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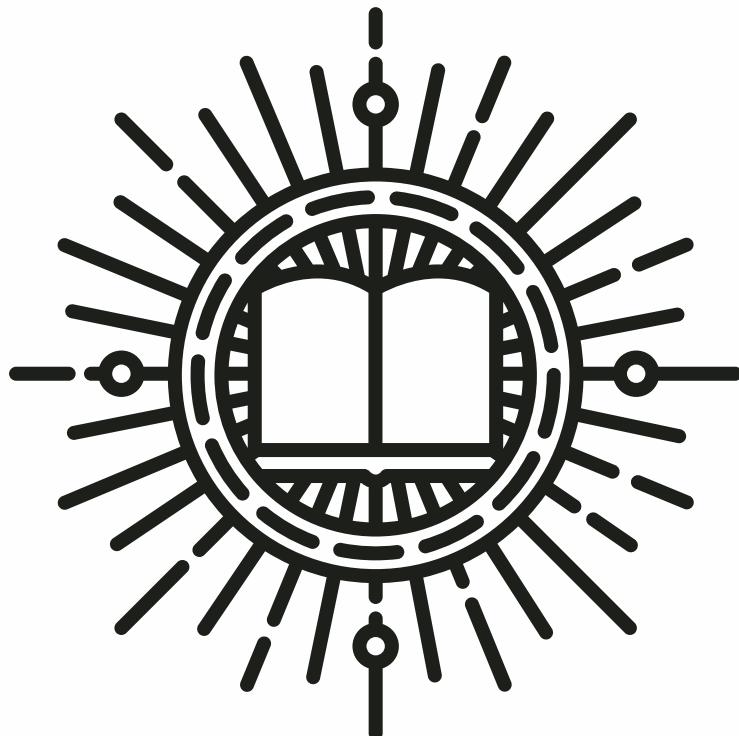
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STAR
THE WONDER AWAKENS
WARS

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WORLDVIEW CONFERENCE

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The religious world of *Star Wars*

The iconic films tap into a deep hunger for spiritual connection. How can Christians engage with a biblical worldview *Star Wars* and other movies?

**FROM THE EDITOR**

It was a big deal for my dad, so it was a big deal for me. When I was 7, Lucasfilm re-released the *Star Wars* trilogy in theaters

to celebrate the 20th anniversary of the first installment. I still remember how excited my dad was when he picked me up from school that week so I could experience on the silver screen each volume of the *Star Wars* trilogy just like he did as a teenager.

That became a tradition all the way through my freshman year in high school with *Star Wars Episode III: Revenge of the Sith*. But there was a moment I recall vividly in that

film — Obi-Wan Kenobi telling a now-evil Anakin Skywalker, “Only a Sith deals in absolutes” — when I realized the worldview implications at stake in pop culture.

The Force Awakens, which releases Dec. 18, is expected to be the biggest movie of all time. If you don’t see this movie, most of your friends and family will, so I hope this issue helps you engage in the task of interpreting movies from a Christian worldview.

06**Smith elected KBC president**

Kentucky Baptists made history when they elected SBTS professor Kevin Smith as its first African-American president.

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Boyce professors Denny Burk and Heath Lambert discuss how Christians should view sin, specifically homosexual attraction.

18**Favorite X-mas flicks**

To help you embrace the holiday spirit, the *Towers* staff picked its favorite traditional or off-the-wall Christmas movies.

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In addition to an idyllic setting, Southern Seminary provides an extra layer of security with its experienced Campus Police force.

23**Sampey, media mogul?**

The fifth president of Southern Seminary mastered the use of new technology to help the institution’s financial crisis.

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



EXPOSITORS SUMMIT: Preaching demands convolutional courage

By S. Craig Sanders

Churches need expository preachers confident in God's authority and power to confront complex cultural situations, said speakers during the Oct. 27-29 Expositors Summit at Southern Seminary.

"The Holy One took our place, the Crucified One rose again, and the Risen One is seated at the right hand of the Father, and the Seated One is coming back again," said H.B. Charles Jr., pastor of Shiloh Metropolitan Baptist Church in Jacksonville, Florida. "As the culture around us grows more hostile to the truth and so many in the church compromise their convictions to keep up with the times, may God help us to have the courage of our convictions."

Charles, who appeared at the annual preaching conference for a third consecutive year, drew from Acts 2:22-24 when Peter presented God as the chief witness to confirm Jesus' identity as Christ and Lord. Charles noted that "you will never preach to a crowd as hostile as the crowd Peter preached to on the Day of Pentecost."

Southern Seminary President R. Albert Mohler Jr., in a pair of sermons from 1 Corinthians, said pastors now face an "infinite array of complex and awkward situations" because of the culture's celebration of sin. Examining 1 Corinthians 10:1-22, Mohler said American Christians may find themselves "living off someone else's idolatry." Although the issues may be complex and confusing to many Christians, Mohler said, they must not be ignored or dismissed.

"We're all Corinthians now," Mohler said. "The great concern of our hearts is that we not be idolaters now."

Expository preaching not only confronts culture, but it provides comfort to suffering people, said Derek W.H. Thomas, pastor of First Presbyterian Church, Columbia, South Carolina.

In the historic Oct. 4 flood in Columbia, 120 homes in Thomas' congregation were destroyed. Thomas encouraged pastors to point suffering people to the "sovereign God who holds the world in his hand" and said declaring the majesty of God is the "only type of preaching that can sustain broken hearts."

"God is sovereign. There is no darkness in which you cannot feel the warmth of his embrace and the certainty of his overwhelming providence," Thomas said.

Audio and video of the Expositors Summit 2015 are available online at sbts.edu/resources.

Pastors call for racial reconciliation at Expositors Summit Preconference

By Annie Corser

All ethnic groups must preach racial reconciliation for there to be change among evangelicals, said speakers during the Oct. 26 Expositors Summit Preconference at Southern Seminary.

"Racial reconciliation is not an addendum of the gospel; racial reconciliation is wedded to the gospel," said Curtis Woods, associate executive director of convention relations for the Kentucky Baptist Convention. "How I see God, how I see others, and how I see myself is only made clear through the lens of the gospel of Jesus Christ."

Woods, a Ph.D. student at Southern, confronted "the colorblindness theory," saying it does not represent the beauty and creativity of God.

"We are not colorblind, beloved. No, we see color through the lens of the gospel, and now we see the color as the beauty of creativity," said Woods. "God is unique in himself and diverse, he creates different people groups so that we can see this beautiful mosaic. ... This beautiful mosaic of people coming together redeemed at one name, in the person and work of Jesus Christ."

The one-day event, co-sponsored by the Kentucky Baptist Convention, featured messages from Woods; Jarvis Williams, associate professor of New Testament interpretation at Southern; Juan Sanchez, preaching pastor of High Pointe Baptist Church, a multiethnic congregation in Austin, Texas; and Dan Hyun, lead and founding pastor of The Village Church in Baltimore.

Audio and video for the event, including a panel discussion on racial reconciliation, are available online at sbts.edu/resources.

**"How I see God,
how I see others,
and how I see
myself is only made
clear through the
lens of the gospel of
Jesus Christ."**





Russell delivers McCall Leadership Lecture

By Annie Corser and Bonnie M.C. Burke

Effective leadership admits weaknesses, delegates responsibilities, and serves others, said former mega-church pastor Bob Russell during Southern Seminary's fifth annual Duke K. McCall Leadership Lecture Nov. 3.

"The church cannot be a pyramid with one guy at the top meeting everyone's needs or the base can only be so big," said Russell, former senior pastor of Southeast Christian Church in Louisville. "It's got to be a circle where we teach people to minister to each other, serve each other."

Russell shared how failures in his ministry have taught him to be a better leader. He said he learned the importance of confrontation, delegating in weakness, giving his family priority in the midst of ministry, and being content regardless of statistics.

At just 22 years of age, Russell became the pastor of Southeast. That small congregation of 120 members became one of the largest churches in America, with 18,000 people attending the four worship services every weekend in 2006 when he retired.

After his message in chapel, Russell presented a luncheon lecture to nearly 200 community leaders and challenged listeners not to let empty praise lead them to pride.

"A humble spirit is a key to effective leadership in the long run," Russell said.

The Duke K. McCall Leadership Lecture is endowed by the McCall Family Foundation to honor and recognize Duke K. McCall's historic tenure as seventh president of Southern Seminary, his leadership throughout the Southern Baptist Convention, and his influence throughout the global Baptist community.

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

Night of Valor honors role for veterans in local church

By Andrew J.W. Smith

Christians should honor the example of sacrificial service in military veterans, said Retired Army Major General Doug Carver at Southern Seminary's Night of Valor on Veterans Day, Nov. 11.

Carver, executive director of chaplain services for North American Mission Board and graduate of Southern Seminary, said Christians need to open their homes and churches to veterans, who have much to offer congregations.

"I hope that the veterans flock here to Southern Seminary, my alma mater. There's something about veterans, and we need to get them into gospel ministry because they make great church planters, they make great evangelists, they make great pastors, they make great laypersons, they make great chaplains."

Although the Christian gospel and the battlefield ostensibly seem incompatible, Carver said they share a common theme: sacrifice.

Also speaking at the event were military veterans Mark T. Coppenger, professor of Christian apologetics; Dan Dumas, senior vice president for institutional administration; and Grant Castleberry, a Ph.D. student and executive director of the CBMW.

The event was held in support of Louisville Mayor Greg Fischer's second annual Week of Valor.



SBTS launches Albert Mohler app

By S. Craig Sanders

Southern Seminary launched a new mobile app and redesigned website for R. Albert Mohler Jr., offering users more convenient ways to engage with the evangelical leader's content.

In the past year, more than 1.6 million people visited AlbertMohler.com for the seminary president's essays, his daily podcast "The Briefing," and "Thinking In Public" conversations, resulting in 6.4 million pageviews.

Users can now listen to and share individual segments of "The Briefing" rather than accessing a single audio file of the daily podcast. The app and website also feature a "News to Watch" section aggregating noteworthy articles illustrating various worldview issues.

"The Albert Mohler app offers the ideal mobile experience for engaging with The Briefing and Dr. Mohler's articles," said Steve Watters, vice president of communications at Southern Seminary. "It's our hope that pastors, professionals, students, moms, and more will look to this app as a regular source for timely Christian worldview analysis."

The free Albert Mohler app is now available in the App Store (Apple only). To see the redesigned website, visit AlbertMohler.com.



Southern Seminary donor Matt Bevin elected Kentucky governor

By S. Craig Sanders



AP PHOTO/TIMOTHY D. EASLEY

Matt Bevin's landslide victory in Kentucky's Nov. 3 gubernatorial election is "good news" for the state because of his strong Christian values, said SBTS President R. Albert Mohler Jr.

"Matt Bevin is a man of character; he is a Christian who loves the gospel of Jesus Christ," Mohler said.

Bevin, a businessman who has never held political office, won with a nine-point margin over Democratic nominee Jack Conway. Mohler said Bevin's victory illustrates "Americans are not following lockstep with the moral dictates of the elites." Mohler suggested Conway, Kentucky's attorney general, may have lost because he refused to appeal a federal judge's ruling in February 2014 striking down the state's same-sex marriage ban.

In October 2012, Matt Bevin endowed the seminary's Bevin Center for Missions Mobilization in honor of his oldest daughter, Brittney, who was killed in a car accident in front of the seminary's campus on Lexington Road in September 2003. Brittney had expressed a desire to serve in international missions.

Bevin will be inaugurated as governor Dec. 8 at 2 p.m. in front of the state Capitol in Frankfort following a public worship service at the Frankfort Convention Center.

SBTS prof Smith elected Kentucky Baptists' first African-American president

By KBC Communications

The Kentucky Baptist Convention elected Southern Seminary professor Kevin Smith as its first African-American president at the Nov. 10 annual meeting. The election of Smith, teaching pastor at Louisville's Highview Baptist Church and assistant professor of Christian preaching at SBTS, comes as Kentucky Baptists are trying to reach out to people of all ethnicities.

Smith served as pastor of Watson Memorial Baptist Church in Louisville for eight years, where he taught the church about the Cooperative Program and led it to become the KBC's top African-American congregation in Cooperative Program giving. Since Smith became teaching pastor at Highview, CP giving has increased more than 300 percent.

Smith serves on the Ethics and Religious Liberty Commission's Leadership Network Council and has expressed support for ERLC President Russell Moore and KBC executive director Paul Chitwood as they represent evangelical Christians on the pressing social issues of the day. Smith said the greatest challenges facing Kentucky



ROBIN CORNETET
(KENTUCKY TODAY)

Baptists today are the same as those the Israelites faced in the promised land and the early Christians faced in the Roman Empire.

"I don't think the challenges ever change," Smith said. "How do we live faithfully and obediently as we seek to love the only true God with our all hearts and love our neighbor as Christ commanded? That's the ever-present challenge of the godly."

Longest-serving SBTS professor Maurice Hinson dies

By S. Craig Sanders

A world-famous pianist and musicologist who was the longest-serving faculty member in Southern Seminary's history died Nov. 11 after a battle with cancer. Maurice Hinson, 84, was the senior professor of piano and had taught courses for 58 years.



"Maurice Hinson was one of the greatest musicologists ever to serve among Southern Baptists, a world-class scholar whose authority was regularly invoked in the leading conservatories and schools of music around the world," said SBTS President R. Albert Mohler Jr., describing Hinson's "immeasurable" legacy. "He will be greatly missed."

Hinson was an accomplished pianist by age 13 and decided to pursue a career in teaching while enrolled in the Juilliard School of Music. A Korean War veteran, Hinson earned his bachelor's from the University of Florida and Master of Music and Doctor of Musical Arts degrees from the University of Michigan. In the 1990s, he was awarded Outstanding Alumni of the Year by both schools.

In addition to being the longest-serving faculty member in the seminary's history, Hinson was also the most widely published. Among his 14 books, the reference work *Guide to the Pianist's Repertoire* is a standard in the field and is currently in its fourth edition. Through the publishing company Alfred Music, Hinson produced more than 300 masterworks for learning classical music.

"His contribution was fourfold as concert pianist, scholar, pedagogue — very famous in terms of the technique of teaching piano — and then church musician," said Esther Crookshank, Ollie Hale Chiles Professor of Church Music at Southern Seminary, who served alongside Hinson for 20 years.

Hinson is survived by his wife, Peggy, of 64 years, whom he met in kindergarten, daughter, Susan Elizabeth Jordan, and four grandchildren. He was laid to rest in the seminary plot at Cave Hill Cemetery.



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Book Reviews



(Theolatte Press 2015, \$10.99)

The Owlings: Book Two

Daniel A. DeWitt Review by Annie Corser

The Owlings is a series of worldview novellas written for younger readers to introduce them to big worldview truths. Boyce College Dean Dan DeWitt wrote this series to explain deep worldview topics in an accessible format.

The first book in the series deals with ultimate reality as Josiah, the central character, is joined by some unlikely guests. A group of four talking owls visit him to help him understand the most marvelous truth in all the world, that the world is not all that is, or ever was, or ever will be.

In *Book Two*, which released Nov. 28, the owls return to expose the modern myth that “what science cannot teach us we cannot know.” Though the series hits on subjects as weighty as metaphysics and epistemology, the worldview principles are put on the bottom shelf where everyone can reach them.



(Christian Focus 2015, \$7.99)

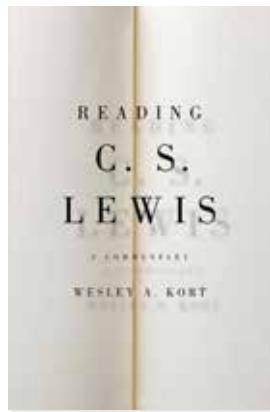
A Christian's Pocket Guide to the Papacy

Leonardo De Chirico Review by S. Craig Sanders

Pope Francis I has revived the popularity of the Roman Catholic Church, while also renewing criticism from evangelicals about his office. In *A Christian's Pocket Guide to the Papacy*, Leonardo De Chirico, an evangelical scholar on Catholicism, provides a concise overview of the historical and theological origins of the papacy.

“The Pope is one of the last examples of absolute sovereignty in the modern world and embodies one of history’s oldest institutions,” writes De Chirico, who is also pastor of the church Breccia di Roma in Italy.

In this excellent book, De Chirico examines the nature of the papal office through its various titles (like “Vicar of Jesus Christ”), critiques the faulty biblical foundation of Petrine succession, summarizes the criticisms of the Reformers, evaluates the reigns of the past three popes, and imagines the future of ecumenical engagement.



(Oxford University Press 2015, \$29.95)

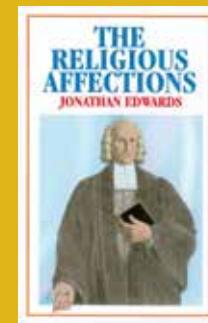
Reading C.S. Lewis: A Commentary

Wesley A. Kort Review by S. Craig Sanders

The popularity of C.S. Lewis demands scrutiny into his theological imperfections, as well as a sincere appreciation of his indispensable gifts to Christian imagination and apologetics. In *Reading C.S. Lewis*, Wesley A. Kort provides a tool for accomplishing this task with a commentary on Lewis’ major works and a discussion of their broader themes.

Despite the helpfulness of Kort’s commentary for the avid Lewis reader, I must note Kort’s openly liberal perspective diminishes both his criticism and praise, most notably concerning Lewis’ inclusivism. Furthermore, Kort’s focus on myth in the introduction raises the question why some of Lewis’ writings were not included in the commentary, especially *Till We Have Faces*. But the analysis of the *Space Trilogy* is wonderfully insightful, and Kort’s assessment of other works suffices as an accessible reading guide.

FACULTY RECOMMENDATIONS



Religious Affections

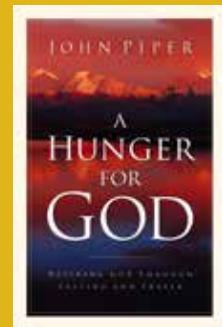
Jonathan Edwards
(Banner of Truth
1961 reprint, \$19)

“Edwards says Christianity is not just about cognition, but it’s about affection; it’s about not just knowing the right facts but knowing God, loving God, and that being the emanating evidence of real, authentic Christianity. That was a shaping book for me.”

— DENNY BURK, PROFESSOR OF BIBLICAL STUDIES
AT BOYCE COLLEGE

A Hunger for God

John Piper
(Crossway 2013, \$17.99)



“It masquerades as a book about fasting, but it is really a book about how to get close to Jesus that will change your life. It completely changed my life.”

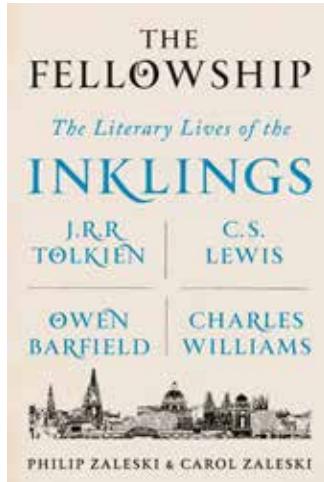
— HEATH LAMBERT, ASSISTANT PROFESSOR OF BIBLICAL COUNSELING AT SOUTHERN SEMINARY AND BOYCE COLLEGE



DENNY BURK



HEATH LAMBERT



(Farrar, Straus and Giroux 2015, \$35)

The Fellowship: The Literary Lives of the Inklings

Philip Zaleski and Carol Zaleski
Review by S. Craig Sanders

The resurging 21st-century interest in the writings of C.S. Lewis and J.R.R. Tolkien has brought renewed attention to the literary society they helped form. No further proof of this revival is needed than the fact at least five books on this illustrious gathering have been published so far this year. The most comprehensive of these is the collaborative effort of Philip and Carol Zaleski

in *The Fellowship: The Literary Lives of the Inklings*.

A massive tome of 656 pages, *The Fellowship* explores the lives of Tolkien, Lewis, Owen Barfield, and Charles Williams, who were the most distinguished and original writers of the Oxford club that met weekly to discuss each other's works. A distinctively Christian group who found hope in their fellowship in the wake of World War I, "they expressed their longing for tradition and reenchantment through the literature of fantasy."

"A wit might say that the Inklings' aim was to turn the bird into a dragon and the baby into a king, for their sympathies were

mythological, medieval, and monarchial, and their great hope was to restore Western culture to its religious roots, to unleash the powers of the imagination, to reenchant the world through Christian faith and pagan beauty," the authors write.

The book offers biographical treatments of each of the four members, but also explores how their lives were intertwined and transformed by their fellowship with the Inklings. *The Fellowship*, with its insightful observations of how family, friendships, and society influenced these literary geniuses, is a must-read this holiday season for any serious fan of Lewis and Tolkien.

Transforming Homosexuality: What the Bible Says About Sexual Orientation and Change

Denny Burk and Heath Lambert
Review by Annie Corser

The gospel ultimately demands a heart change from homosexuals, Boyce College professors Denny Burk and Heath Lambert write in their new book *Transforming Homosexuality*. Burk, a professor of biblical studies at Boyce, and Lambert, executive director of the Association of Certified Biblical Counselors and assistant professor of biblical counseling, examine how the truth of the gospel is for homosexuals because it is for all people. While homosexuality might be an uncomfortable subject to talk about, the authors say the Bible sets clear boundaries that need to be revealed.

"If we withhold that truth from them out of fear of offending them, then we don't love them. We cut them off from salvation," they write. "The only way for them to be saved is to receive Christ. The only way to receive Christ is by repentance and faith."

Written for an audience who has an interest in what the Bible says about sexuality, the main goal behind the book is to be persuasive about the truth found in Scripture, specifically relating to homosexuality, by combining a discussion on

"As same-sex attracted men and women walk the path of repentance toward change, one of the most practical things they can do is to be thankful. ... Be thankful for God's unflinching purpose to make you like Christ. ... God will never waste your struggle. He is sanctifying you. Be grateful."

ethics and ministry to provide biblical truth and practical application.

Expositing Ephesians 5, the book challenges readers to consider the depth of their sin, and to "humbly confess this reality is the only way to experience the full, saving love of Jesus Christ." Burk and Lambert argue that holiness is the pursuit of sinners made possible only through the repentance and belief in Jesus as Lord and Savior.

"In place of sexual immorality, impurity, and covetousness, Paul tells us to put on thanksgiving," they write. "As same-sex attracted men and women walk the path of repentance toward change, one

of the most practical things they can do is to be thankful. ... Be thankful for God's unflinching purpose to make you like Christ. ... God will never waste your struggle. He is sanctifying you. Be grateful."

The book emphasizes clearly that the goal for a person who struggles with same-sex attraction is not to be attracted to the opposite sex, but to "seek to honor Jesus with their sexuality."

Lambert and Burk also make a clear distinction that sin is not only a choice, but it is part of being human; it is innate. This impacts the depth to which people understand their fallen nature and the distortion of being image-bearers of God.

"The truth is that persons with same-sex attraction, like all of us, are far more sinful than they have been told," they write. "The good news of the love of Jesus Christ means that grace is always greater than all of our sin. Jesus lived. Jesus died. Jesus rose. Those realities are the foundation of the truth that 'Where sin increases, grace abounds all the more' (Rom 5:20)."

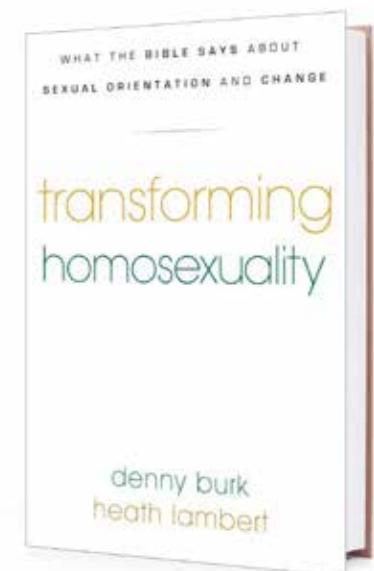
They also challenge the notion that sexual orientation can be an identity marker for a Christian.

"Accepting sexual orientation as an identity-defining element of the human condition is foreign to Scripture — except as a feature of human sinfulness," they write. "We are not to define ourselves as the sum total of fallen sexual desire.

We are to define ourselves according to the purposes that God has revealed in his Word."

The book also encourages believers to minister to people who struggle with same-sex attraction by speaking the truth of the gospel in love and humility. *Transforming Homosexuality* offers hope for sinners by reminding them of the grace of the gospel that provides the power to change through the process of sanctification.

(P & R Publishing 2015, \$9.99)





Winning souls, not a culture war

BURK, LAMBERT ON MINISTERING TO HOMOSEXUALS

By Annie Corser

EDITOR'S NOTE: In what follows, Denny Burk, professor of biblical studies at Boyce College, and Heath Lambert, assistant professor of biblical counseling, discuss their new book, *Transforming Homosexuality*, with *Towers* writer Annie Corser.

AC: Why did you pursue writing this book together?

DB: My initial concern was driven by things I was seeing in evangelical Christianity, in which we saw real clarity among conservative, well-meaning Christians about what Scripture teaches about homosexual behavior but not so much clarity about same-sex attraction.

HL: And he was sorting through issues of ethics regarding sexuality and I was sorting through issues of ministry regarding sexuality — counseling people. And

so these two things are perfect complements to one another. We had the same set of concerns about some developments we saw in evangelicalism and with being friends and going to church together, so it seemed like a natural thing to do.

DB: We pushed the pause button on everything to write this book.

AC: Do either of you have a personal connection, either a family member or a friend, who struggles with homosexuality that impacted the way that you wrote this book?

HL: I've got family members who have struggled with this, and not just family members, but so much of my experience with this is through people I've come to know in the context of counseling who wanted help. Most of the time, the people I do counseling with become my dear friends. My personal experience has proven that this is a problem that causes a lot of deep pain in the lives of people that encounter it, and it also is a problem where there are not good answers out there. You've either got the secular notion of just acceptance, just do it, but that doesn't resonate with people who feel guilty and they know it's a sin and they want to be different. And then you've got another secular option

of turning away from homosexual sin; it's the reparative theory option but there's not a stitch of grace in reparative therapy, there's no Jesus, there's no Bible, it's just behavior modification. People feel trapped if you don't get them the Bible and you don't give them the gospel of Jesus Christ.

DB: I have same-sex attracted friends as well, including friends who live in the lifestyle. One thing that's affected me by those relationships is I don't view this as winning an argument or winning a culture war, it really is about the souls of men and women and it really is about winning them to Jesus. At the end of the day, what we really want is for people to be coming to the gospel and embracing Jesus as Lord and Savior. So, this is not just an issue, it's about people.

AC: What does it look like for a church to minister to those struggling with same-sex attraction?

HL: Churches have to realize that there are people who struggle with same-sex attraction in the church. It's not like they might show up one day and you need to know what to say; there are people there now. If you make it us versus them, then the person sitting in there that perhaps loves Jesus and loves the Bible but struggles with these desires and you don't know how to talk about them and you make it sound like it's us versus them, then they all of a sudden feel like they don't belong and you've actually closed the door to ministry to them.

So Christians talk about sin, we talk about sinful behavior, we talk about sinful desires, but we also are the people that are never allowed to talk about sin without talking about the grace of Jesus. We also are the people that understand that all of the sins that everyone struggles with out there are the same sins that people struggle with inside the church house. We have to talk about this like that. These people are in our number, the grace of Jesus is available to them.

AC: Why do you think it's difficult for people to grasp the idea that sin is both an action and innate?

DB: There is the thought that sin can only be those things that we choose to do. And that's a misunderstanding of the way the Bible talks about sin. You have Jesus saying things like, from the cross, "Father forgive them for they know not what they do," which means to some extent he's recognizing that they don't know the gravity of the sin they've committed in crucifying the Son of God and it's still a sin and they need

forgiveness for what they're doing.

You can go back to the whole Old Testament tradition and you can see that there are sets of sacrifices that are set aside for sins that were committed unintentionally. Things that are violations of God's law that

"Scripture teaches that there are a lot of things that feel natural to us that are sinful, and so we're not really saying anything new in this book. ... This is just Christian Anthropology 101. It's the doctrine of original sin, now being applied to the issue of sexuality."

were committed on accident and they still required a sacrifice for sin. The punishment might not have been as severe as somebody who did it high handedly but it was still treated as something that needed a sacrifice. What that's all bearing witness to is the fact that we don't just sin in our deeds but we sin in who we are. Our nature is corrupted by the fall. Sin is not just what we choose, it's what we are, and so the choices that we make and sometimes the things we do emerge rather spontaneously from our nature.

Those are biblical categories that are foreign to people who are thinking in your standard, 'well if I didn't mean to do it, it can't be a sin,' or, 'if I was born feeling this way, it can't be a sin,' or, 'if it feels natural, it can't be a sin.' Scripture teaches that there are a lot of things that feel natural to us that are sinful, and so we're not really saying anything new in this book, we're saying old things about a topic that Christians are now just grappling with in a serious way. But this is just Christian Anthropology 101. It's the doctrine of original sin, now being applied to the issue of sexuality.

AC: You say someone who struggles with same-sex attraction should "seek to honor Jesus with their sexuality." How can Christians explain that in a counseling situation?

HL: What does it mean to honor Jesus with your sexuality? One of the things that we rule out in the book is that there's one option. There is the secular view of reparative therapy, which argues you are cured when you have no same-sex attraction at all, you have the presence of opposite sex attraction, and then you get married and have babies and there's no looking back. But there's no place in the Bible where heterosexuality is commanded. In fact, it's never commanded in the Bible to have indiscriminate heterosexual desire. What that means is there are a couple of paths to honoring God with your sexuality. You could pursue marriage, you have the freedom to do it; it's not a sin to not pursue marriage if you are a person who struggles or who has struggled with same-sex attraction and does not have the presence of opposite-sex attraction — there's nothing wrong with you. Singleness is honored in the Bible, not defamed. A person who is single and has struggled with same-sex attraction might get to a point where they do experience complete victory over their same-sex lust. And we would say that's wonderful. If they don't have the presence of opposite-sex desires again and they're not going to get married, they're going to stay single and they don't struggle with lust, that's going to be true for some people. And then there's going to be some people who though they're on the winning side of victory they're aware that they have lustful thoughts come into their minds and those lustful thoughts are of the same-sex variety. When that happens they repent of that lust, they turn to Jesus Christ for the umpteenth time, and they fight for purity anew and afresh. All of that, whether it's any of those three, all of them are examples of 2 Corinthians 3:18 where we're being transformed from one degree of glory to the next.

So sexual purity happens when I resist all sexual sin whether it manifests in behavior or desire and when I fight for chastity. And chastity means I'm sexually involved with the person I'm supposed to be sexually involved with. If I'm married, that's my spouse, if I'm not married, then it's no one.

DB: The Bible doesn't treat the absence of heterosexual desire as a problem. If anything it treats it as a gift — Matthew 19, 1 Corinthians 7 — and so that's where reparative theory gets off because it views the absence of heterosexual desire as a problem to be fixed. We're arguing that's not the problem, the problem is the presence of homosexual desire that has to be repented of and which Christians can experience victory over. If heterosexual desires don't emerge in their place, we're not going to treat that as bad. We don't have biblical authorization to do that, so that's what we're trying to say.

The wonder awakens:
**THE RELIGIOUS WORLD
OF THE STAR WARS SAGA**

By Andrew J.W. Smith

When the next Star Wars movie comes out, go to a showing and talk to 20 people standing in line. You'll hear 20 different stories about the first time they saw the movies — one a 12-year-old with his brother, another a 7-year-old at the cinema for the first time, another a '90s kid watching The Empire Strikes Back with her dad

Timothy Paul Jones, C. Edwin Gheens Professor of Family Ministry at Southern Seminary, was once one of those kids — a 5-year-old at a Missouri drive-in. Jones' feelings about *Star Wars* are quite clear when you just walk into his office: R2D2 and tie fighter replicas on his bookshelf; a mini-refrigerator with Han Solo frozen in carbonite in the corner, posters for various installments in the saga hanging on the wall.¹

After watching the movie, Jones immediately planned on writing a book about *Star Wars*, though he says his first few attempts as a 5-year-old didn't turn out as well as they did much later, when in 2005 he released his book *Finding God in a Galaxy Far, Far Away*.² The creative impulse Jones felt after watching *Star Wars* is a common one. If you hit the midnight showing Dec. 18 for *The Force Awakens*, the newest installment directed by J.J. Abrams (a fanboy himself who was 11 when the original *Star Wars* released in 1977), you'll probably see grown men in Boba Fett costumes and grown women sporting Princess Leia's iconic hair buns. Many of them have tried their hand at fanfiction, homemade films, music, even personal re-edits of the original films.

Star Wars not only cultivates obsessive followers but also invites them to inhabit the fictional world for themselves, engendering a rich and diverse expanded universe populated by passionate, talented fans. The kids deeply affected by *Star Wars* become adults who make their own versions. For Jones and countless others, watching the films for the first time was, in the words of sage Obi-Wan Kenobi, their "first step into a larger world." And the truth is, *Star Wars* wasn't just a fun movie, but stoked the embers of a spiritual awareness, a hunger for the divine and transcendent.

"We can't escape our longing for some sort of

"I put the Force into the movie in order to try to awaken a certain kind of spirituality in young people ... More a belief in God than a belief in any particular religious system. I wanted to make it so that young people would begin to ask questions about the mystery."

— GEORGE LUCAS

spiritual reality," Jones said.

Jones avoids attributing explicit Christian themes to the world of *Star Wars*, which features a more vague spirituality than anything like orthodoxy. The "Force," the central religious element in the films, is a mystical energy field that unites the universe. Spirituality in *Star Wars* is being in tune with one's emotions, transcending the physical world into a zen-like state of mental emptiness and sometimes a near-Gnostic focus on the no-material realm. "Luminous beings are we," croaks the Jedi Master Yoda, pinching hero Luke Skywalker's arm. "Not this crude matter!" The Force takes two forms, the "Light Side"

and the "Dark Side," which are like two sides of the same coin, the yin-yang in eternal balance.

Inspiration for Force emerged from Eastern mysticism, and correlations between the *Star Wars* meta-narrative and the biblical storyline can largely be traced to scholar Joseph Campbell's comparative mythology — particularly his theory of "monomyth," which argues all religious myths emerge from a single shared narrative. Campbell's 1949 book, *The Hero With A Thousand Faces*, was particularly influential on *Star Wars*, and Campbell is said to have called Lucas "the best student I ever had." Christians should then be careful not to read too much continuity between Christianity and the mythology of *Star Wars*.

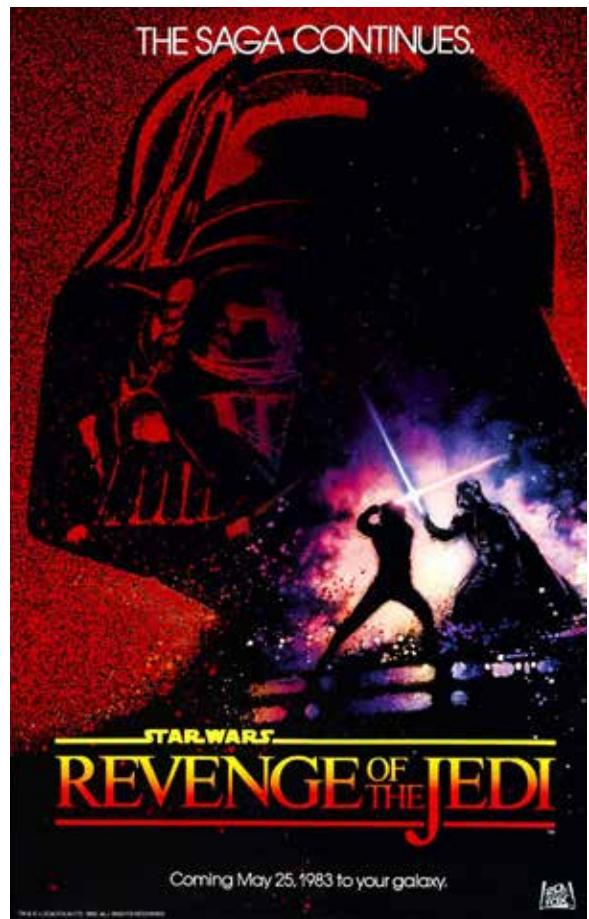
"The Force is not God, nor is it supposed to be," Jones said.

In a 1999 interview with *Time* magazine, *Star Wars* creator George Lucas described his goal for the religious character of the *Star Wars* films. The Force was meant to point to a vague, undefined sense of the supernatural, he said.

"I put the Force into the movie in order to try to awaken a certain kind of spirituality in young people," Lucas said, "More a belief in God than a belief in any particular religious system. I wanted to make it so that young people would begin to ask questions about the mystery."

Asking "questions about the mystery" is part of what makes *Star Wars* potentially harmful (if interpreted too closely with Christian doctrine), but it's also what makes it resonate. The films uncover a deep hunger for spiritual connection. The moviegoer feels what Luke does in *A New Hope* as he stares out into the twin sunset of Tatooine to the strains of John Williams' theme: a sense of purpose beyond the mundane.





"*Star Wars* tapped into something vast — a whole other world. I think for many people who are now in their 40s, it was that first glimpse of a bigger story," Jones said. "It awakens a sense of nostalgia and a recognition of how easily we have become jaded, separated from a sense of the mysterious. It also reveals a hunger for deep, emotional and spiritual connection, and the truth is, *Star Wars* can't satisfy that. It's a temporary, passing emotional, reaction

well-trained, deeply spiritual participants in a larger mystery. But the prequels introduce "midi-chlorians," biological organisms which populate cells. Jedi are those who have a high concentration of these organisms — an exceptional "midi-chlorian count,"³ rendering them something more like the mutants in *X-Men*: genetic marvels who just won the DNA lottery. Jones can't help but draw a connection to philosophy.

"You have the idea of sacrifice on behalf of another person and redemption, and those are borrowed from a Judeo-Christian worldview. And it would be impossible, in a purely Eastern worldview, to be thinking in terms of sacrifice, redemption, and a breaking of the cycle by means of repentance." — TIMOTHY PAUL JONES

with no lasting reality beneath it."

This mystery is also central to what occasionally makes *Star Wars* bad, particularly in the prequel trilogy, which among many fans is as reviled nearly as much as the original trilogy is beloved. In the original films, the Jedi are those sensitive to the all-knowing Force, and becoming a Jedi seems more like a kind of learned skill, a reward for the wise. The original movies portray the Jedi as pious,

"Once the Force becomes a quantifiable entity, the mystery no longer exists. They tried to explain the mystery in the prequels," Jones said. "The originals tapped into an almost premodern mindset; the prequels are modernistic to the core — everything has to be quantified and explained and exposed. There's no room left for mystery."

Yet there's something at the heart of *Star Wars* jarringly out of step with Eastern religion. The iconic antagonist,

Darth Vader,⁴ spends two movies choking subordinate officers to death and coldly plotting horrible things for heroes Luke, Leia, and Han Solo. He represents the heart of darkness. In the third movie, *Return of the Jedi*, we learn that Vader is actually Anakin Skywalker, a once-honorable Jedi who turned to the “Dark Side” and the estranged father⁵ of Luke.

In *Jedi*, Vader is portrayed sympathetically as the errand boy of Emperor Palpatine, who tempted the young Anakin and converted him to the Dark Side. When the Emperor tries the same thing on the younger Skywalker, it’s because of Luke’s steadfast resistance of temptation from the evil Palpatine that at the climactic moment of the saga, Vader returns to the Light Side and dies to protect his son from the Emperor’s wrath. Luke succeeded where his father failed.⁶ This redemption is uniquely Christian.

“It is not simply *karma* — what goes around comes around. It’s nothing like that,” said Jones. “The spirituality in *Star Wars* is Eastern, but set in a storyline that would be impossible apart from a Judeo-Christian perspective. You have key themes of someone repenting and receiving grace. You have the idea of sacrifice on behalf of another person and redemption — those have been borrowed from a Judeo-Christian worldview. It would be impossible, in a purely Eastern worldview, to be thinking in terms of sacrifice, redemption, and a breaking of the cycle by means of repentance.”

Films are by nature expositional. They present truth claims about reality and suggest narratives which shape how we see ourselves. Some stories are broader or more philosophically compelling than others. *The Lord of the Rings* and *Star Wars* recommend comprehensive metanarratives that speak to the cosmic struggle between good and evil. *2001: A Space Odyssey* or *Tree of Life* offer thoughtful explorations of the human experience. Films like *Toy Story* or *The Avengers* have smaller aims, but are no less effective at promoting a worldview.

Jones recommends Christians ask two questions of



“We live in a culture that is so incredibly media-saturated that if we don’t learn to read media well, we will in many ways lose any credibility we have in speaking to the culture.”

— DOUGLAS BLOUNT

movies: “What lie is this movie trying to tell us?” and “What truths does this movie tell us in spite of itself?” This sort of engagement is not only good for believers’ own sake, but also for the church’s witness. Douglas Blount, professor of Christian philosophy and ethics at Southern Seminary, says how Christians interpret movies contributes to what the world thinks of Christians.

“We live in a culture that is so incredibly media-saturated that if we don’t learn to read media well, we will in many ways lose any credibility we have in speaking to the culture,” he said.

Films are perhaps the main formative element of American culture, so Christians need to do more than just discern a film’s content. They need to engage movies “on their own terms,” as Blount says, identifying the fundamental worldview of the film and juxtaposing it with the Christian meta-narrative.

For Jones, interpreting *Star Wars* starts by recognizing the natural, insufficient impulse toward the spiritual. While the Force is only immanent (present, attainable), Jones says, the Christian God is both immanent and transcendent, and what he offers isn’t mind control and fancy superpowers.

Star Wars can point us to our need for a divine being, and for many, it inspires awareness of the supernatural. In an increasingly non-religious culture, that counts for something. The movies make one aware of the beauty of the cosmos — big, expansive, awe-inspiring, even in galaxies far, far away. Jones points to Calvin’s *sensus divinitatus* — an awe that apart from regeneration drives one toward idolatry, but with the gospel drives one toward worship of the Creator.

“A thriving sense of awe becomes the fuel of our worship,” Jones said. “Awe doesn’t lead us to the gospel, but it does lead us toward a sense of wonder, and that’s healthy. It turns us toward a greater story.”

So when you slide into your seat this month for the newest installment of *Star Wars*, the effect might turn out to be, well, more powerful than you could possibly imagine.

¹ Astute fans will notice that one of the posters reads *Revenge of the Jedi*, the initial title for the final installment of the original trilogy, released in 1983 (it was changed to *Return of the Jedi* during production).

² Random House is re-releasing *Finding God*

in a *Galaxy Far, Far Away* in December to coincide with the new movie’s release.

³ This is an actual thing said in the prequels.

⁴ Who would have known he’d set a precedent for big baddies, like Bane in *The Dark Knight Rises* and Immortan Joe of *Mad Max: Fury Road* (not to mention the apparent antagonist of the new *Star Wars* film, Kylo Ren), in need of a permanent CPAP?

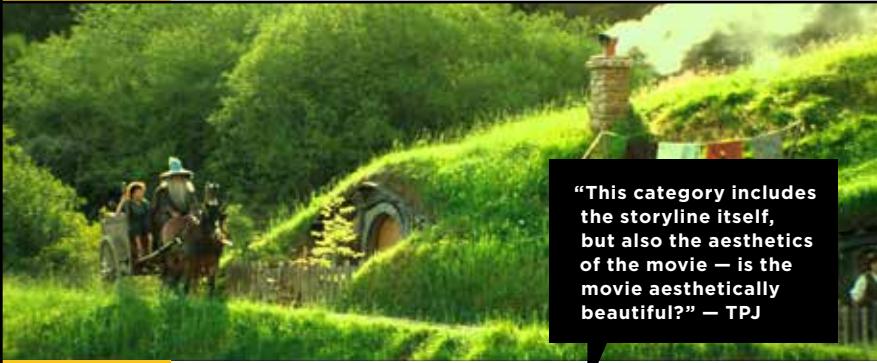
⁵ (Spoiler alert, but not really since this movie is almost 40 years old and the statute of limitations against spoiling it has long passed).

⁶ In his book *Introducing Paul*, New Testament scholar Michael F. Bird uses the Anakin-Luke dynamic to illustrate Paul’s theological relationship between Adam and Christ in Romans 5. Through an act of faithfulness, Luke/Christ redeems Anakin/Adam.

Biblical echoes in Hollywood

A GUIDE TO WATCHING MOVIES CHRISTIANLY

By Andrew J.W. Smith

CREATION		FALL
DEFINITION	The Good.	The Broken.
HELPFUL QUESTIONS	"What reflects a good and beautiful design?"	"What is inappropriate?" "What false narrative is this movie trying to tell us?" "What causes the world to be broken?"
	<p>"This category includes the storyline itself, but also the aesthetics of the movie — is the movie aesthetically beautiful?" — TPJ</p>	 <p>The Lion King After the murder of Mufasa, his son, Simba, retreats into exile while the Pride Lands fall into confusion and disarray under the impostor king, Scar. Only the true king atop Pride Rock can restore the land to its former glory.</p>
MOVIE EXAMPLES	<p>The Fellowship of the Ring Hobbiton is idyllic and homey, and remains unaffected by the threat of Mordor throughout the story. Frodo carries the ring to Mount Doom to preserve its innocence. The gorgeous green, hilly landscape and the filmmaker's attention to detail make Hobbiton that much more Edenic.</p> <p>Inside Out Riley lived her entire 11-year-old life in Minnesota before her family moved to San Francisco. Her Midwest memories shape her emotions of Joy, Sadness, Fear, Disgust, and Anger, making it difficult for Riley to adjust to new experiences.</p>  <p>"The Good ends up being Minnesota, of all places. It's the only movie that would make Minnesota the Good!" — TPJ</p>	 <p>The Dark Knight The Joker is pure evil. He has no motive, seeks no wealth, serves no larger ideology outside being an "agent of chaos." As a perfect foil for Batman, the Joker represents perversion of the good, even telling Batman, "You complete me."</p> <p>"That is so Augustinian! The Joker is Batman but in the twisted state, the perverse twin double. It is so theologically rich all the way through." — TPJ</p>



FROM THE GIRL ON FIRE TO THE JOKER TO BING BONG, characters from all sorts of stories echo the greater Story. In a conversation with *Towers* news writer Andrew J.W. Smith, Southern Seminary professor Timothy Paul Jones helps discern such themes by applying the classic “Creation-Fall-Redemption-New Creation” typology to films. His questions can help parents talk through movies with their kids or believers engage in deep discussions with unbelieving co-workers.

REDEMPTION

The Rescue.

“How does this movie show that we can be rescued from our brokenness?”



The Dark Knight Rises

After years of bearing Gotham's undeserved reviling and hatred, Batman offers himself as a sacrifice for his people. He is defeated by Bane and thrown into a pit, but emerges to rescue his city.

“Everything that the League of Shadows tries to bring to Gotham City to obliterate it, the city actually deserves. It is the voice of the Law. As a word of grace, Batman would rather give up himself than give the city what it deserves. He is literally broken and buried and then rises to rescue the city.” — TPJ



“The redemption comes through sadness, which I think is an interesting twist. Suffering becomes the means of redemption, and that gets at something.” — TPJ

Inside Out

Since the filmmakers wanted to keep his character arc a surprise, Bing Bong was left out of all advertising and marketing for Pixar's *Inside Out*. As it happened, Riley's imaginary friend became a fan favorite, and when he gives himself up for Joy (and by extension, Riley), there were few dry eyes in theaters.

Hunger Games

Katniss Everdeen offers herself as a substitute for her sister in an annual death match called the Hunger Games. Hailing from the poorest district, Katniss begins a quest of self-sacrifice to free her nation from oppression and bloodthirst.



NEW CREATION

The Good Life.

“What is this movie's vision for how life ought to be?”



“Buzz and Woody carry someone else into that childlikeness again. The last movie said that you can't live in your childhood forever, but you can pass it on and enjoy it with your children.” — TPJ

Toy Story 3

The “Good” in the *Toy Story* trilogy is a childlike innocence represented in the toys. That doesn't last forever, and all kids have to grow up. In *Toy Story 3*, the toys' owner Andy passes them on to a young girl in his neighborhood before he heads to college.

The Return of the King

At the end of the trilogy, Frodo, Gandalf, Galadriel, et al. sail to the Grey Havens far in the west. Possibly the greatest image of New Creation in literature, the scene is beautifully executed in the movie. Annie Lennox's lachrymose “Into the West” only adds to the joyful nostalgia.

“Leaving on the boats becomes the entrance into New Creation. Tolkien's faith shapes that.” — TPJ



Towers staff picks favorite Christmas movies

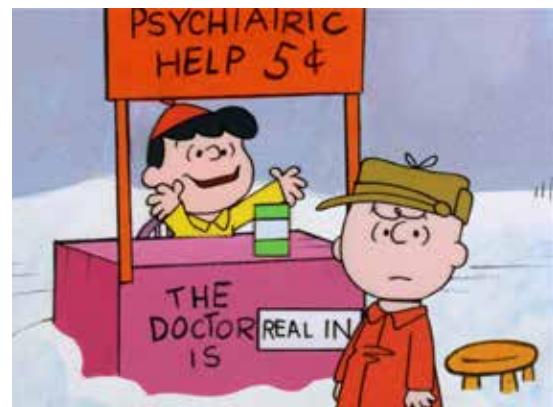
By SBTS Communications

STEVE WATTERS

vice president of communications

A Charlie Brown Christmas

Next to *It's a Wonderful Life*, *A Charlie Brown Christmas* is the holiday movie I've watched the most. My family enjoys ripping on the quirks of the animation which was rushed into production — especially how "The Doctor is In" sign keeps changing in the scene with Lucy and how the scrawny Christmas tree fluctuates wildly in number of needles — but we still get choked up every time Linus strolls to the stage and recites from Luke 2 to remind Charlie Brown (and all of us) of the core message of the hope of Christmas.



JAMES A. SMITH SR.

executive editor and chief spokesman

It's A Wonderful Life

For a feel-good Christmas movie, you can't go wrong with *It's a Wonderful Life*. One doesn't need to have an M.Div. degree to see the obvious theological problems with the movie. But what Frank Capra gets correct should not be underestimated: the fundamental value of every human life and how human agency matters. *It's a Wonderful Life* is my favorite Jimmy Stewart movie (after, perhaps, *Mr. Smith Goes to Washington*). Christmas isn't complete until you've seen this classic.



LAURIE TAYLOR

marketing director

Eloise at Christmastime

My girls and I love all the cheesy Hallmark-style movies with happy endings. My daughters discovered *Eloise at Christmastime* several years ago on ABC Family's Countdown to Christmas. As if the ornery 6-year-old living in the top of the Plaza Hotel in New York City isn't enough entertainment, Julie Andrews plays her guardian grandmother and is a joy to watch. There's music, romance, an intriguing lifestyle, and a bit of trouble, yet it all works out in the end. We love watching the movie each year, and we love reenacting the scenes.



ANNIE CORSER

copy writer

Elf

Elf is a comedy Christmas movie that my husband and I watch at least three times before Christmas. Watching an innocent elf explore the strange customs of Americans (including food, consumerism, marketing, and dating) provides laughter throughout our home.



S. CRAIG SANDERS

Towers editor; manager of news and information

Batman Returns

The most twistedly entertaining of any Batman movie, this film starring Michael Keaton as the Caped Crusader and Danny DeVito as the Penguin is the first I ever remember seeing in theaters. Tossed into a stream by his parents on a snowy night, the demented Penguin rises up from the sewers 33 years later — a bizarro-Moses and antichrist figure all in one — to destroy Gotham City during Christmas celebrations. I was a toddler, so my memory retains only the giant rubber duck and a theater employee dressed as Batman, but my appreciation of the movie and its religious themes has only grown.



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STAFF PROFILE

Servants with a badge

CAMPUS POLICE BRINGS EXPERIENCED FORCE TO SERVE SOUTHERN SEMINARY

By Bonnie M.C. Burke

T

The Southern Baptist Theological Seminary sits nestled in the Crescent Hill neighborhood of Louisville. The large trees and beautiful homes gives the area surrounding Southern a warmth beyond its property lines.

"If someone handed you a map of the city of Louisville and said to pick a great location to place Southern Seminary, you couldn't have picked a much better one than this location," said Assistant Chief of Campus Police Ed Burgin. "It's just a great environment to be in – low-crime, good location, great people to work with."

But in March 2007, 22 members of an LGBT activist group staged a protest at R. Albert Mohler Jr.'s office on Southern's campus, demanding a public apology for Mohler's stance on homosexuality. The group tried to enter the President's Office without permission but were unable to enter; the door was locked. Campus Security asked the protesters to leave the property, but when 12 of them refused, security called the Louisville Metro Police Department. Officers were unable to arrive, however, until about 45 minutes after the event started.

The affair was peaceful, but it was clear the campus needed better provision for a safe and secure environment. This began a four-year process of finding the right security option for campus needs. Until a permanent solution could be found, Southern implemented a hybrid of a few sworn officers and a security team. But Southern needed a faithful team consisting of sworn and armed officers on campus at all times. The seminary established Campus Police in June 2011 as part of a program through LMPD called Special Police. Southern is one of the few institutions of its kind with its own staff of sworn and armed officers.

"It's almost like fighting for what you believe in, and in our case protecting what we believe in," said Chief of Campus Police Kevin Collins. "I have not been called to the mission field or called to be a pastor or anything like that, but I believe in Southern."

Collins retired from the Phoenix Police Department in Arizona after 22 years and taught police management in the United Arab Emirates. All 12 of the Campus Police officers are retired from LMPD and combine for over 300 years of police experience ranging from patrol to homicide units. They are what Collins calls an "A-Team of guys," attributing the department's ability to have such a high

where it's not about catching a bad guy and enforcing the law so much as it is being here in a service capacity."

The officers are a close-knit group. A few of the officers even worked together at LMPD. But the core of their relationship comes from their common Christian faith.

On any given afternoon you can find groups of people talking theology in Southern's dining hall. While people engage in similar conversations at other theological institutions, uniquely at Southern this includes the Campus Police officers on lunch.

"We do have a Christian worldview that is conducive and fits into this environment," Collins said.

Burgin said a former Campus Police officer told him his secular job "was a night and day" difference because his new co-workers did nothing but bicker and backstab. In contrast, Southern's police force says its office is often filled with spiritual conversation and their common faith and worldview makes friendship a natural response.

"You form a good friendship with them and I think that forms a good working relationship with each other," said Campus Police Officer Tom Miles.

The unit forms a bond of trust during twice-a-year active shooter and annual weapons training. Southern's officers told *Towers* staff this trust cannot be formed by the training at large police departments where officers do not train with their unit.

"You're actually out there training with each other, where at LMPD you're not training with the guys on your platoon," said Miles. "Here we actually get to train with the people, that if something serious does happen, that's who is going to be next to me."

Campus Police has also built good relationships with the other departments at Southern, advising staff in



caliber staff to Southern for providing the necessary funding. Because of their extensive police background, working at a Christian institution is a very different experience and environment for the officers.

"I think it was probably a learning curve for all of us," said Burgin. "Getting here on campus and you are in a community of fellow believers and going to that dynamic

“It’s almost like fighting for what you believe in, and in our case protecting what we believe in. ... I believe in Southern.”

their responsibilities and other good practices from a police standpoint. However, many in the Southern community remain unaware Campus Police is a resource at their fingertips.

“The campus community benefits greatly from Campus Police, but I don’t think they recognize what they have,” Collins said.

Campus Police affirms their sacred duty to serve and protect an institution vital to the Southern Baptist Convention and the culture at large. Collins said he does not take for granted Southern’s commitment to training pastors and holding essential doctrines of the faith.

“It’s important to have people here to safeguard our community and the environment here, because it’s not a given that it is going to remain status quo,” said Collins.

Campus Police also protects President Mohler while he is on campus. Officer Mark Fulmore is stationed in the Norton hallway to safeguard Mohler as well as the rest of the offices in the building. Fulmore also accompanies Mohler to chapel. It’s an “honor,” Fulmore said, for him



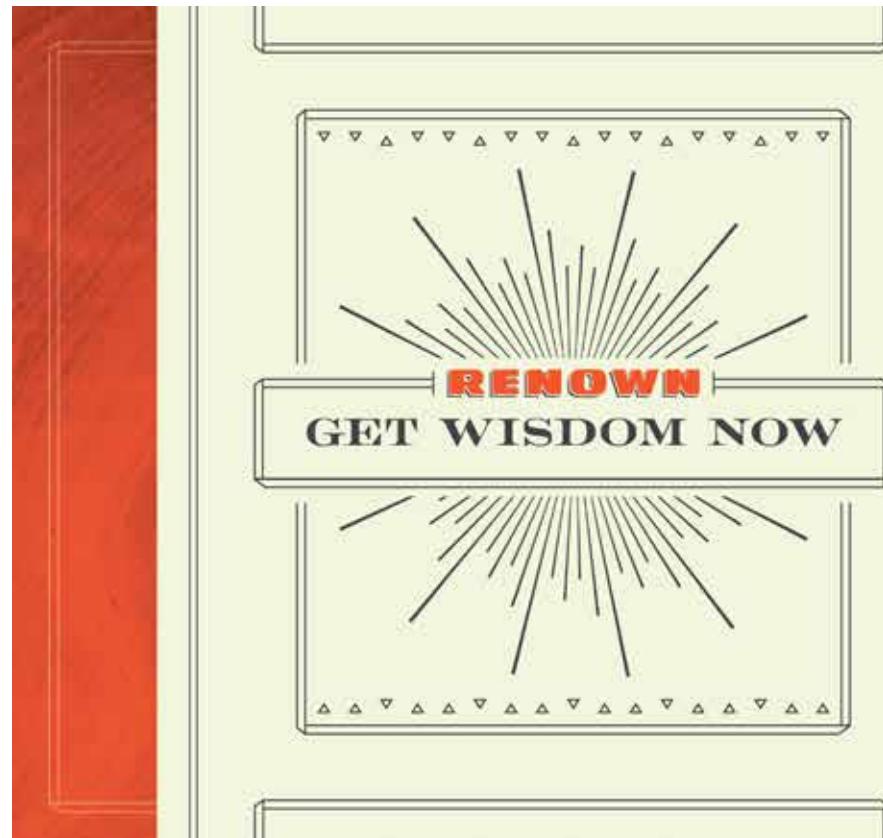
to be able to serve Mohler.

“Being able to have that responsibility and recognize what that is, I feel very fortunate to be in that position,” he said.

The quiet but steady presence of Campus Police is even a comfort for parents of prospective Boyce students. Miles said parents have approached officers after hearing about Campus Police on a tour with Admissions and inquired

about the neighborhoods surrounding campus and the safety of Southern and their children.

The idyllic setting of Southern is a naturally safe environment, and Campus Police officers spend much of their time serving residents in small tasks like unlocking doors. But when danger or protesters come knocking, Campus Police is ready to defend Southern Seminary.



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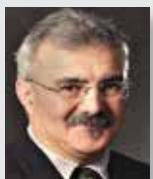
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HISTORY HIGHLIGHT

Media mogul John Sampey used vinyl, film to reduce seminary debt

By Chris Fenner



hen John R. Sampey was named president of Southern Seminary in 1929, he inherited a brand new Lexington Road campus with \$992,000 in related debt (about \$13 million in today's money).¹ Only a few months later, a stock market crash initiated the Great Depression. Fortunately for the seminary and the denomination, Sampey was a capable fundraiser, and he became the first SBTS president to use recorded media to spread his message.

Initially, Sampey made shrewd business decisions to reduce the debt, such as selling and leasing parts of the old downtown campus and canceling proposed construction projects on the new campus.

In 1933, he became an advocate for a denomination-wide campaign called the Hundred Thousand Club, which sought 100,000 Baptists to pledge \$1 a month to the Southern Baptist Convention, with 10 percent going to the seminary. Sampey himself gave \$10 a month to the campaign for over eight years.

In 1935, as part of an effort to endow the Chair of Old Testament Interpretation, Sampey recorded a special message on a 78 RPM vinyl record that was distributed with his photograph to pastors and alumni.² The intention was for the record

to Christ, to read Isaiah 40-66 10 times over the next year, and the book of Ephesians 40 times.³ He referred to Isaiah in particular as "the Gospel of the Old Testament," with its prophecies of the Messiah's advent and crucifixion. He also said, "It is important that our young preachers should study, under competent teachers, the Old Bible that Jesus loved so much."

Sampey recorded a follow-up message a year later, at which time he reported that \$30,000 had been raised toward the endowment.⁴ As on the previous record, Sampey encouraged listeners to read the Bible, this time focusing on Acts, the Gospel of John, and the Epistles of John, with particular emphasis on the work of the Holy Spirit.

The endowment, completed in 1938, was named in his honor, and it has continued to fund a lineage of Old Testament professors: James Leo Green, Clyde T. Francisco, John Joseph Owens, Page Kelley, Marvin Tate, Daniel Block, and Duane Garrett.

In 1940, Sampey turned his attention toward raising money for the seminary's main endowment, with the goal of raising \$5 million by the 1959 centennial. To do this, the seminary produced a 27-minute film called "Eternal Investments," voiced



the history of the seminary, showing the buildings and grounds, displaying student life, and explaining the roles of all the teachers. The film includes rare video footage of more than a dozen faculty members, including Hugh Peterson, Leo T. Crismon, W.O. Carver, Gaines Dobbins, James Leo Green, R. Inman Johnson, William Davis, and Sampey himself. Professor James Adams, it was said, "knows almost as much about the Holy Land as did Abraham, or David, or Peter!"⁵

Sampey's financial legacy was great, and thanks in part to his voice on vinyl and film, the seminary's debt had been reduced to \$215,000 by the time of his retirement in 1942.

To listen to Sampey's recordings, visit digital.library.sbert.edu, or learn more

Sampey's financial legacy was great, and thanks in part to his voice on vinyl and film, the seminary's debt had been reduced to \$215,000 by the time of his retirement in 1942.

to be played in churches during Sunday School or prayer meeting. In the recording, Sampey did not just ask for money, he also challenged listeners to devote their lives

in part by Sampey, scripted by Gaines Dobbins, directed by Allen West and R. Inman Johnson, with music by the seminary choir. The scope of the film is extensive, covering

about Sampey by visiting the Archives & Special Collections at the James P. Boyce Centennial Library.

ENDNOTES

¹ Gregory A. Wills, *The Southern Baptist Theological Seminary 1859-2009* (Oxford University Press, 2009), p. 309.

² *Southern Seminary News*, August 1935.

³ John Sampey, "Fund-raising for the endowment of the Chair of Old Testament Interpretation," 1935, Archives PH 293, <http://digital.library.sbert.edu/handle/10392/4924>

⁴ John Sampey, "Fund-raising," part 2, 1936, Archives PH 18, <http://digital.library.sbert.edu/handle/10392/4925>

⁵ Archives MV 5, <http://digital.library.sbert.edu/handle/10392/2996>

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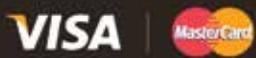
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PHOTO ESSAY

Boyce basketball hosts inaugural Legacy Tournament

By Robert Chapman

THE BOYCE BULLDOGS men's basketball team finished as runner-up in the Nov. 13-14 Legacy Tournament. The tournament also featured eventual champion Simmons College of Kentucky, Dayspring Bible College, and Saint Louis Christian College.

The Bulldogs faced the Simmons Falcons in the championship game after defeating Dayspring Bible College 95-68 in the first round. Boyce struggled to rebound, but the team led for most of the game behind the sharp shooting of All-Tournament guard Ryan Crowe, who finished with 30 points on 57 percent shooting.

The Bulldogs were up by six with three minutes left, but their rebounding struggles allowed the Falcons to get multiple shots and gain a two-point lead with 11 seconds left. Sophomore guard Trey Stewart sent the game to overtime by making a driving layup with three seconds left, but the Bulldogs lost in overtime 79-77. Head Coach Blake Rogers said the disappointing loss will teach the team valuable lessons.

"We did not drive and kick like we needed to and we did not execute our plays," Rogers said. "But close games develop toughness, a hunger to win, and they show you what disappointment is like, which drives you to be the best."

DEC-JAN HOME SCHEDULE

- Dec. 4 | 7 p.m. | Brescia University
- Dec. 8 | 7 p.m. | Indiana University Kokomo
- Dec. 12 | 2 p.m. | Lincoln Christian University
- Jan. 4 | 5 p.m. | University of the South
- Jan. 15 | 7 p.m. | Piedmont Baptist College
- Jan. 16 | 7 p.m. | Crowley's Ridge College
- Jan. 22 | 7 p.m. | Crown College
- Jan. 23 | 2 p.m. | Johnson University
- Jan. 29 | 7 p.m. | Welch College
- Jan. 30 | 2 p.m. | Johnson University Florida



Dec 2015 - Jan 2016

HEALTH AND REC

More information on hours and fitness classes are available at sbts.edu/hrc, the front desk or call **897-4720**.

SEMINARY CLINIC HOURS

Staff, students, and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213.

Monday-Friday, 11 a.m. – 5 p.m.

More information and price listings are found on the clinic website, sbts.edu/clinic.

VOLUNTEER AT THE ATTIC

Open from 2 – 5 p.m. Monday through Saturday, there is always an opportunity for the SBTS community to volunteer in The Attic which provides selections of clothing, home goods, and furniture to our students and their families at no cost. Contact Aaron Rothermel at volunteer@sbts.edu or 897-4728 for more information.

FREE SEWING CLASS

The free sewing class led by Barbara Gentry meets Mondays, 6 – 7:30 p.m., in Fuller Room 34. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Gentry leads the class assisted by Donna Chancellor. For more information, call Mrs. Gentry locally at 423-8255.

MORNING CHILDCARE

Parents can drop off their children at the Health and Rec Center (second floor of Honeycutt) for morning childcare up to three days per week, 9 a.m.-noon, per federal law. The cost is \$5 per child, ages 6 weeks-10 years. Childcare is available winter break the following weeks:

Dec. 1-4, 7-10, 14-18

Jan. 4-8, 11-15

DECEMBER

02

WEDNESDAY

SBTS Faculty Meeting
2:30 p.m.

04

FRIDAY

A Southern Christmas 6:30 p.m.
McCall Pavilion / Heritage Hall

10

THURSDAY

SBTS Graduation Rehearsal
1:30 p.m.

11

FRIDAY

SBTS Graduation
10 a.m./Alumni Chapel

12

SATURDAY

Boyce basketball 2 p.m.

14

MONDAY

SBTS Winter Term begins

15

TUESDAY

Boyce basketball 7 p.m.

24

THURSDAY

Christmas Eve

25

FRIDAY

Christmas Day

31

THURSDAY

New Year's Eve

JANUARY

01

FRIDAY

New Year's Day

04

MONDAY

Hybrid Modular Classes >
PDS Seminars >
Boyce basketball 7 p.m.

08

FRIDAY

< Hybrid Modular Classes
< PDS Seminars

15

FRIDAY

Boyce orientation
Boyce basketball 7 p.m.

16

SATURDAY

Boyce basketball 2 p.m.

19

TUESDAY

Boyce Spring Term begins

20

WEDNESDAY

GRS and FTS Courses >

21

THURSDAY

< GRS and FTS Courses >

22

FRIDAY

< GRS and FTS Courses >
SBTS Orientation
SBTS Winter Term ends
Boyce basketball 7 p.m.

23

SATURDAY

< GRS and FTS Courses
Boyce basketball 3 p.m.

25

MONDAY

SBTS Spring Term begins

26

TUESDAY

Music Placement Exams

27

WEDNESDAY

SBTS Faculty Meetings

29

FRIDAY

Boyce basketball 7 p.m.

30

SATURDAY

Boyce basketball 2 p.m.

Family of Boyce student shares his ‘miraculous’ recovery after skateboarding accident

By Robert Chapman

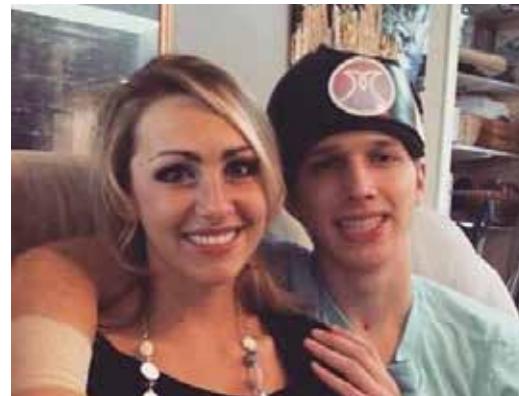


very parent's nightmare became a reality for Brett and Lora Fathauer Sept. 18 when they received a call on their way to Bloomington, Indiana, telling them their son Cameron, a 17-year-old dual enrollment student at Boyce College, was hit by a car while skateboarding in his neighborhood.

Cameron suffered severe head trauma and was flown to IU Health Methodist Hospital in Indianapolis. The neurosurgeon removed part of Cameron's skull to allow the brain to swell. After spending two and a half weeks in a coma, Cameron woke up Oct. 5 and slowly began to talk and regain his strength. Once he started physical therapy, he recovered at a miraculous rate that stunned his doctors. Although doctors initially told the family their son would remain in the hospital for several months, Cameron was released Oct. 23 after just five weeks.

"We were worrying about tomorrow," Bret Fathauer said,

"but we were reminded to worry about the present and take a step every hour and God walked us through this."



CAMERON FATHAUER WITH HIS FIANCEE, CHELSEA FRANKLIN.

Not only have the Fathauers seen God work to protect and heal Cameron, they have also said the Lord used this accident to speak truth into the lives of others. A week after his release, Cameron hosted a previously planned worldview and apologetics conference for his high school classmates. The one-day event, "Why I'm Not a Christian: A Conference Answering Christianity's Toughest Questions," featured Boyce College Dean Dan DeWitt. Video from the conference sessions is available online at www.dearmrchristian.com/why-im-not-a-christian.

"Something that I have noticed is that the ministry is where the ministers are, and we are all ministers since we have all been called by God to minister to people," Cameron Fathauer said. "Many people in my school are texting me, and I am surprised by the people who are not Christians but are talking to me about theology and why this accident happened to me."

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BRIAN GODAWA
Author, *Hollywood Worldviews*;
screenwriter
www.godawa.com

1

What is the greatest challenge in Hollywood worldviews since you first published your book?

TELEVISION NOW RIVALS MOVIES in production value (*Game of Thrones*) and at times exceeds movies in their storytelling influence and value (*Mad Men*, *The Walking Dead*). Many more writers are now more interested in TV writing because of the great breakthroughs of quality like *Breaking Bad*. The online revolution led by Netflix has exploded the establishment paradigm for storytelling. And TV has much more influence on our worldview. Joining the character arc of a hero through 12 hours is much more in-depth and effective than a mere two hours. And the ability to be more nuanced and subtle in story and worldview in TV can make it much more influential. If I did a new edition of *Hollywood Worldviews*, I would try to add more about TV now that I am a big TV viewer.

2

How do you avoid being a cultural glutton in the age of binge-watching?

EXAMINE YOUR LIFE and compare the amount of time you watch TV with the amount of time you seek God and engage in ministry to others. If you watch more TV than that, you're watching too much. If you find yourself starting to pray for a TV character, you're watching too much (OK, that was kind of joking). If you find yourself justifying more darkness and depravity that you wouldn't watch before, you are watching too much. If you are more excited to talk about TV shows or Netflix movies than the Kingdom of God, you are watching too much — and wasting your life.

3

What is your favorite Christmas movie?

IT'S A WONDERFUL LIFE. Do I really have to explain? I too easily fall into the trap of trying to find my significance in my achievements, and I need to be reminded by Clarence what really matters. But a new contender might be the upcoming *The Young Messiah* about Jesus as a child. It's quite a moving exploration of the God-man's childhood.