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مع صديقي المسلم

(tran.) engaging my muslim friend.

(pron.) m'a sadiqi al-muslim.

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POSTMASTER

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Peace or Sword? Reaching Muslims in a divided world

Ayman Ibrahim led a team from Southern Seminary to Dearborn, Michigan — known as the “Mecca of the United States” and boasts the highest concentration of Muslims of any city in the country.



FROM THE EDITOR

Every now and again, it’s important to pause and ask yourself, “Why am I here? What’s the purpose of my studies?” The answer to

these questions at its core should be the same, whether you hope to be a pastor, missionary, or professor, and regardless of whether you’re in the School of Theology, Billy Graham School, or Boyce College. Interested primarily in worldview and apologetics, New Testament Greek, or systematic theology? Not to worry — the answer is still the same. If the fundamental reason you are here doesn’t begin and end with knowing and proclaiming Jesus, then it’s

past time for recalibration (or repentance).

As SBTS professor Stephen J. Wellum reminds us in his new books on Christology, all of Scripture and Christian doctrine rests on who Jesus is. Yet how often is it, in our conversations in the hallway or fellowship with friends and family, that the name of Jesus does not pass from our lips? I hope that in the weeks and years to come we can all find it to be true of ourselves that Christ is the center of our lives.

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ETS regional

The doctrine of vocation is committed to human flourishing through loving one’s neighbors, said Gene Veith at Evangelical Theological Society, March 17-18.

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In a secular culture the church must hold fast to its confessional Christology, says SBTS prof Stephen J. Wellum.

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Remembering George W. Riggan

Distinguishing himself as the antithesis of Crawford Toy, Riggan is remembered as having the potential to be one of the seminary’s most accomplished and respected professors.

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Southern Story: Daniel M. Gurtner

As an SBTS faculty member, Gurtner envisions a strengthened relationship between classroom and church at Southern Seminary.

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



Norton Lectures: Technology redefining 'what it means to be human'

By S. Craig Sanders

Theological reflection on technological advancements in communication and science must counteract an uncritical approach to technology that threatens human existence, said bioethicist C. Ben Mitchell during the Norton Lectures at Southern Seminary, March 1-2.

"We have to reject uncritical consumeristic adoption of digital technologies," said Mitchell, provost, vice president for academic affairs, and Graves Professor of Moral Philosophy at Union University. "Remember our humanity and resist exarnation. ... Resist the notion that efficiency is the summum bonum, the chief end, and seek to have our desires formed by the good news of the incarnate Christ."

In a series of lectures titled "Homo Sapiens to Homo Deus: Technology as Mastery or Master?" Mitchell explored how digital and scientific technologies attempt to redefine humanity by overcoming limits to human knowledge and ability. He called for believers to engage in serious theological reflection on how the structures and patterns of technology may work against the desires that shape a faithful Christian life.

"Do not loathe your incarnation; you were made embodied creatures in the image of

God," Mitchell said. "We are not just brains on sticks; we have been made whole persons in the image of God ... we must not exchange our incarnation for a new Gnosticism."

The rise of smartphones and social media has also redefined human experience in ways most users don't yet recognize, Mitchell said. The "myth of multitasking" has in reality decreased attentiveness, comprehension, and efficiency, he said. While some people reject technology and others see it as the savior of society, Christians should use technology responsibly but recognize its detrimental effects. Mitchell also offered practical solutions, such as creating technology-free zones for conversations and protecting time for quiet reflection.

"You'll never have this opportunity again," Mitchell said to Southern students, encouraging them to slow down from the fast-paced demands of technology and "savor" their studies. "Your work here is vitally important for your present and your future but you'll never have this kind of time to be in this kind of community with these kinds of resources again."

Audio and video of the Norton Lectures are available online at equip.sbts.edu.



See work as an act of worship, Thigpen says at Commonweal lecture

By Zachary Ball

Businesses and professional work environments are often treated as spaces separate from the world of ministry. Despite this common dichotomy, work and its consequent flourishing are acts of worship preceded by the cultural mandate set forth in Genesis, said Michael Thigpen, executive director of the Evangelical Theological Society, at the March 15 Commonweal Project luncheon.

"We should view Adam's work as worship. Adam was placed in the garden by God in order to work and keep it," said Thigpen, associate professor of Old Testament and Semitics at the Talbot School of Theology at Biola University. "It is his intentional response to God's provision and a pointer forward to later work and worship."

The world Adam lived in has long

since been lost to sin, reducing the mainstream view of human flourishing to mere economic growth and stability, according to Thigpen. In order to remedy this, we must be "re-created" in the image of God through salvation so that we might truly minister and flourish. "It is holistic," said Thigpen, "involving all of life and it cannot be separated from the rest of creation, our physical bodies, or physical state."

Thigpen also pointed to various instances in the Bible in which work was implemented for the kingdom of God such as how Jesus' work was supported by women in business during his own ministry in Luke 8.

To view the lecture in its entirety and subsequent Q&A session, visit thecommonwealproject.com.

Veith at ETS regional: All vocation should love and serve others

By Andrew J.W. Smith

The doctrine of vocation is committed to human flourishing through loving one's neighbors, said Gene Edward Veith, provost emeritus at Patrick Henry College, during the Southeast regional meeting of the Evangelical Theological Society at Southern Seminary, March 17-18.

"The purpose of every vocation is to love and serve your neighbors," Veith said, rooting the doctrine of vocation in the doctrine of justification. "God doesn't need our good works — but our neighbor does."

All vocations should be motivated by serving and loving others, Veith said, thereby working toward God's design for human flourishing. God did not create humans to work in isolation or only for their own inter-

Veith also addressed how sin has deteriorated the role and function of vocation in the Christian life, and how pastors can understand and teach vocation to their people. The Protestant Reformation established the doctrine of the "priesthood of all believers," meaning all Christians should recognize they have access to what is holy and intercede for one another in Christ. The pastor must functionally fulfill multiple vocations — including faithfully serving his wife and children.

SBTS students and faculty presented more than 50 of the 100 papers at the two-day conference. Some of the papers will be published in a later edition of the *Southern Baptist Journal of Theology*.



Anthony Jordan: Pray with purpose

By SBTS Communications

Christians should model the Apostle Paul in praying with purpose because God is personal, powerful, gracious, loving, and generous, said Oklahoma Baptist leader Anthony L. Jordan at Southern Seminary's March 14 chapel service.

"The fact of the matter is that if you ever want to wonder about how generous your Father is, just look to the cross," said Jordan, executive director-treasurer of the Baptist General Convention of Oklahoma.

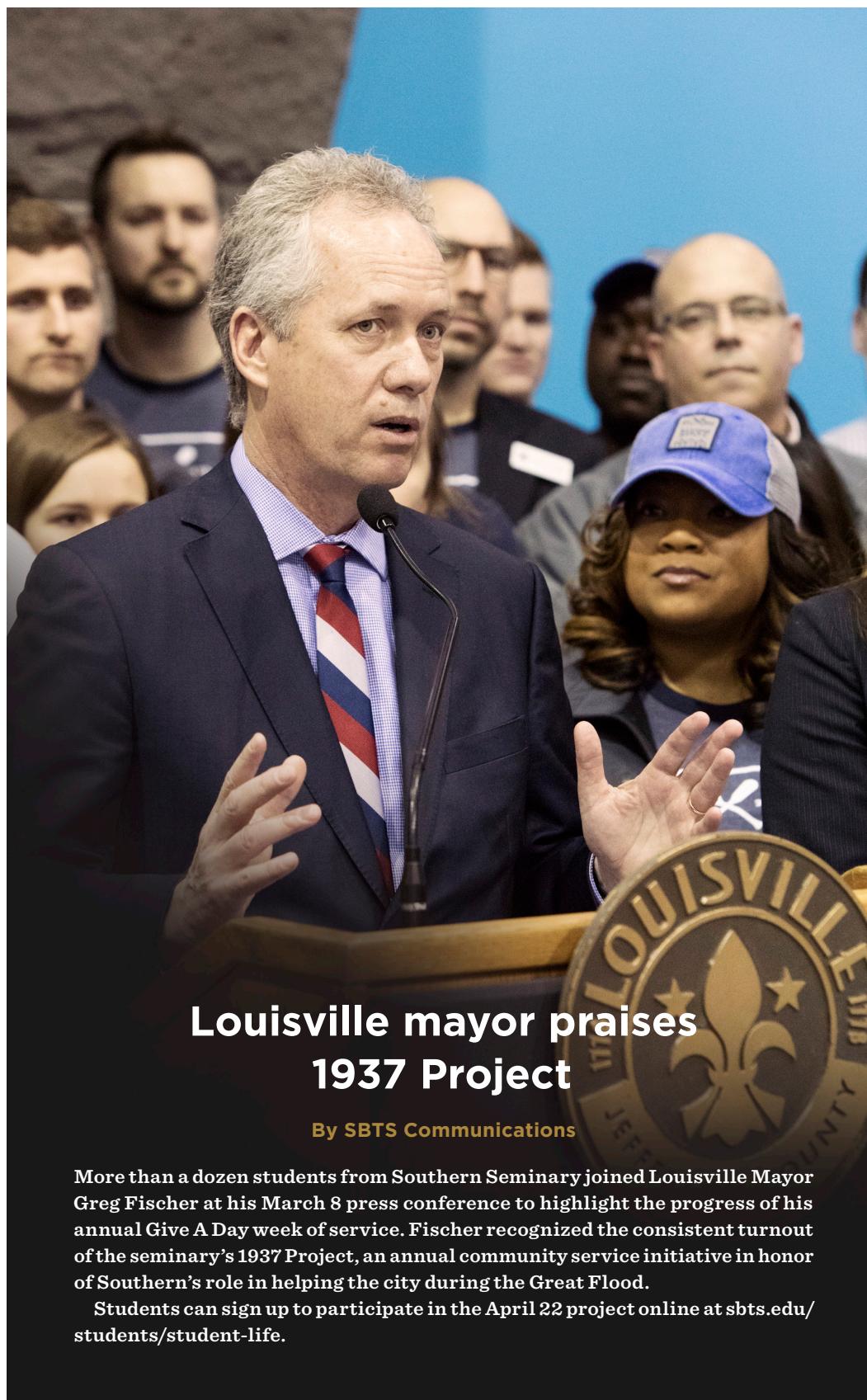
In his personal study, Jordan has been walking through the prayers of the Apostle Paul and describes reading them as entering into the prayer closet with Paul. Preaching from Ephesians 3:14-21, Jordan said Paul approaches the throne of God on his knees, not in a casual way, but with intensity.

Paul's prayers are rooted in "spiritual and eternal and kingdom things," he said. This reflects the relationship Paul has with God. Christians pray to God as "our Father."

Paul prays for God to give spiritual power to the Christians in Ephesus so they may understand the fullness of God's love for them, Jordan said. Outside of themselves, Christians are not able to fully understand the infinite truths of God without his power and love.

"Prayer finds its strength, not in us, but in the ability of God to accomplish what we seek his face for," Jordan said. "Our God is plenty able, he is powerful enough, to come and fill our hearts and fill it with his love."

Audio and video of Jordan's message are available at equip.sbts.edu/chapel.



Louisville mayor praises 1937 Project

By SBTS Communications

More than a dozen students from Southern Seminary joined Louisville Mayor Greg Fischer at his March 8 press conference to highlight the progress of his annual Give A Day week of service. Fischer recognized the consistent turnout of the seminary's 1937 Project, an annual community service initiative in honor of Southern's role in helping the city during the Great Flood.

Students can sign up to participate in the April 22 project online at sbts.edu/students/student-life.

'The Shack' film a 'theological disaster,' Mohler says

By SBTS Communications

The theatrical release and controversy of faith-based film *The Shack* represents a "theological disaster," said SBTS President R. Albert Mohler Jr. in a March 8 episode of "The Briefing."

"The real danger, the seductive danger of "The Shack," is that it's presented as a retelling of the Christian story," Mohler said on his daily podcast. "Christians armed by Scripture and committed to the Christian worldview should highly value fiction and thus evaluate it by Christian norms. But we can never value a vehicle for importing heresy into the church or misrepresenting Christianity to the watching world."

The Shack, based on the equally controversial 2007 novel by William Paul Young, opened on 2,888 screens across the country on March 3 and earned \$16.1 million in its opening weekend. Critics largely panned the film, but moviegoers rewarded it with an "A" CinemaScore. Some Christian leaders have endorsed the film.

During his podcast segment, Mohler said Young embraces the heresies of universal salvation and a presentation of the Trinity in three human persons. While *The Shack* is a fictional story, Mohler said "it is a rather systematic destruction of biblical Christianity in favor of an entirely new theology."

Mohler's podcast is available online at albertmohler.com.



Book Reviews



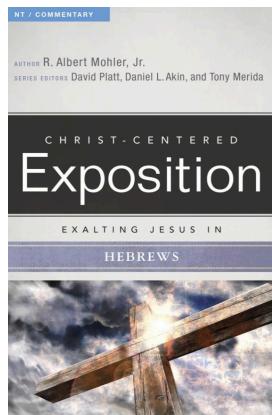
(Baker Books 2017, \$15.99)

Revitalize: Biblical Keys to Helping Your Church Come Alive Again

Andrew M. Davis Review by S. Craig Sanders

Church revitalization is a trending topic in American evangelicalism and it's no surprise why — thousands of churches close their doors each year and the number of unchurched adults in the United States continues to escalate. But the challenge of revitalization has persisted since Christ's message to the seven churches in Revelation 2-3, writes SBTS alumnus Andrew M. Davis in his new book *Revitalize*.

Writing from his experience pastoring the historic First Baptist Church of Durham for nearly 20 years, Davis casts a vision for transforming congregations grounded in Christ's ownership of the church and the proclamation of the Word in expository preaching. Davis also offers advice for handling opposition and raising up leaders in pastoral ministry, sharing personal stories and practical tips. His careful and systematic approach to this topic, in addition to his track record in ministry, make this book a must-read for pastors and seminarians.



(Holman Reference 2017, \$14.99)

Exalting Jesus in Hebrews

R. Albert Mohler Jr. Review By S. Craig Sanders

In the first volume of Holman's Christ-Centered Exposition series to feature the CSB translation, SBTS President R. Albert Mohler Jr. provides a clear analysis of the "Christocentric" book of Hebrews in a format ideal for sermon preparation and small group study.

"In order to understand this New Testament letter we must become familiar with the history, themes, and theology of the Old Testament," Mohler writes. "Hebrews will guide us along this journey, but it is important that we keep our Old Testaments open as we read this epistle."

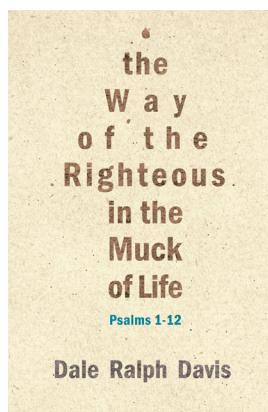
Each of the 32 lessons features the main idea of the passage, breaking down the structure into smaller sections with easy-to-read exposition, concluding with "Reflect & Discuss" questions. The book is adapted from Mohler's two-year teaching series at Highview Baptist Church in Louisville and offers an affordable tool to aid the expository teacher.

The Way of the Righteous in the Muck of Life: Psalms 1-12

Dale Ralph Davis Review by Annie Corser

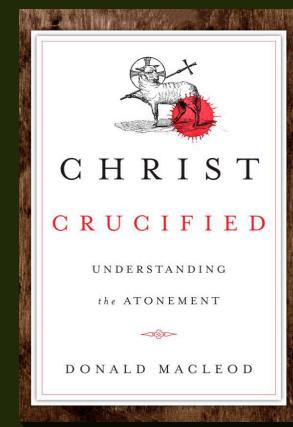
In *The Way of the Righteous in the Muck of Life*, author and theologian Dale Ralph Davis provides a rich biblical commentary on Psalms 1-12. Davis expositis each verse to walk the reader through Psalms with his understanding of the biblical languages and stories from personal experience. His application of the text allows the reader to experience delight in God's Word.

This book is an excellent supplement resource for Christians who desire to dive deeper into Psalms. Davis provides a big picture experience in tracking biblical themes while also analyzing smaller sections of Scripture. Davis argues that Psalm 1 deals with first things. He urges readers to "make sure you are among the congregation of the righteous." Throughout the rest of the Psalms, Davis explores how righteousness is opposed to wickedness. This process leads to an application of relying on God and delighting in his Word.



(Christian Focus 2016, \$10.99)

FACULTY RECOMMENDATION



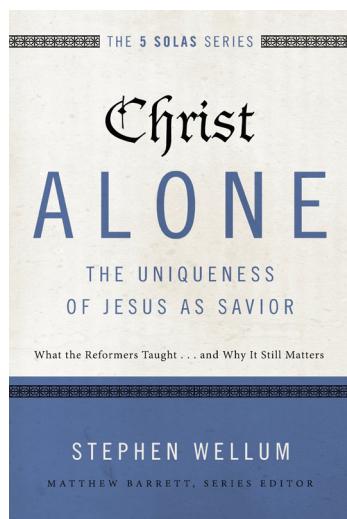
Christ Crucified: Understanding the Atonement

(InterVarsity Press 2014, \$23.99)

"This book is must reading to understand better the glorious work of our all-sufficient Savior. At the heart of the Reformation is *solus Christus*, or 'in and through Christ alone.' Thinking about what the Lord Jesus did in his life, death, and resurrection is central Reformation truth. This book will not only inform but edify."



STEPHEN J. WELLMUM
Professor of Christian theology



(Zondervan 2017, \$24.99)

Christ Alone: The Uniqueness of Jesus as Savior

Stephen J. Wellum

Review by S. Craig Sanders

Zondervan's Five Solas series continues to deliver powerful demonstrations of Reformation theology with its fourth book, SBTS theology professor Stephen J. Wellum's *Christ Alone*. Each book stands on its own as a gem of systematic and historical theology, but together offer a treasury of wisdom for understanding our heritage and bracing for the doctrinal challenges in our contemporary setting.

Wellum's book, building off his magisterial

God the Son Incarnate (review below), offers a more broad and accessible treatment of Christ's incarnation and atonement, followed by historical treatment of how the Reformers contended for these doctrines.

"Solus Christus stands at the center of the other four solas, connecting them into a coherent theological system by which the Reformers declared the glory of God," Wellum writes. "For this reason, we need to attend closely to what the Reformers taught about our Lord Jesus Christ."

Rather than providing a full-orbed treatment of Reformation Christology, Wellum instead focuses on two central foundations: the exclusive identity of Christ and his sufficient work. In the first part, Wellum explores the storyline of Scripture and how the covenantal

development testifies to who Jesus is, in addition to Christ's self-witness to his identity. He then examines how Christ's divine-human identity necessitates his exclusivity as redeemer, which includes a focus on Christ's threefold office as prophet-priest-king and a defense of penal substitutionary atonement.

"From beginning to end, this book confesses with the Reformers that Jesus Christ bears the exclusive identity of God the Son incarnate and has accomplished an all-sufficient work to fulfill God's eternal plans and establish God's eternal kingdom on earth," Wellum writes.

With pluralistic secularism threatening the doctrine of Christ alone, Wellum's insightful book can provide the blueprint for withstanding the storm of cultural opposition.

God the Son Incarnate: The Doctrine of Christ

Stephen J. Wellum

Review by S. Craig Sanders

With the approaching of Easter on April 16, evangelicals can expect the annual parade of skeptics questioning the historicity of Jesus' death and resurrection, not to mention his identity as the Son of God. But in a culture that values pluralism and dismisses the exclusivity of Jesus as presented in Scripture, the church must hold fast to its confessional Christology, writes Southern Seminary theology professor Stephen J. Wellum in *God the Son Incarnate*.

"Orthodox Christology remains the most faithful to the biblical presentation of Christ and the most coherent theological formulation of his identity and significance," Wellum writes in the introduction. "Such a classic Christology, however, must be articulated amid a new cultural disposition toward Christ and defended against current challenges born out of confusion regarding the identity of Christ."

As part of Crossway's Foundations of Evangelical Theology series, Wellum's volume equips the local church with a robust Christology for both clearer gospel proclamation and personal edification in Christ. Wellum integrates epistemology

with biblical theology and church history, concluding with a contemporary defense rooted in the classic confessions.

Wellum confronts both the epistemologies of historical Jesus research and secular pluralism, which reject Scripture as the authoritative source for knowledge about the identity of Christ. In response, he argues for a Christology "from above," using biblical theology as the foundation for formulating a theology and apologetic

"The all-glorious Creator-Covenant Lord assumed a full and sinless human nature, such that the eternal Son became a man in order to restore humanity to its vice-regent glory and to inaugurate the new creation, over which the new humanity will rule in righteousness in the age to come."

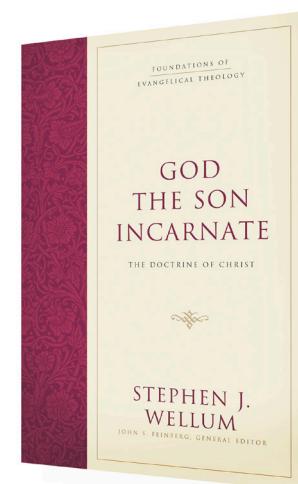
that is orthodox and defensible against contemporary challenges.

In his presentation of biblical theology,

Wellum demonstrates how the "epochs of creation, fall, redemption, and inauguration-consummation shape the way the Scriptures present and identify Jesus" as one who came forth from the covenant relationships God established with Israel. Furthermore, the self-identification of Jesus in the Gospels and the testimony of the apostles throughout the New Testament provide inerrant and authoritative witness that Jesus is God the Son incarnate.

"The all-glorious Creator-Covenant Lord assumed a full and sinless human nature, such that the eternal Son became a man in order to restore humanity to its vice-regent glory and to inaugurate the new creation, over which the new humanity will rule in righteousness in the age to come," Wellum writes. "In this way and by these glorious means, our Lord Jesus Christ becomes our great prophet, priest, and king, the head of the new creation, the Lord of glory, who is worthy of all our worship, adoration, and praise."

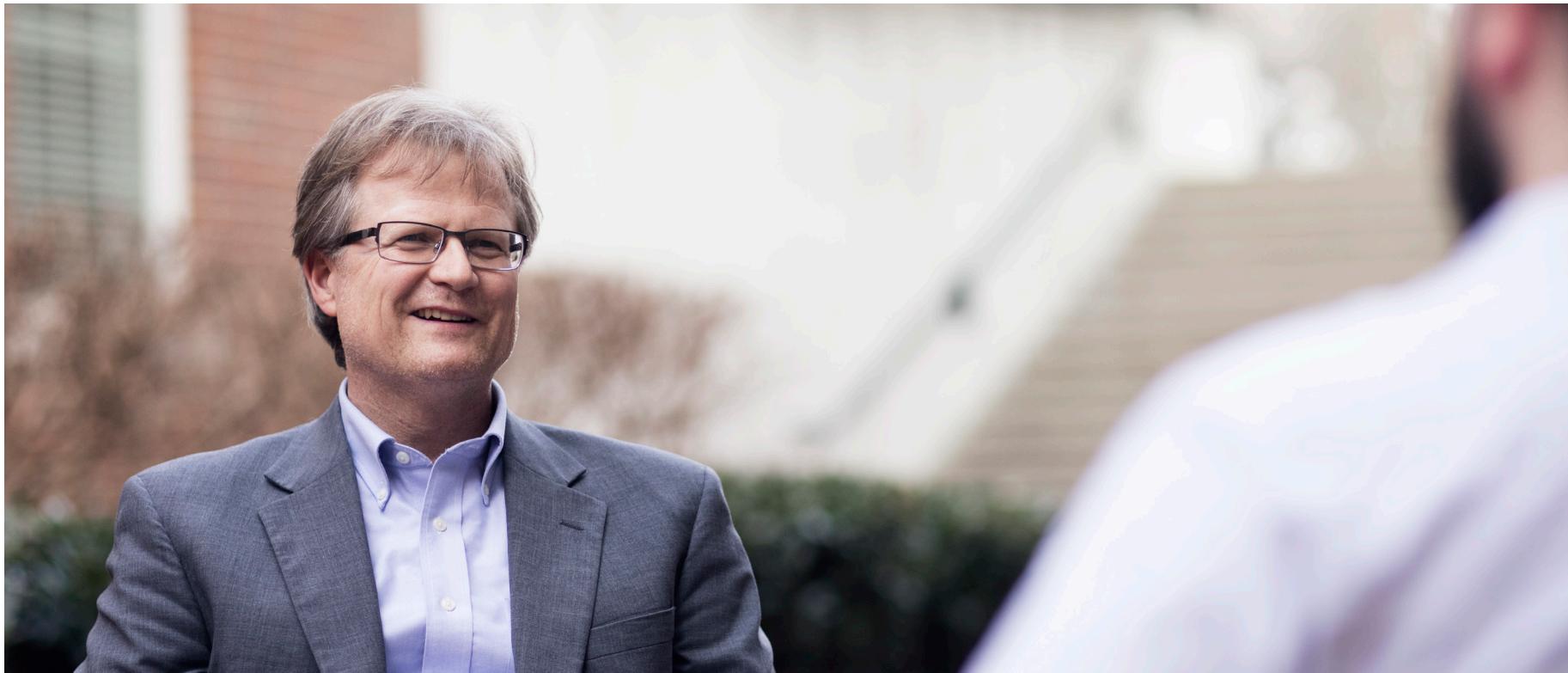
Wellum then offers ecclesiological warrant for our Christology by surveying church history, particularly how the Councils of Nicaea and Chalcedon refuted heresy and provided a guide for Christians today for articulating orthodoxy. Heresy drove the church to become precise in its Christology, and Christians must remain within the boundaries set forth under the



ministerial authority of church tradition.

The primary focus of Wellum's examination of contemporary challenges is the infiltration of kenoticism in American evangelicalism. Both in its ontological and functional streams to varying degrees, kenoticism teaches "the Son ceased to possess certain attributes of deity in order for him to become truly human." Wellum appeals to extra Calvinisticum (or extra Catholicism) to defend the orthodox truth that Jesus was not limited by his human nature but was active in exercising his divine power and authority. In his concluding chapter on apologetics, Wellum addresses the logical coherency of Christology and questions regarding Christ's knowledge and his ability to be tempted.

(Crossway 2016, \$40)



Orthodox Christology in a secular age

WELLUM ON THE IMPORTANCE OF PROCLAIMING CHRIST'S EXCLUSIVITY IN PLURALISTIC CULTURE

By S. Craig Sanders

EDITOR'S NOTE: Below, Stephen Wellum, professor of Christian theology at Southern Seminary, talks with *Towers* editor S. Craig Sanders about his new books, *God the Son Incarnate* and *Christ Alone*.

CS: *God the Son Incarnate* has received several major accolades. What was your writing process for this volume?

SW: John Feinberg, editor of the series Foundations of Evangelical Theology brought me on board for this particular volume, which was devoted to the person of Christ. Normally, Christology would cover both personhood and work. This one is on the nature of the incarnation, the identity of Christ, and his exclusive uniqueness. It's to be a theology book that restates orthodox theology for today, and there's a number of ways you can do that. I tried to make sure I show from Scripture who Jesus is and then work through if orthodoxy is even viable. I'd say it is a true presentation of who Jesus is and set in the context of our contemporary era. It's dealing with the challenges of the day, how we present, particularly in the age of pluralism,

an exclusive Christ, exclusive identity, and how we do that as Christians. It wrestles with biblical authority, how we draw conclusions from Scripture, and then a full-blown presentation of the person of Christ.

CS: What do you hope is the fruit of this *God the Son Incarnate* in years to come?

SW: I hope it would be a contemporary restatement of orthodox Christology for today, so people will be able to see the Jesus of the Bible is God the Son from all of eternity, the second person of the Trinity who has become flesh. The goal is to have people better understand the history of the doctrine. When we say, "He's fully God, fully man, one person, two natures," understand the depth and thought that went into that statement for the last 2,000 years. People today will be able to reaffirm

what the church has always affirmed through the ages and do that in our contemporary setting.

CS: What challenges did you face approaching this doctrine through epistemology, biblical theology, and historical theology?

SW: First, it's what's necessary to do theology. When we do theology we're having to turn to the Scriptures for justification. In the particular case of Christology, it has to have grounding epistemologically. Then we have to make sure we are using a proper interpretation of Scripture, and doing so on the shoulders of those who have gone before us. What does that divine revelation say? What has the church said, and how do we integrate that with our exegesis? It's a totally integrated approach, showcasing our theological

grounding and what the text is saying in light of church history, giving us the full-orbed Christological doctrine.

CS: What is the importance of Scripture for understanding our Christology? It's an obvious question, but when you look at Scripture for informing your Christology, what are you focusing on?

SW: As I look at Scripture as foundational for Christology, I do so in the context of the Enlightenment, post-Enlightenment debates of today, and church history. The church has traditionally viewed Christology from above, or God's revelation of himself in Scripture. With the Enlightenment the importance of starting with divine revelation unraveled. When we say that Jesus is God the Son we are making metaphysical statements. We can only make those kinds of definitive, true statements if we have an authoritative revelation to back that up. You have to go back and ground everything in what God has said and the Jesus of the Bible, which comes from Scripture.

CS: As you were working on this project, what was most encouraging for you personally?

SW: It's been an absolute delight. As I got into it I realized there's nothing more important than who Jesus is, and as you think about the Son of God, you're getting to hear the entire revelation of Scripture. You're getting to the heart of the Son's relationship to the Father and the Spirit. You're having to think through how the whole Bible presents who Jesus is, and you are being led to a greater confidence, trust, worship, and obedience to this Son of God who has come, taken on flesh, lived and died for us, and accomplished our salvation. These are difficult issues to wrestle with, yet it has also resulted in a greater sense of love and adoration for the Lord Jesus.

CS: How does *God the Son Incarnate* and your work with this book tie into your next book *Christ Alone*, part of the Five Solas series?

SW: The two books go hand-in-hand. *God the Son Incarnate* is primarily focusing on the person of Christ. *Christ Alone* is giving us both person and work, and it's set in the context of celebrating the Reformation. The Reformers dealt heavily with the sufficiency of Christ's work as he alone is the basis for our salvation and justification. In *Christ Alone* takes elements of God the Son Incarnate but develops it more in terms of integrating the person and work together.

CS: As we look at the 500th anniversary of the Reformation, what are some of the contemporary challenges you're most concerned about for our classical Christology?

SW: For our own day, there is this sense that there is

no one religious view that is true. That is something our entire culture has adopted and embraced without necessarily thinking about why it embraces it. Jesus of the Bible is one religious figure among many, but is he alone Lord and Savior? It's the exclusivity of Christ, his utter uniqueness, that spills over obviously into his work because you can't have an all-sufficient work without a unique redeemer. In our day, the larger philosophical streams will try to say human language and thought is simply a construction of reality. When we say that Jesus is God the Son incarnate, we're not just making interesting language. We're saying something about who he truly is, about what reality really is. So the issue of truth and the defense of the exclusive, unique, and all-sufficient work of Christ are the big challenges of our day.

When we say that Jesus is God the Son incarnate, we're not just making interesting language. We're saying something about who he truly is, about what reality really is.

CS: When you're teaching this doctrine in class, what do you find is the most common misunderstanding students have of this doctrine today?

SW: The most common is the lack of understanding of historical theology. We've obviously studied church history, but it wasn't as much of a priority as it should have been to understand what people in the church have said in the past. I've found as you delve into areas of Christology, particularly as you move through biblical texts, people ask, "How do you put these pieces together?" So you present clearly Christ's deity and then he will say in the Gospels, "I don't know the end, only the Father does," and you say, "How do I reconcile that?" Well the church has done so. They've thought through it very carefully and created all kinds of theological languages, vocabularies, and judgments based on Scripture to make sense of Christ's person. While writing *God the Son Incarnate*, it was about 80,000 words longer than it eventually ended up being, and I had to chop down parts one and two, the contemporary and the biblical context. What I didn't chop down was part three, which dealt with history, because I felt that many students today don't know the history of the church, the rich heritage, and the orthodox consensus that carried

through the Enlightenment and spanned across Eastern Orthodox, Roman Catholic, and Protestant circles. It was important to tell that story and then also make the point that the post-Chalcedon theology the church formulated is consistent with what the Scripture teaches.

CS: How do you hope this book can serve the church and equip them for understanding the doctrine of Christ?

SW: It's academic because of the subject nature of the topic. To wrestle with the nature of the incarnation inevitably you have to wrestle with difficult concepts in light of what people have said in the past. I do think it should be accessible, especially for pastors who have gone through seminary training, but also those who are willing to take the time and walk through it. I have heard some say, "I've never had any theological training. I've been in the churches. I've really had to work hard through it, but I've understood what you've said." *Christ Alone* has a more popular sense to it, yet still deals with church history, the nature of the cross, the atonement and so on. I tried to write it in a way that's not above people's heads. I'm sort of a middle-of-the-road kind of teacher and theologian. I've tried to step it down so it's more than sort of a popular work, yet if you walk through it carefully, it should be of benefit to most people who want to spend the time and think through the subject matter.

CS: What was significant for you personally as you worked on this book?

SW: When I finished the first draft of the book, I remember saying to my wife, "I don't even think I began to scratch the surface." As you work through the biblical material I had to cut out sections I wish I'd spent more time walking through. History had to be summarized. It would be interesting to deal with various individuals and how they put things together in the Middle Ages, worked through the Reformers and the post-Reformers and people even in our own day. There's so much that's missing. You have me in brief trying to say, "This is historic, Christian orthodoxy in terms of the person of Christ. It's true to the Bible. This is the Jesus of the Bible, and this is how I think we can best formulate it in our own day." There are in evangelical circles diverse Christologies. It's surprising to see some of that diversity and I try to argue against some of that diversity and to say in this case the old way is the better way, the old paths are a better way to go. In the end, we're left with, "I don't know, I don't know" on so many matters. How do I make sense of that? It's coherent, it fits, yet we're finite people. It's hard to put all the pieces together. Yet, the Bible gives us a coherent presentation of the glory of the Son of God who's become flesh for us, for our redemption. More could be said, but at least that's a start.



مع صديقي المسلم

(tran.) engaging my muslim friend.

(pron.) m'ə sədiqɪ əl-muslim.



‘OPENING EYES AND CHANGING MINDS’

**JENKINS CENTER REACHING
MUSLIMS IN A DIVIDED WORLD**

BY ANDREW J.W. SMITH

“Evangelism is not impossible, beginning a conversation with Muslims is not impossible, and people are ready to listen. It’s completely worth it when you see you’re opening eyes and changing minds.” —Ayman Ibrahim

DEARBORN, Mich. — Southern Seminary students visited Dearborn, Michigan, home of the largest concentration of Arab-Americans in the United States, to pray for and evangelize local Muslims, Feb. 24-26. Led by Ayman S. Ibrahim — Bill and Connie Jenkins Professor of Islamic Studies and director of the Jenkins Center for the Christian Understanding of Islam — the team interacted with a few of the more than 100,000 Arab Americans who comprise at least 45 percent of Dearborn’s population.

The 13 students from Southern and Boyce College visited local Arab bakeries and restaurants, starting conversations with Muslims and discussing the Christian faith. The team also visited the Islamic Center of America, which was one of the largest mosques in the United States when it was built in 2005. Several students received the contact

information for Dearborn residents they met during the trip with the intention to have follow-up conversations about the gospel.

Formerly the home of Henry Ford and still the home of Ford Motor Company, Dearborn attracted many Arab car factory workers during the early 20th century and boasts the highest concentration of Muslims of any city in the United States. Most of the students had taken classes with Ibrahim, who is from Egypt originally and overflows with evangelistic passion for Muslims and energetic leadership of his students.

“Evangelism is not impossible, beginning a conversation with Muslims is not impossible, and people are ready to listen,” said Ibrahim, regarding lessons the students learned from the trip. “It’s completely worth it when you see you’re opening eyes and changing minds.”

The team not only saw the religion of Islam close-up when they visited the mosque, but also spoke with practicing Muslims face-to-face, applying in real-time what many of them have learned in class with Ibrahim.

“To me, it’s really encouraging to have learned things in class about Islam and use that [in conversation],” said Josh Hildebrand, an M.Div. student in Islamic Studies who has studied Arabic at Southern. “Having the class definitely made me feel a lot more credible and a lot more respected.”

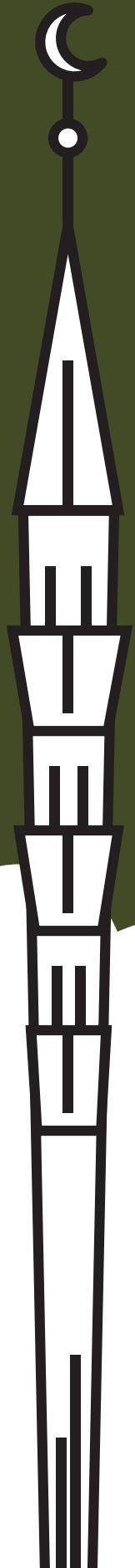
The trip gave students a more balanced perspective on Muslims, said Ashley Ulrich, a 2013 graduate of Southern Seminary with an M.A. in Education. Most Muslims know

very little about Christianity and likely have never talked at length with a Christian. American Christians should not equate all Muslims with ISIS or other terrorist extremists, she said, but recognize them as fellow humans created in God’s image and in need of the gospel.

“Muslims are just people. We build relationships with them in the same exact way that we build relationships with anybody. You find out the superficial stuff first and then you go a little bit deeper,” Ulrich said. “That’s how I get to know every other nationality of people, why would I treat them any differently just because they come from a different religious context?”

“If you’re already struggling in evangelism — if you’re already timid, fearful, and struggling with selfishness of time — you’re going to struggle even more when it comes to reaching Muslims.” —Jim Rairick





‘SHARING WHAT YOU KNOW’

In frigid, wintry Dearborn, the evangelism of Southern and Boyce students was hardly glamorous or tweetable. They gathered each evening during the Feb. 24-26 trip in the small, cluttered choir room of a nearby church and prayed, reported on their evangelistic encounters, and listened to the stories of local outreach veterans from the community. “Muslims in this city have been vaccinated against Christ,” said an Arab Christian about the Middle Eastern Muslims living in the United States, for whom the most basic explanations of the Christian faith are not new. “Reaching them requires a commitment to them [as people], not just a curiosity about them.” The students spread out to local bakeries and restaurants, enjoying local food (“very, very authentic,” according to Ibrahim), and trying to jump-start spiritual conversations. For several, it was hard sledding, but a few students were able to build bridges and even get the contact information of a few Muslims with hopes of following up.

“I used to think I had to know it all before I could evangelize,” said Lenny Hartono, an M.A. student in biblical counseling. Hartono is from Indonesia, which has the largest number of Muslims by raw population of any country in the world, according to the Pew Research Center. Her preferred — and usually successful — conversation starter in Dearborn was simple. *Hey, I’d like to be your friend.* “I learned that prayer is important, God is sovereign, so if you feel fearful, remember that God doesn’t need your ability; he needs your availability,” she said. “You are a witness. You are sharing what you know, not what you don’t know.”

Muslim evangelism doesn’t have to be elaborate or highly strategized, said Jim Rairick, a Ph.D. student in biblical theology at Southern Seminary who is originally from Michigan. Rairick has worked with many different international groups, having helped launch an international student ministry at University Reformed Church in East Lansing, Michigan, in the late 1990s (before later being convinced of believer’s baptism and becoming a Baptist).

Since most internationals feel like utter strangers in the United States, reaching them can be as simple as finding a Muslim living near you and cooking them a meal or baking them a dessert. This wouldn’t be strange to them, he stressed. Simple, practical kindness can go a long way. Ask basic questions you’d ask anyone: *Where are you from? Do you have brothers and sisters? Are you working? Is it hard to live in the U.S.?* Don’t be afraid to veer into religious topics, either — Muslims are still going to be very theistic and they enjoy talking about religion, he said.



“It’s just as easy to talk to a Muslim about the things of God ... as it is to talk to Westerners about basketball or football.”
—Jim Rairick

“Most people think engaging Muslims or talking to Muslims about Christianity is difficult. It’s not difficult,” Rairick said. “It’s just as easy to talk to a Muslim about the things of God (although our gods are different) as it is to talk to Westerners about basketball or football. It really is that easy. You don’t have to argue with them, you don’t have to debate with them, but let them know that you love Jesus Christ and you’re a worshipper of the one, true God.”

Now on staff at Horizons International, a missions organization focused on reaching Muslims, Rairick is writing his dissertation and building relationships with Muslim families in his community. A member of Clifton Baptist Church, Rairick thinks local churches must be willing to ask hard questions and put their outreach strategies under the microscope if they’re going to reach the many Muslims in Louisville. Evangelizing Muslim neighbors is a worthy goal, but requires a greater investment than most realize, Rairick said. In many cases, it might require a significant, life-changing commitment to reaching Muslims, and the radical sacrifice of money, comfort, and above all, time.

“If you’re already struggling in evangelism — if you’re already timid, fearful, and struggling with selfishness of time — you’re going to struggle even more when it comes to reaching Muslims,” Rairick said. “Most people I know who are involved with Muslim-focused ministry in any concerted way are realizing it takes more time over a long period of time.”

A stylized illustration of a mosque minaret on the left side of the page. The minaret is a tall, tapered tower with several levels of arched openings. At the top, a crescent moon is visible. The background features a dark green sky with white clouds and a gold-colored sky with white clouds. The minaret is drawn in black outlines.

‘A GOOD SPRINGBOARD’

Evangelizing Muslims in Dearborn, Michigan, gave many students the confidence to evangelize them anywhere in the world, said Hartono.

“From this trip, I feel the Lord has equipped me to be a better evangelist when I go back to my country,” she said, adding she thought the originally Middle Eastern Muslims that populate the Dearborn area would be much harder to connect with than her fellow Indonesians. “I thought the Muslims from the Middle East would be violent, not as open, scared of Christians, and hate Christians. But they’re so open! My own people — whom I know so well — will be even more open. After this trip, I will be able to be more courageous to share with my own people.”

The interactions in Dearborn required patience, Hartono said, since the students’ primary goal was to challenge Muslims to think about Christianity differently and begin to build relationships. She found that, contrary to how most Westerners perceive Middle Eastern Muslims, they were welcoming, friendly, and open to having deep conversations about religion. The trip has given Hartono more confidence to evangelize all non-Christians, not only Muslims, she said.

“This trip was a good springboard. Muslims are the people in my head that are the most difficult, the most resistant, the most unwelcoming,” Hartono said. “So if the people I thought would be resistant are actually open, this can give me confidence that the Lord can use this to equip me to evangelize anybody he wants me to share the good news with.”

The trip also underscored the importance of prayer in evangelism, said Ulrich. While visiting a restaurant, a member of Ulrich’s team reminded her she needed to pray for each conversation as it took place. She found herself praying for three different conversations going on simultaneously, even forgetting to eat her own dinner. Prayer is necessary in evangelism before, during, and after a conversation, and the necessity of praying during evangelism became clear to Ulrich during the trip.

“I’ve never thought about [prayer] that way before,” she said. “The reality is the Holy Spirit is going to do what he’s going to do

regardless of whether I intercede or not. I don’t believe that he’s going to not work because I’m not faithful. But the fact that God allows me to be a part of that because of his love and he invites us into relationship with him ... that’s kind of a big deal.”

Reflecting on the trip, Rairick said he was reminded of the unique opportunity American Christians have to reach people once considered unreachable. Although Louisville, Kentucky, doesn’t have as many Muslims as metro Detroit, the opportunities to meet Muslims without driving more than 10 minutes from the seminary are significant. Beyond the geographical advantages, however, Rairick thinks there might be some newly fertile soil in the hearts of Muslims.

“The majority of Muslims globally are disillusioned by current-day Islam,” said Rairick, appealing to the reports of many missionaries overseas. “Most Muslims are running away from Islam, and most Muslims when they come to the United States are running from Islam for a variety of reasons. We don’t always need to understand all those reasons ... but even for those Muslims who might come to the States with bad intentions, we need to remember that the God of the Bible has the ability to change the hearts of kings, and he changed the heart of Saul into one of the most radical missionaries we’ve ever known.

“In most cities, you don’t have to travel far to engage Muslims. The question is whether you have the eyes to see them. Do you have the eyes of Jesus, Paul, Peter, and God himself? When you see Muslims, do you see them as obstacles, threats, problems — or do you see them as lost sinners whom we can love and engage with the truth of Scripture and the power of the gospel so they too can find everlasting life?”

The Jenkins Center exists to establish a scholarly Christian understanding of the many strands of Islam, and sponsored the trip to Dearborn. More information about the Jenkins Center is available at jenkins.sbts.edu. For more information on working with refugees, reach out to Refuge Louisville, Launch International, or the Kentucky Refugee Center.

Riggan's rigor:

REMEMBERING THE REMARKABLE LIFE OF GEORGE W. RIGGAN

By Adam Winters

In 1879, Crawford H. Toy resigned his position as Southern Seminary's professor of Old Testament due to conflict between his views on biblical inspiration and the institution's confessional statement, the Abstract of Principles. Toy's departure — necessary to preserve the school's doctrinal integrity and uphold the trust of the Southern Baptist Convention — left a great void of scholarship that the remaining seminary faculty was anxious to fill. In 1883, the seminary found its man, a young professor named George W. Riggan.

A native of Virginia named in honor of George Washington, Riggan professed faith in Christ as a teenager and pursued the Baptist ministry after abandoning a potential career as a boatman. Having graduated from Richmond College with high honors, he enrolled at Southern Seminary eager to apply himself to both dutiful scholarship and frequent preaching opportunities. Even John A. Broadus, widely regarded as one of the finest preachers of his day, remarked that Riggan “spent too much time in preaching ... and during the second session he was sometimes taken ill, and he simply replied that he was sure it was his duty.”

Riggan's rigorousness earned him a position as an assistant instructor in Hebrew, Greek, and homiletics even before his graduation from the seminary. In addition to his academic work, he served as a commuting pastor of the historic Forks of Elkhorn Baptist Church of Woodford County, Kentucky. Distinguishing himself as the antithesis of Crawford Toy, Riggan authored multiple articles published in Baptist newspapers that defended the infallibility of Scripture and the trustworthiness of the biblical canon. In his 1883 article titled “What Is the Proper Attitude towards Recent Biblical Criticism,” Riggan cautioned against uncritical acceptance of the claims of grammatical-historical critics that undermined the authority of Scripture.

This theme also characterized his faculty inaugural address, which he titled “The Preacher's Adaptation to His Intellectual Environment,” delivered Oct. 1, 1883. Fittingly enough (considering the Darwinian naturalism which had adversely influenced Toy's theology), Riggan's address opened with an acknowledgement of the predominance of the “survival of the fittest” lifecycle in the natural world,



observing how adaptation to environment is an essential component of nature. He proposed that a preacher should likewise adapt himself to his intellectual environment, defined as “the intellectual influences which distinguish his time and country from other times and countries.”

Riggan emphasized this intellectual adaptation must never be an accommodation to the unbiblical conclusions of modern thought, because “as the messenger of God must not slavishly imitate or affect the tastes of his community ... so in intellectual matters he must not be a mouthpiece for this time.” The Christian preacher must be wise in applying the truths of Scripture to the problems of his own day. Riggan's call to adaptation meant a preacher must cultivate “close intellectual sympathy with his hearers ... for the preacher's power as a man, apart from the authority of his message and the Spirit's presence, is the power of sympathy.” Furthermore, the preacher's adaptation would enable him to appreciate the positive contributions of modern thought while granting him “a knowledge of the best points of attack.” A well-informed argument makes a strong case for truth, rather than simply pontificate complaints at the world's many problems.

Riggan encouraged busy pastors to make greater strides to understand the ultimate roots of cultural thought in ways that went beyond newspaper headlines or mundane conversations. At the same time, he warned the eager preacher against becoming seduced by modern thought to such an extent as to “talk with more zest about science and art than about personal religion.”

Less than two years later, Riggan died suddenly on April 18, 1885, after being stricken with meningitis at the age of 30. John A. Broadus delivered his funeral sermon, which was later published in his *Sermons and Addresses* (1886), and remarked highly of Riggan's acute intellect, high personal character, commitment to doctrinal orthodoxy, and unbridled enthusiasm for Christian service: “While fully in sympathy with the spirit of progress, and eagerly examining all living questions, Dr. Riggan was unwaveringly convinced of the truth of those opinions which are established among Baptists concerning the authority of Scripture and the Theology which Scripture exhibits.”

Like the thrill of a well-orchestrated fireworks display, Riggan's lifespan was brief yet memorable.

Had his health endured, he would likely have become one of the seminary's most accomplished and respected professors. The full text of his inaugural address can be downloaded from the Boyce Digital Library: <http://digital.library.sbts.edu/handle/10392/4929>.

¹John A. Broadus, *Sermons & Addresses* (Baltimore: H. M. Wharton & Company, 1886), 354-55.

²*Ibid.*, 358.

³George W. Riggan, “What Is the Proper Attitude towards Recent Biblical Criticism,” *Religious Herald*, January 18, 1883. Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (Oxford University Press, 2009), 59.

⁴Riggan, “The Preacher's Adaptation to His Intellectual Environment: Inaugural Address” (Louisville: Hull & Brothers, 1883), 7.

⁵*Ibid.*

⁶*Ibid.*, 11.

⁷*Ibid.*, 13.

⁸*Ibid.*, 16.

⁹*Ibid.*, 17.

¹⁰*Ibid.*, 18.

¹¹Broadus, *Sermons & Addresses*, 360.

SOUTHERN STORY

‘I became a Christian in the classroom’

DANIEL GURTNER ON WHY ACADEMIC RIGOR EQUIPS STUDENTS FOR MINISTRY

By Zachary Ball

As someone who found and was inspired by the gospel in an academic setting, Daniel M. Gurtner envisions a strengthened relationship between classroom and church at Southern Seminary, hoping to accomplish for his students what the academy did for him.

“I became a Christian in the classroom. I attended a Christian college — Grove City College — and got saved there,” said Gurtner. “I learned to study the Bible in the classroom. I was disciplined in the classroom. For me, careful, close study of the Scripture and my walk with Christ have always been hand-in-hand.”

Gurtner joined the SBTS faculty in August 2016 as the Ernest and Mildred Hogan Professor of New Testament Interpretation to teach courses in Greek exegesis and Second Temple Judaism — subjects close to his heart.

“I really press people to encounter the Word and the Lord well by studying the text first and foremost,” he said.

Gurtner discovered his passion for the Bible during his undergraduate years at Grove City College as a mathematics major. He continued his education by earning his M.Div. from Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Gurtner would go on to earn his Th.M. from Trinity Evangelical Divinity School and receive his doctorate in New Testament from the University of Saint Andrews in Scotland.

“[Attending seminary] was the biggest transition for me because I had never really thought about it before,” Gurtner said. “I wasn’t a Christian growing up and I never would have thought about going into seminary.”

Between his years of education and training Gurtner stepped away for two years to work in the pastorate — a move that proved integral to his vocation as an academic. According to Gurtner, it gave him a practical experience he’s since been able to pull from to better instruct his students.

“It certainly becomes relevant when we’re talking about how to apply texts to the little old lady in the nursing home — whom you’re not sure how she is before the Lord,” he said.



“How do you speak to her?”

In 2005, Gurtner became a professor of New Testament at Bethel Seminary in Saint Paul, Minnesota, where he taught until Southern’s board of trustees designated him to an endowed chair in spring 2016.

“Coming here was a bit of a surprise ... I felt like I wasn’t really [the] type to fit in at Southern. I’m very conservative theologically, but I also do a lot of research outside typical Southern Baptist publications,” said Gurtner. “I came down here and taught a class on textual criticism and just fell in love with the place. Coming to Southern is allowing me to do a lot of things I’ve always wanted to do that I’ve never been able to do.”

A veteran of the academic field as both student and

instructor, Gurtner believes a key difference between Southern and other institutions is its faculty and students’ commitment to Scripture.

“I really think that pastors should be trained rigorously to work hard in Greek, Hebrew, and exegesis, and be equipped to handle the Word of God in ministry — and I find that Southern students are really eager to do that,” he said.

This academic freedom allows Gurtner to bring his fields of research into to the classroom and equip expositors of God’s Word for the pulpit.

“I think there’s room for the average person in the pew to be familiar with the fact that there were other Jews in the first century that talked about the destruction of the temple, claimed to be the messiah, and there’s a whole world that Jesus lived in and taught that’s different from our world ... but nobody else died for anybody’s sins or rose from the dead,” Gurtner said. “It helps me to see how profoundly unique the New Testament is.”

Gurtner hopes to continue bridging relationships between the ideas and people in high level of the academy with the gospel and the church.

“My burden here is to be someone who is an evangelical and do scholarship with people around the world at a high level,” Gurtner said. “I try to promote and encourage other evangelicals to get involved in that dialogue. Obviously, without compromising the beliefs

or your principles, but really as a witness to unbelievers. There are people I get to talk to that I would never get to talk to if it weren’t for the fact that I’m doing the kind of research that I am. It’s my mission field.”

Gurtner and his wife, Beth, and their three children moved the summer of 2016 to Louisville, where they have been settling into Immanuel Baptist Church and adjusting to Gurtner’s new job at Southern.

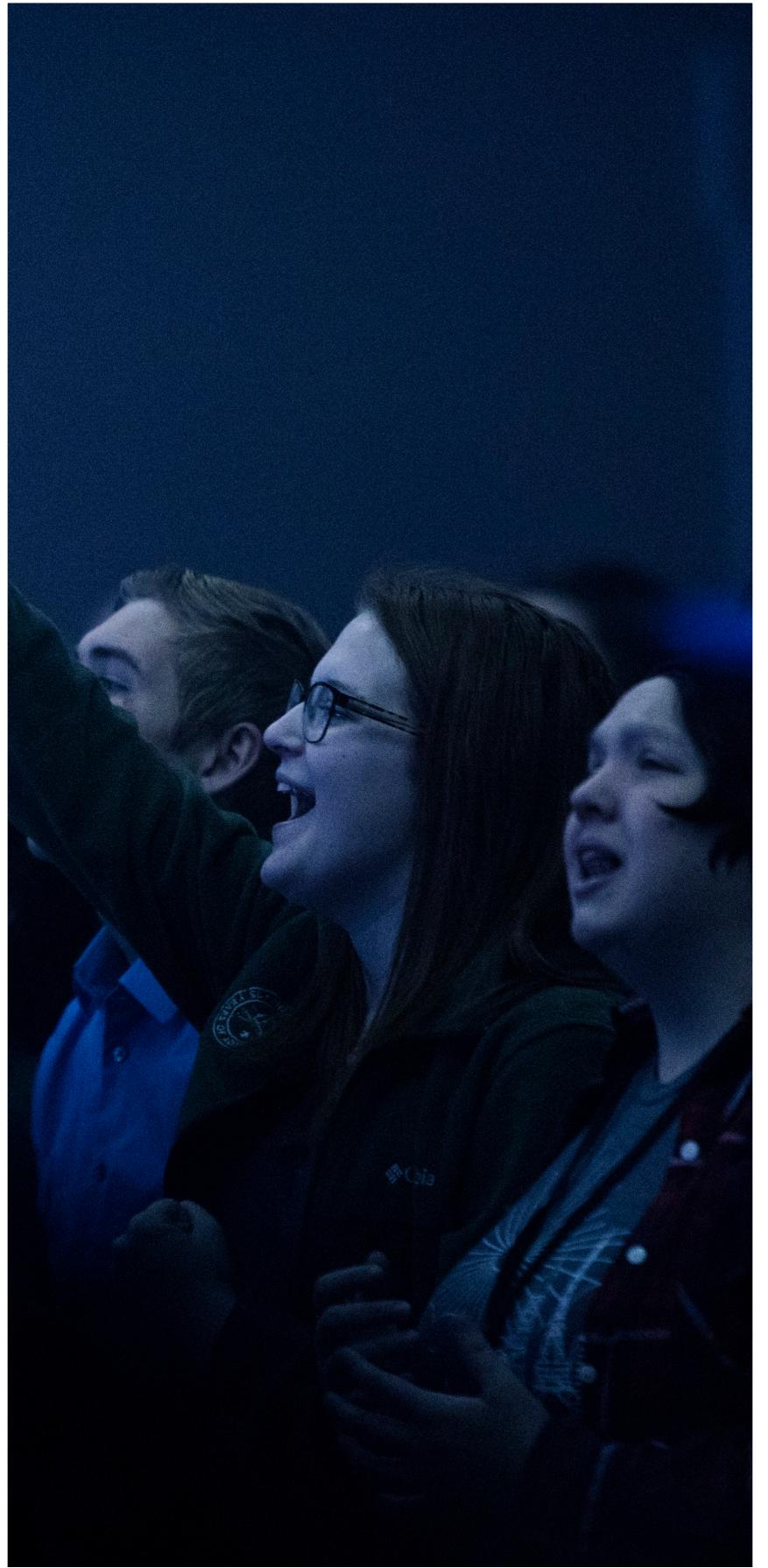
“People here take the gospel seriously,” said Gurtner. “They take the Word of God really seriously. They’re willing to put in the hard work for it. That enables me to push a kind of academic rigor in the classroom that I think is required for effective pastoral ministry and is essential to handling the Word of God.”

SEEN AT SOUTHERN

More than 700 middle and high school students attended this year's Renown Conference at Boyce College, March 17-18, with the theme "Salt and Light." Speakers R. Albert Mohler Jr., Dan Dumas, and Eric Geiger to take risks and be bold in their faith. "If we stand for Christ, we're going to be hated in hell," Mohler told students.

On Friday evening, hip-hop artist Sho Baraka performed a concert for students in Alumni Memorial Chapel. Baraka played some of his early music, as well as favorites from his new album *The Narrative*.





Support Southern: Giving Days

Southern Seminary will launch a four-day initiative April 20-23 to support the mission of Southern Seminary through alumni and donor testimonies, donations, community service, and expository preaching. Here's how you can contribute to Giving Days:

TELL // APRIL 20

Share your “Southern Story” on social media. You may share why you believe Southern is important to future generations, how Southern prepared you for ministry, why you feel called to invest in Southern, or a favorite memory, even a funny story.



Upload a 90-second video to the social media platform of your choice.



Use #GivingDays in your post to help it go viral.



Tag Southern Seminary's account.

“I’m inviting you to be a part of Giving Days — not only to make a difference in the lives of Southern Seminary students, but to be a force for the future of the church and for the advance of the gospel around the globe.”

— R. ALBERT MOHLER JR.

GIVE // APRIL 21

While the seminary will announce matching gifts to encourage donations for lowering tuition costs, here are three simple ways even students and staff with limited resources can participate in the fundraising drive:



Download Mustard Seed app

Available on iOS and Android, this app rounds your purchases up to the nearest dollar and will donate the change to Southern Seminary if you select the institution from a list of evangelical causes.



Refer a donor

Invite someone you know to make a one-time or recurring gift to the seminary. Visit sbts.edu/support/refer for more information.



Recruit a student

Recommend Southern Seminary to a future student and tell them to visit campus for a Preview Day. Visit sbts.edu/admissions for more information.

SERVE // APRIL 22

In partnership with the 1937 Project, Southern Serve is focused on giving back and serving the community. The namesake of the project refers to Southern Seminary's service to Louisville in the wake of the 1937 Great Flood. Louisville residents may partner locally with the 1937 Project and non-residents are encouraged to create their own 1937 Project wherever they may live.



PREACH // APRIL 23

On the final Giving Day, the Bevin Center will send students to SBC churches for "Preach the Word" on the Southern Baptist Convention's Seminary Sunday.

Churches may partner in three distinct ways:



Show a video of R. Albert Mohler Jr. discussing how your church's Cooperative Program gifts impact the six SBC seminaries, including Southern.



Allow a Southern student to share a testimony during the Sunday morning service about the church's giving has helped their educational journey and preparation for ministry.



Invite a Southern student, either in the Louisville area or a distant student near your community, to fill your church's pulpit that Sunday morning.

Sign up for Giving Days online at sbts.edu/givingdays

April 2017

SWI GALA

All former and current students and faculty of Seminary Wives Institute are cordially invited to attend the SWI Gala on Thursday, May 4, 6:30-9 p.m. Current students should purchase tickets before or after class in Norton 105. Others may reserve their tickets online and pay \$5 at the door. Limited childcare is available, so request it online at sbts.edu/SWI. Dinner will be served during this great night of women-only reunions and celebration. Party attire is encouraged, but not required.

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.

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 \$10 per child, ages 6 weeks - 10 years. Childcare will be closed Nov. 23-25.

SBTS LIST

SBTS Student Life, Campus Technology, and Communications are excited to bring you SBTS List, which allows students and student spouses within the seminary community to market items and services in a safe environment. Think Craigslist, but exclusive to the SBTS community. You must have either a student or faculty/staff email address or be the spouse of a student in order to create a profile and buy/sell items on SBTS List. Register at sbtslist.com.

SEWING CLASS

A sewing class led by Barbara Gentry is open for anyone connected to the seminary. The class meets in Fuller 34 every Monday from 6 - 7:30 p.m. The class provides all the equipment & supplies needed, but you may bring your own machine. Any experience level is welcome. Knitting and basic crocheting can also be taught. As a bonus, join the class for great fellowship.

APRIL

07

TUESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Charlie Dates**
10 a.m.

08

MONDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

09

THURSDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Timothy McCoy**
10 a.m.

10

FRIDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Date Night In***HRC / 6:30 - 9:30 p.m.***Impacting the World of Islam**
Legacy Hotel / 5:30 p.m.

11

SATURDAY

SWI Seminary Saturday*Legacy Hotel / 9 a.m.*

13

MONDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

14

TUESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Anthony Jordan**
10 a.m.

15

WEDNESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

16

THURSDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | McCall Leadership**
Lecture
10 a.m.

17

FRIDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Global Connections Lunch**
Library Basement / Noon<**Renown Youth Conference**
<**2017 Southeast Region ETS**

18

SATURDAY

Renown Youth Conference>
2017 Southeast Region ETS>

20

MONDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

21

TUESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Jim Richards**
10 a.m.

22

WEDNESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

23

THURSDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Rick Holland**
10 a.m.

24

FRIDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Church Planting 101**
Library Basement / 10 a.m.
Boyce Preview Day

27

MONDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

28

TUESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Donald Whitney**
10 a.m.

29

WEDNESDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

30

THURSDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.***Chapel | Eric Geiger**
10 a.m.

31

FRIDAY

Morning childcare*HRC / 9 a.m. - 12 p.m.*

“ Do the work of an evangelist ”

2 Timothy 4:5

REACH EVANGELISM CONFERENCE

MARCH 27 & 28, 2017

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3

Questions

– with –



RICHARD LEE

Director of church mobilization,
International Justice Mission

1

All injustice should be resisted, but what injustice is the evangelical church best equipped to address?

AS YOU LOOK AT SCRIPTURE passages like Micah 6, Isaiah 58, and Luke 10, it becomes pretty clear that justice is at the heart of discipleship. If the church is not responding to issues of injustice, then we are not responding to God's heart for the world. So, the question is not, "What injustice should we address?" as much as it is "What are we doing to address the injustice around us?"

2

How can seminary students best use their free time to get involved in matters of justice?

HAVING GRADUATED from seminary myself, I can recognize how insular an experience it can be. However, the antidote for that is to leave the confines of the campus and to engage in conversations, interactions, and issues with those that face injustice. It might be a single mother or an inner-city youth or an aftercare home in Cambodia. But the first step should be an intentional step outward.

3

What is a helpful, introductory book a student could read to become educated about matters of economic injustice, specifically?

WHEN YOU HAVE PEOPLE IN POVERTY and people in power in close proximity, it can lead to economic injustice and, too often, slavery. In fact, the UN estimates that there are 4 billion people (half the world!) that live outside the protection of basic law enforcement with an estimated 45 million people trapped in slavery. To learn more about the realities and tragedies of economic injustice, I would recommend reading Gary Haugen's *The Locust Effect*.