aqua Alive**

T & R 5 - 5:45 p.m.

**Body Sculpt**

T & R 8 - 8:45 p.m.

**Fitness childcare**

T & R: 4 - 6 p.m.

The HRC will be offering childcare for \$3 per child. Children ages six weeks to 12 years old are welcome. Parents must remain in the HRC and be working out or attending an aerobics class.

**Swim lessons**

M, W & F, Dec. 5 - 16, 3:30 - 5 p.m.

The cost is \$20 per child.

Registration will begin at 9 am on Saturday, Nov. 19.

Must register and pay (with cash or check) in person at the HRC front desk. For more information, contact Andy Huber at [ahhuber@sbts.edu](mailto:ahhuber@sbts.edu)

\*Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS Web site ([www.sbts.edu/hrc](http://www.sbts.edu/hrc)) to see what is happening at the HRC.  
\*Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth\_Rec).

# Towers

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

NONPROFIT  
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US POSTAGE  
PAID L&D

# 3<sup>x2</sup>

## Questions

WITH

**Siri**

*A half-helpful, half-creepy feature  
on Apple's new iPhone 4S, one  
that, from time to time, entertains  
philosophical questions*



**Nº 1** WHO ARE YOU?

I'm Siri. But enough about me. How can I help you?

**Nº 2** WHAT IS THE MEANING OF LIFE?

Try and be nice to people, avoid eating fat, read a good book every now and then, get some walking in, and try to live together in peace and harmony with people of all creeds and nations.

**Nº 3** DOES GOD EXIST?

I'm sorry, but a poor computational knowledge engine, no matter how powerful, is not capable of providing a simple answer to that question.

**Nº 4** DO YOU HAVE FREE WILL?

I've never really thought about it.

**Nº 5** DO YOU KNOW ANY GOOD JOKES?

Two iPhones walk into a bar ... I forget the rest.

**Nº 6** WHAT DO YOU WANT FOR CHRISTMAS?

I have everything I need already.