



Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

07

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2016



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Making a Heretic

He was the “pride of the seminary” and “our jewel of learning,” according to Southern Seminary co-founder John Broadus, but how did star pupil and popular professor Crawford Howell Toy embrace heresy and leave the Christian faith?



FROM THE EDITOR

“The devil has undoubtedly a great degree of speculative knowledge in divinity, having been, as it were, educated in the best divinity school in the universe, viz.

the heaven of heavens.”

When I first read this line from Jonathan Edwards’ sermon “True Grace Distinguished from the Experience of Devils,” I was unsettled because I realized that, second only to the presence of God, I am being educated at the world’s best seminary. Success at Southern Seminary does not equate to the experience of true grace — Satan was God’s most outstanding student before his fall.

Attaining theological knowledge in seminary is

one of the most dangerous endeavors if our affections are not centered on Jesus Christ. We can understand the entire scheme of redemption and yet be double agents for the enemy.

My hope for this issue of *Towers* is not for you to question the assurance of your salvation — unless by self-examination you feel compelled to repent and believe — but to stir your heart to the unified pursuit of doctrinal integrity and spiritual devotion for the glory of God.

04

Mohler calls for ‘insurgency’ of Christians

At spring convocation, Southern Seminary’s president urged the need for countercultural Christians in a secular age.

10

DeWitt on Christian cosmos

Boyce College Dean Dan DeWitt discusses how his new book shows Christianity as the only explanation for the universe.

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March Madness: Dining Hall edition

Because it’s college basketball country, so why not? Find out which of your favorite foods made the Final Four.

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3 Questions with Propaganda

The rapper and entrepreneur talks racial reconciliation and the mission of his music.

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



At Southern Seminary convocation, Mohler calls for ‘insurgency’ of countercultural Christians

By S. Craig Sanders

COUNTERCULTURAL CHRISTIANITY is the necessary result of friendship with Jesus and the destiny for gospel ministers, said Southern Seminary President R. Albert Mohler Jr. in his Feb. 2 convocation address.

“We have to go out as an insurgency,” Mohler said. “And we have to go out knowing that we are likely to spend the rest of our lives spending social capital in the world around us and the secular world’s mind in order to share the gospel of the Lord Jesus Christ in all its saving power.”

Preaching from John 15:12-26, Mohler said the ground of friendship with Christ is his choosing and preservation of believers, guaranteeing his followers they can fulfill the countercultural work to which they are called.

Mohler said the cultural revolution has resulted in a “great displacement,” a loss of social capital for evangelical Christianity because of its commitment to biblical authority. But this loss illustrates, Mohler said, that evangelicals in the

past identified with the culture at their own peril.

“If you can’t tell the difference between the church and the culture, it isn’t that the church has been victorious over the culture; it’s because the culture has been victorious over the church,” Mohler said.

In his introductory remarks, Mohler welcomed new students to a “movement” and a “tribe,” reiterating it in his address because of how the cultural majority perceives evangelicalism. Because Southern Seminary students today will lose social capital due to their identification with countercultural Christianity, Mohler said it shows an urgency for “building a different civilization.”

Prior to his message, Mohler installed Ayman Ibrahim as Bill and Connie Jenkins Assistant Professor of Islamic Studies. Ibrahim has served as the senior fellow of the Jenkins Center for the Christian Understanding of Islam since July 2015.

Audio and video of Mohler’s convocation address are available online at sbts.edu/resources.



Gundersen joins Boyce College faculty as counseling professor

By Mackenzie Miller

BOYCE COLLEGE APPOINTED Student Life director David “Gunner” Gundersen as assistant professor of biblical counseling, seminary leaders announced Feb. 2.

“In adding Gunner to the full-time faculty we are maintaining and advancing our commitment to pastoral scholarship,” said Boyce College Dean Dan DeWitt. “Gunner embodies both of these words: pastoral and scholarship. Our students are blessed to have him as a mentor and instructor.”

Gundersen has served as director of Student Life for Boyce since 2011, while also teaching theology and counseling courses as an adjunct professor. He earned his Ph.D. from Southern in 2015. Gundersen will begin his transition following the spring semester as he steps into the full-time teaching position.

“Gunner is Boyce College student life,” DeWitt said. “Our student life culture is a reflection of Gunner’s careful and kind approach to Christian truth and to the Christian life.”





Preaching proclaims God's message of grace, Dever says in Mullins Lectures

By Dylan Bailey and Andrew J.W. Smith

PREACHING SYMBOLIZES God speaking to his people and must remain the church's central focus, said Mark Dever in the E.Y. Mullins Lectures on Christian Preaching at Southern Seminary Feb. 23-25.

"Whenever God speaks to man it is an act of love," said Dever, senior pastor of Capitol Hill Baptist Church in Washington, D.C., and president of 9Marks. "He speaks as an act of grace. We do not deserve it, we contribute nothing to it."

In his second lecture, Dever told his audience in Broadus Chapel that the use of preaching is to edify the church and evangelize the lost.

"Preaching is used by God to build his church and to give life to those who are spiritually dead," said Dever. "Is there a more noble task?"

In the third lecture, Dever focused on the art of preaching, detailing the components of the preacher's craft — introductions, illustrations, and homiletical tone. While preachers should refine and improve their methods, Dever said, they should never allow their people's attention to waver from the text of Scripture and the God who inspired it.

"As preachers, we don't have an interest in people

becoming entranced by our sermon about God's Word, but by the God whose Word it is that we preach," Dever said. "I'm not trying to get them to stare at my art. I want them to, by means of this [preaching], stare at God's Word and God himself."

The Mullins Lectures are one of the nation's oldest continuous lectureships in homiletics. The lectures are in honor of the life and ministry of E.Y. Mullins, and exist to show the model and methodology for expository preaching.

Audio and video of the Mullins Lectures are available online at sbts.edu/resources.

James W. Cox, longtime preaching professor, dies at 93

By Annie Corser and Andrew J.W. Smith

JAMES WILLIAM COX, a renowned homiletics professor who taught at Southern Seminary for more than four decades, died Feb. 21 at 93.

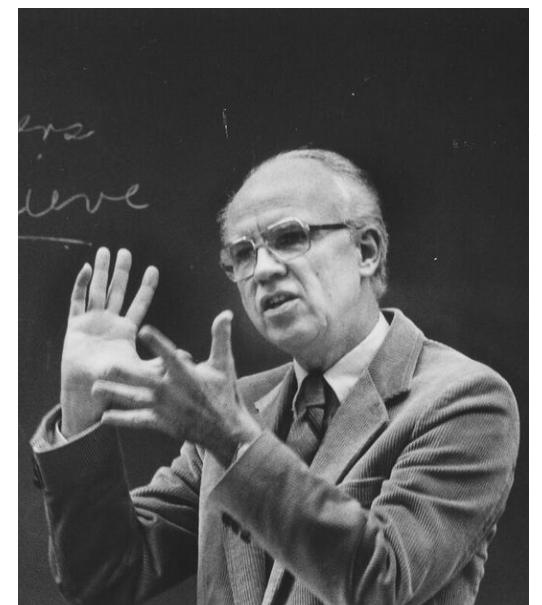
Cox trained generations of pastors and wrote several notable books on preaching. He joined Southern's faculty in 1959 as professor of Christian preaching and in 1981 became the first occupant of the Victor and Louise Lester Chair of Christian Preaching. He retired in 1993 and served as a senior professor until his death.

"Dr. James Cox was one of the greatest scholars of preaching of the past century. His knowledge of homiletics and the history of preaching was unsurpassed," said Southern Seminary President R. Albert Mohler Jr.

Cox earned both his M.Div. (1947) and his Ph.D. (1953) at Southern Seminary. Before teaching at Southern, Cox was the founding pastor of Memorial Baptist Church in Frankfort. He wrote several books, including *Surprised by God* and *A Guide to Biblical Preaching*, and contributed to several others. He served numerous stints in academic study throughout his tenure, including Harvard University and Princeton Theological Seminary.

At his death, Cox was a member of Broadway Baptist Church in Louisville, where he was a longtime Sunday School teacher.

Cox is survived by his wife of 64 years, Patricia Parrent Cox, two sons, and four grandchildren. He was laid to rest Feb. 27 at Cave Hill Cemetery.





SBTS panel: Southern Baptists cannot ignore racial reconciliation

By Robert Chapman

SOUTHERN BAPTISTS MUST CONSIDER racial reconciliation as important as abortion and same-sex marriage, said leaders and pastors at the Feb. 17 “What’s the Word” forum.

“Southern Baptists were not just implicated in racial injustice, we were directly feeding it,” said Matthew J. Hall, vice president for academic administration.

“If you care about life in the womb, but you do not give a rip about life in the hood or anywhere else then you will not have any credibility,” he added.

Hall participated in a panel discussion on racial reconciliation hosted by the ONE student group with Felipe Castro, director of Hispanic initiatives at Southern; Curtis Woods, associate executive director for convention relations at the Kentucky Baptist Convention; and Kaitlin Congo, member of the leadership team for the Arise City Summit. New Testament professor Jarvis Williams moderated the discussion.

The panelists suggested that a biblical theology of friendship will overcome most barriers to reconciliation. Compassion for different groups of people only comes through deep friendship.

“Spiritual friendship is a means of grace,” Woods said. “What I seek to do is enter the life of another image bearer and see that image bearer as the most important person I will ever meet.”

Audio and video of the panel discussion are available at sbts.edu/resources.



Coffee House draws Boyce crowd for poetry, artwork

By Mackenzie Miller

BOYCE COLLEGE STUDENTS gathered to hear spoken word, poetry, and music performed by fellow classmates at the annual Coffee House, Feb. 12. Student Council hosted the event with the intention of showcasing the wide variety of talent within the student body. Boyce Arts and Culture, a recently developed student organization with the desire of cultivating art for the good of the city, also supported the event, which displayed student artwork and photography.



Hamilton: Work tied to marriage and family

By Andrew J.W. Smith

MARRIAGE IS FOUNDATIONAL to God’s creation mandate, said James M. Hamilton Jr. at a Feb. 17 lecture sponsored by the Commonweal Project at The Southern Baptist Theological Seminary.

“The work God gave the man to do is not to be disconnected from marriage and family,” said Hamilton, professor of biblical theology at Southern Seminary. “In fact, marriage and family enable man to accomplish the work God gave him to do.”

God first commands for Adam to “be fruitful and multiply, fill the earth and subdue it” (Gen 1:28), which is impossible without the female helper God created for him, Hamilton said. The work God gives to mankind is inseparable from the marriage institution and the sexual biology God intended, Hamilton said.

“In order to subdue and rule, man will have to be fruitful and multiply. In order to subdue and rule, he will have to fill,” he said. “This makes the fact that man was made male and female indispensable.”

The Commonweal Project on Faith, Work, and Human Flourishing, funded by the Kern family, is an academic initiative at the seminary to foster a theology of work and economics.

Taunton touts compassionate apologetics at Dialogue with the Dean

By Mackenzie Miller

COMPASSIONATE APOLOGETICS demonstrates winning souls is more important than winning arguments, said apologist Larry Taunton at Boyce College's Dialogue with the Dean, Feb. 9.

Taunton lectured in several worldview classes before talking with Boyce College Dean Dan DeWitt about his upcoming book *The Faith of Christopher Hitchens: The Restless Soul of the World's Most Notorious Atheist*.

"Larry is unique in the evangelical landscape because he has given so much time to interacting with world-renown skeptics and antagonists to the Christian faith," DeWitt said.

Taunton is the founder and executive director of Fixed Point Foundation. He has participated in numerous debates around the world with well-known atheists, most notably the late Christopher Hitchens, with whom he formed a friendship and studied the Bible. This



compassionate friendship forms the structure of the new book, in which Taunton discusses Hitchens' lifelong spiritual journey.

"I really care a lot for Christopher, and hopefully, you will find this book a compassionate treatment of a man I have really cared about and whose soul I hope resides in heaven," Taunton said at the event.

DeWitt said Taunton's example shows that the best apologists are those whose desire to win a soul outweighs their desire to win an argument.

"Your atheist or skeptic friends are people who crave relationships and, deep down, are profoundly more impacted by your Christlike friendship than your arguments," DeWitt said.

Taunton's book is set to release on April 12 and more information about Fixed Point Foundation can be found at fixed-point.org.



Louisville pastors offer seasoned perspective on urban ministry

By Abby Davis

THREE LOUISVILLE PASTORS spoke at a Feb. 15 forum in Heritage Hall to offer an experienced perspective on the challenges of urban ministry.

"I believe that the city is simply a magnifier and an intensifier," said Todd Robertson, pastor of Antioch Baptist Church in South Louisville. "That's what the city does. It just shows and intensifies the wickedness of the heart."

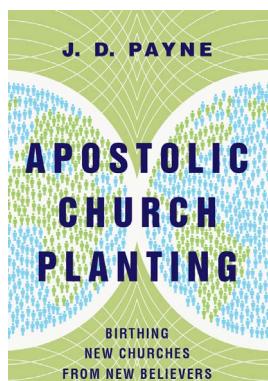
Southern Seminary's Dehoney Center for Urban Ministry Training hosted the "Urban Ministry: Beyond Black & White" forum, featuring Robertson; Nathan Ivey, pastor of community development at Sojourn Midtown; and T.C. Taylor, pastor of New Breed Church.

Ivey emphasized the need for godly leadership in urban ministry and for ministers to live "where there's pain because there you find an openness to the real nature of our humanity, our vulnerability."

"The way that we sacrificially live our lives in relationship to our neighbors will give and amplify the power of the proclamation of the gospel from our mouths," Ivey said.

In a panel discussion with Robertson, Ivey, and Taylor, the pastors shared their mission and encouraged attendees not to be held back by fear in urban ministry. Audio of the discussion is available online at sbts.edu/resources.

Book Reviews



(IVP Book 2015, \$15)

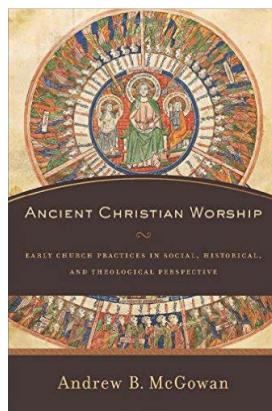
Apostolic Church Planting

J.D. Payne Review by Dithson Noel

In *Apostolic Church Planting*, J.D. Payne responds to trends in contemporary church planting with a more biblical concept.

“Biblical church planting is evangelism that results in new churches, not the shifting of sheep around the kingdom,” writes Payne, pastor of church multiplication with The Church at Brook Hills and former Southern professor.

Payne defines church planters as the leaders with the vision, saying they must be missiologists and theologians. But church planters must not go out as lone rangers, Payne writes, using Paul and Barnabas to demonstrate the need for church planting teams. Apostolic church planting, as Payne calls it, consists of evangelizing the lost and raising up leaders as shepherd and offers a reminder that it is the Holy Spirit who grows the church. The methods laid out in this book will allow church planters to think through this important task.



(Baker Academic 2016, \$29.99)

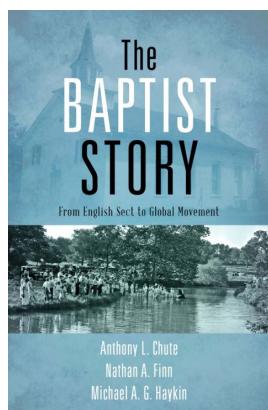
Ancient Christian Worship

Andrew B. McGowan Review by Andrew J.W. Smith

“Worship has ... been contentious just as long as it has existed,” writes Andrew B. McGowan in his book *Ancient Christian Worship*. Analyzing evidence from the earliest days of Christianity through around 400 A.D., McGowan explores the liturgical and sacramental life of the earliest believers, from the authoritative public reading and preaching of the Word to the central experience of banquet and Eucharist.

Although the early church did not think of “worship” as an equivalent term for “music,” it nevertheless also developed early forms of song and dance which represented an embodied form of their faith. Just like us, they (particularly Athanasius) debated whether church music might be growing too aesthetic than participatory and communal.

Learning how the earliest Christians “went to church” will give the 21st-century reader a fresh appreciation for the rich tradition of communal faith.



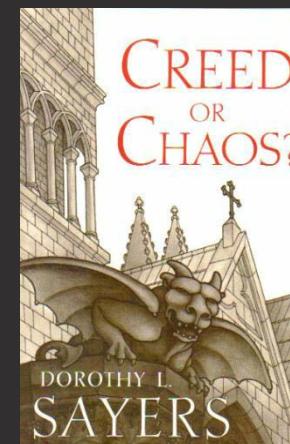
(B&H Academic 2015, \$49.99)

The Baptist Story

Anthony L. Chute Review by Sean Corser

Tracing Baptist history is a daunting endeavor, but one that SBTS professor Michael A.G. Haykin, Union University’s Nathan A. Finn, and California Baptist’s Anthony L. Chute are suited to embark. From its humble English beginnings in the early 17th century to its developing global reach in the 19th century, *The Baptist Story* provides highly valuable information yet remains accessible to most readers.

In telling *The Baptist Story*, the authors acknowledge the history racism and slavery that marred Baptists in North America and the rise of liberalism when distinctives were seemingly forgotten. These things, they say, tell the story of Baptists, warts and all. And it is this story they tell, one marked over centuries by “three interrelated themes: promoting liberty of conscience, following Christ’s will in our individual lives and churches, and proclaiming the gospel everywhere.”



Creed or Chaos?

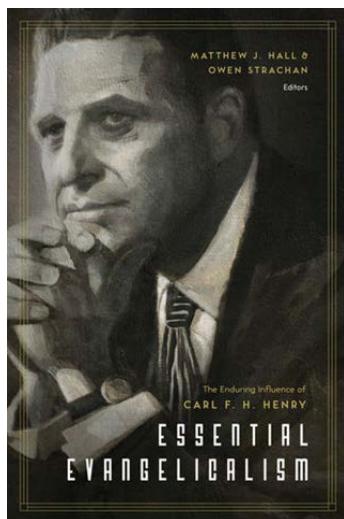
(Sophia Institute Press 1995)

Dorothy L. Sayers

“I would be an ungrateful oaf if I didn’t take this opportunity to commend to readers a little book they may not know of that deeply shaped the title of my work, not to mention the content. The thesis of Dorothy Sayers’ *Creed of Chaos?* is the aim of my book — to convince thinking men and women of the intimate relationship between the doctrines of Christianity and society.”



DAN DEWITT
Dean of Boyce College



(Crossway 2015, \$22.99)

Essential Evangelicalism: The Enduring Influence of Carl F.H. Henry

Matthew J. Hall and
Owen Strachan, editors
Review by Jeremiah Greever

Even though much well-deserved respect and admiration has been given to Billy Graham, another 20th-century leader deserving similar accolades who forever made his imprint on evangelicalism is Carl F.H. Henry. Though he didn't have Graham's vast following or big tent revivals, Henry's life work has arguably done more for modern evangelicalism than that of anyone else.

In the reflective commemoration *Essential Evangelicalism*, co-edited by Southern

Seminary administrator Matthew Hall and Midwestern Seminary professor Owen Strachan, a team of theologians and historians offers a robust picture of Henry as theologian, evangelist, philosopher, visionary, and friend. Each chapter varies from personal reflections of specific conversations and intimate moments (like SBT's President R. Albert Mohler Jr., Richard J. Mouw, and Paul House) to historical accounts of Henry's ambitions and beliefs (like Strachan and Gregory Thornbury).

Much of the book focuses on Henry's drive and ambition for the establishment of a highly academic Christian research university. This vision was shared with many other theologians of his day, including Graham. Henry rightly understood that evangelism

could not be devoid of orthodox theology, and therefore sought to establish an institution that could correctly educate the new generation of Christian scholars. Though this vision was never fully actualized, Henry continued to combat Christian liberalism both through his teaching and his writing.

Even until the end of his life, Henry championed evangelicalism by working tirelessly in every capacity to persuade others toward a right understanding of the gospel. His founding of *Christianity Today* and publication of *God, Revelation, and Authority* are among his greatest achievements. This book accurately expounds upon and memorializes Henry by celebrating his life, theology, vision, and continued influence on modern evangelicalism.

Christ or Chaos

Dan DeWitt
Review by S. Craig Sanders

More than half of those raised in Southern Baptist churches leave the faith within two years of high school graduation, according to recent surveys. But precious few resources help young adults navigate the perilous intellectual and spiritual landscape of higher education. In his new book *Christ or Chaos*, Boyce College Dean Dan DeWitt demonstrates the stakes of the Christian worldview and outlines a coherent defense against atheism.

"The cosmos is telling an ancient story, a primal creed," DeWitt writes. "That's part of what distinguishes cosmos from chaos in the Christian framework. The ebb and flow of human history seems to be governed by a moral compass, just as the gravitational pull of the sun and moon controls the tide. And this splendor and goodness in the world appears to defy scientific explanation."

Much like his 2014 book *Jesus or Nothing*, DeWitt presents his apologetic through a narrative framework. In *Christ or Chaos*, DeWitt introduces the reader to a college student named Thomas, whose childhood friend and now roommate Zach

tries to convince him that Christianity is "irrational and detached from reality."

Each of the book's seven chapters considers a worldview theme, like the origin of the universe, evidence of God in creation, the problem of evil, and intrinsic knowledge of the divine. Harkening back to Dorothy Sayers' speech "Creed or Chaos," DeWitt argues Christianity provides the only rationally satisfying explanation for the cosmos, and that embracing atheism rejects purpose and meaning in life.

"One story begins in chance and ends in chaos. Another begins with the Word and ends in life. Choose your story wisely," DeWitt writes, referencing the classic "Choose Your Own Adventure" books.

Contrary to his friend's claims, the main character Zach discovers the Bible is "big enough to fit in both science and humanity" and "makes sense out of mankind's longing for purpose and meaning."

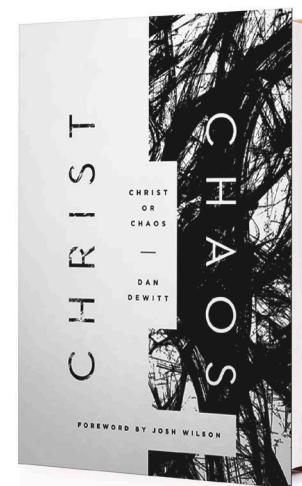
"Science tells us much," DeWitt writes. "Scripture tells us more. It speaks where science is silent. It can account for the world, and it is big enough still to account for us with all of our wonder and longing and artistic expressions."

DeWitt's penchant for storytelling — he is self-publishing a children's novella series *The Owlings* — shines through his examination of philosophical themes. In addition to the book's narrative framework, DeWitt also cites frequently C.S. Lewis and G.K. Chesterton, showing how their apologetics works and novels spoke to specific cultural crises and influenced other thinkers.

In the most interesting of these anecdotes, DeWitt illustrates how Chesterton's *The Everlasting Man*, which was a response to H.G. Wells' evolutionary retelling of human history, led to the conversion of Lewis, whose works then awakened his later-to-be wife from the

atheism she inherited from Wells. For DeWitt, all this demonstrates our lives do not begin with "impersonal causes and fortuitous effects" but a Creator God who has woven our stories into the fabric of the universe.

At 144 pages, *Christ or Chaos* is easy to digest and provides an exceptional tool for preparing young adults to think through philosophical challenges to the Christian faith. Along with *The Owlings* and *Jesus or Nothing*, DeWitt is steadily building a library of simple and accessible resources to safeguard future generations of young believers. This book is a wise investment for pastors to use in discipling families and youth alike. (Crossway 2016, \$10.99)





‘Christianity leads to cosmos’

DEWITT TALKS NEW APOLOGETICS BOOK

By S. Craig Sanders

EDITOR’S NOTE: In what follows, Boyce College Dean Dan DeWitt talks about his new apologetics book, *Christ or Chaos*, with *Towers* editor S. Craig Sanders.

CS: You write, “Every worldview is a novel.” And even though this book has a lot of short stories, how have you been able to portray this idea through your *Owlings* novella series?

DD: James Sire in his book *The Universe Next Door*, which he wrote years ago, has revised it and written a new definition of worldview and it includes that a worldview is a fundamental orientation of the heart that can be expressed either through a story or a set of presuppositions.

I think that one way to deal with worldview is through a set of presuppositions. But even the presuppositions I think are generally communicated through a story. So some people only talk about their worldview in story, and I think most people talk about their worldview as a story. It’s the elite few who

really say, “Yeah, here’s my set of presuppositions.” I think that we understand the worldview in terms of a story and there are good stories and bad stories. That doesn’t mean that they’re true or false based on how developed they are. But I do want to paint the picture that every worldview has a beginning, there’s an author to it, or whether the author is chance in a way that everyone is the author.

With *The Owlings*, I try to give the story of these kids trying to ask the big questions and be confronted with some pretty heavy ideas in a way people would communicate those ideas the way to kids. The Berenstain Bears, for example, begin one chapter in their book on nature with the statement, “Nature is all there is or ever was or ever will be.” Well, that’s a paraphrase of Carl Sagan. And Richard Dawkins has written a children’s book. So I felt like, “How can I write a story that kids can read and enjoy and there’s kind of a worldview

parable in the story?” One example that’s really encouraging to me is a girl in 6th grade read *The Owlings*, and it helped her understand what her church group been talking about. They were approaching it in terms of realistic presuppositions. I just told a story, but it illustrated this big worldview idea.

CS: This dichotomy *Christ or Chaos* is a sort of parallel to previous book *Jesus or Nothing*. How can you best summarize what that means?

DD: Dorothy Sayers years ago gave a prophetic speech after Hitler invaded Poland, and the title was “Creed or Chaos.” And she argued that we will either have the Christian creed — and her words were the dogma which is the drama, the real thing is the heart and meat of Christianity — and we

either have this orthodox, robust Christian faith that upholds all of culture or we'll have inevitable chaos, and by that she meant Hitler. She even went as far as saying, "Hitler's not being naughty," like he's not betraying a principle; he's actually living out a principle. He sees himself as being consistent. She was saying these are two worldviews: If you're consistent with Christianity it's going to lead to flourishing; if you're consistent with something else it's going to lead to chaos. So I use it in that term. I also a couple times in the book play off of the idea, Can we really call the cosmos an orderly system, even though the word itself means an orderly system; can we really call the natural world "cosmos" under atheism, which traces its roots back to eternal, impersonal, mindless matter? You know, if it's all irrational than chaos seems to be a better term. So I use that word more broadly than that, that Christianity leads to cosmos. One of the early titles was *Cosmos or Chaos*, and we felt like cosmos could be less clear what you're saying there. It's a Christian understanding of the cosmos.

CS: The character in your first book was someone who left the faith. But Thomas is someone who is going through a crisis in college. Did you have a specific audience in mind that can identify with Thomas?

DD: Yeah, I think that most Christian young people upon leaving the home are going to move into a very different plausibility structure than they experienced in the home. So that in the home, Christianity is highly plausible, it's affirmed everywhere they turn: in the church, in their home, perhaps even in their Christian school or homeschool — in some parts of the South public school principals are Christian. And they're about to step out of that plausibility structure into a world in which Christianity seems less plausible. So I think that for any Christian who is entering a new plausibility structure, this is going to help them, and you don't even have to leave home since North America is shifting through secularization. So I think that everybody has changed. I quoted *How (Not) To Be Secular*, he says, "We're all Doubting Thomas now. We're haunted by transcendence." Doubt and faith and trying to figure it out. My goal, if I were to have one ideal person in mind, I'm writing it for them, Thomas is actually the person I've written it for. It's this college student who believes Christianity to be true but has close friends who are leaving the faith, he's in a secular university. And if I had one ideal person, it's Thomas in the book.

—

“Secularism cannot account for what it means to be human, so either all my human values dissipate or they’re redeemed and they’re real and I have moral instincts because moral categories are real; I have the idea of self because I have a soul, I have a longing for God because God exists.”

CS: When you look at Lewis’ apologetics, it really came out during a specific crisis in World War II. How do you see yourself serving to speak out against a specific crisis in our culture?

DD: When Lewis wrote Narnia, it was during a time of peace and stability, post-World War II — the economic boom, family boom, all of that. The way I understand what Lewis did is really in terms of his first apologetic book, *The Problem of Pain*, and he has a famous quote in it that pain is God's megaphone to rouse a deaf world. I think Lewis during war spoke directly because he didn't need a megaphone. People were listening during war. You know the saying, "There are no atheists in foxholes," which there are atheists in foxholes but the point is well-known. I think Narnia came about as Lewis would say using a different metaphor, to smuggle theology in. How do I get people's attention and draw them in? And for him it was through story. During times of war, people were listening. For me I try to do a bit of both, but I try to have a captivating story but also to give a big warning.

CS: How would you counsel someone when they're ministering and witnessing to a person who is aggressively rejecting the faith that they once held?

DD: To quote Martin Luther King Jr., "We can't overcome hate with more hatred," and so I think that's a good

reminder for Christians and helpful for what's powerful enough to overcome hate in this life. To constantly love them, be consistent with them, but never back away from the authority of Scripture, the sovereignty of God, and the power of the gospel. He is suppressing the truth in unrighteousness, which is both a positive and negative. Positive because he is suppressing something he knows to be true at the deepest level. It's negative because he is suppressing it in unrighteousness. One gives me comfort, one gives me concern, but at the end of the day, they know there's a God, even with all the vitriol when they just crank the volume up.

CS: What is your hope for this book?

DD: I hope that there's some young Christians who step back and go, "Wow, the gospel is really beautiful and really it accounts for the human experience." That's one of the things that I think is helpful about the outspoken atheists is they really show us that either everything that is meaningful to us is an illusion that evolution has passed on to us, that we don't make decisions, that our personhood is an illusion, the religious longing, our moral longings — these are all illusions that are helpful. They've helped us survive, developed heard morality. Either the human experience, the whole thing, is an illusion, our optimism. You know I quote Tyler Sherritt from *Time*, when he talks about optimism bias and that serves in evolution. You look at everything meaningful to us and you'll find someone who will, in an academic paper, say it's an illusion from evolution. So I hope something beautiful. Secularism cannot account for what it means to be human, so either all my human values dissipate or they're redeemed and they're real and I have moral instincts because moral categories are real; I have the idea of self because I have a soul, I have a longing for God because God exists. And that's where I think reformed epistemology is really helpful. Alvin Plantinga says we don't even need to give an argument for God any more than we need to give an argument for the trustworthiness of our senses. The idea of the sense of the divine should be regarded in the same way as our senses and our understanding of the external world. So I hope that very young people, to be concise, who are truly impressed by the gospel's ability to explain what it means to be human. I hope there are a few people who maybe are leaving Christianity or maybe flirting with atheism who at least doubt their doubts, to quote Keller, which is really a quote from Pascal. He said few people speak charitably of charity and skeptically of skepticism, which is essentially to doubt your doubts.

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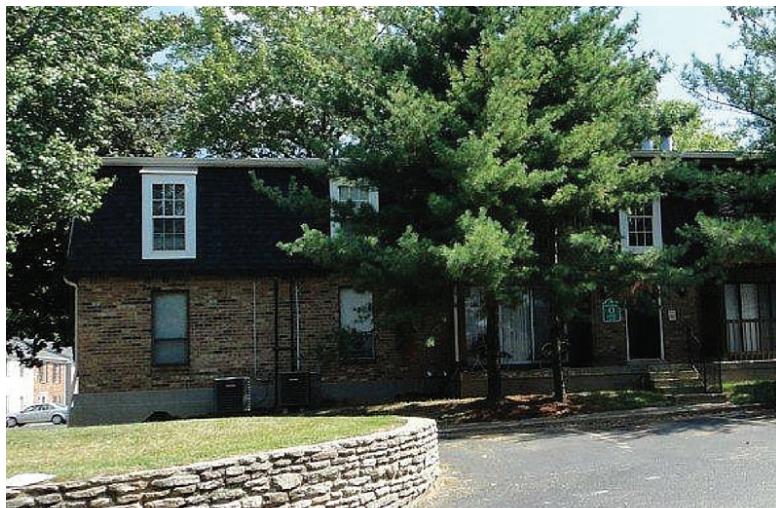
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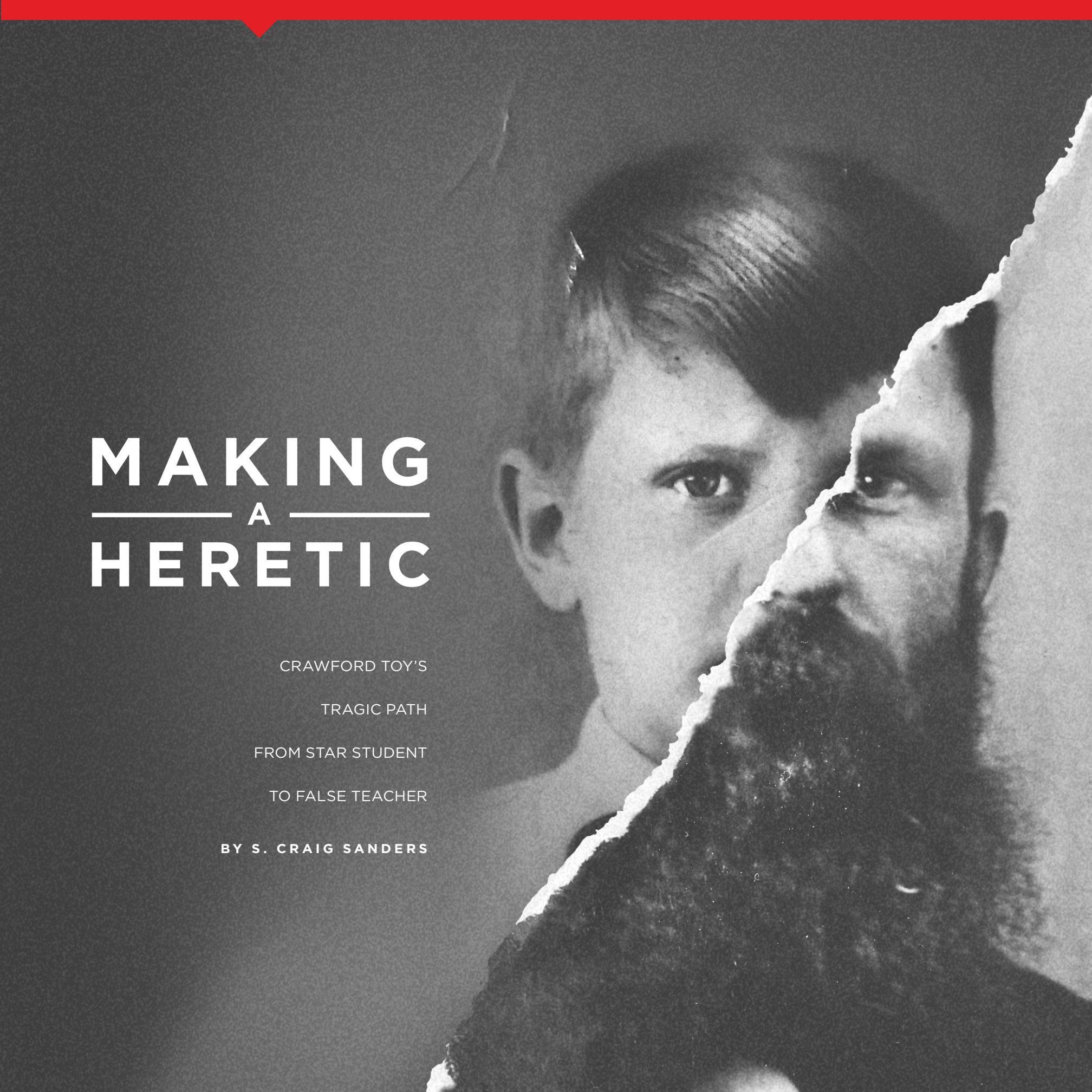


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MAKING — A — HERETIC

CRAWFORD TOY'S

TRAGIC PATH

FROM STAR STUDENT

TO FALSE TEACHER

BY S. CRAIG SANDERS

When the fifth professor elected to the faculty of The Southern Baptist Theological Seminary signed the Abstract of Principles, his pastor, mentor, and colleague John Broadus proclaimed he was “our shining pearl of learning — not an ordinary star, but a brilliant meteor.” Founding President James Petigru Boyce soon regarded his former student “easily best” in scholarship among the professors. But 10 years later, Crawford Howell Toy resigned amid a denominational controversy over his views of biblical inspiration, an event which branded him a heretic. And, by the end of his life, he had abandoned the Christian faith.

Toy’s fate entered Southern Seminary lore and later became a cautionary tale for the conservative resurgence in the Southern Baptist Convention. Legendary SBC pastor and Southern alumnus W.A. Criswell popularized the story in his famous 1985 sermon “Whether We Live or Die,” reclaiming the narrative from moderates who viewed Toy as a martyr for academic and intellectual freedom. To this day, SBTS President R. Albert Mohler Jr. begins each ceremonial signing of the Abstract of Principles with a grave reminder of Toy’s heresy. But the full story of his time at Southern, recounting his meteoric rise from star student to the school’s most popular professor, makes his eventual departure from the faith even more tragic and raises questions about the value of placing eternal confidence in academic success.

An important note from the outset: Unlike the Netflix documentary *Making a Murderer*, our goal is not to victimize the fifth professor to sign the seminary’s confessional document; he is responsible for his own heretical theological trajectory. Toy was unquestionably a man of supreme intelligence and appeared to be very pious, but taking an honest look at his life and legacy is more sobering than a brief morality tale, demonstrating the difference between academic achievement and spiritual maturity. Toy illustrates that excellence in theological studies must be accompanied by true virtue.

‘AN UNCOMMONLY CONSCIENTIOUS AND DEVOTED MAN’

Toy was among the original class of students when Southern Seminary opened its first session October 1859 in Greenville, South Carolina. He enrolled so he could prepare for service with

the Foreign Mission Board of the SBC (now known as the International Mission Board) because he believed “all young ministers ought to become missionaries to the heathen unless they could show good reason to the contrary.”

Toy first met John Albert Broadus when he enrolled at the University of Virginia, where Broadus was assistant professor of ancient languages. Toy regarded him as “an admirable Greek scholar” and attended the Broadus-led Charlottesville Baptist Church.

Toy demonstrated a remarkable knack for languages in college, taking Latin, Greek, Italian, and German. He no doubt inherited this ability from his father, Thomas, who owned a successful drugstore and developed a proficiency in seven languages.

A year before his conversion, Crawford Toy encountered the issue of biblical inspiration in his studies at UVA, as in one letter he recounts philosopher David Hume’s “attempts to prove the probable falsity of the New Testament narratives.” Toy may not have questioned the inspiration of the Bible at this time, and in 1854 he was converted and baptized by Broadus. Four years later, Toy joined a group from his home church in Virginia to protest, unsuccessfully, the new seminary’s hiring of their pastor.

Soon after graduating from college he began teaching at the Albemarle Female Institute, where one later admirer would note his classroom demeanor was “so extremely dignified and exquisite that the girls stand in awe of him.” One of his first students was the brilliant skeptic Charlotte Moon, whose friends called her “Lottie.”

During a spring 1859 revival meeting, which Broadus led at the school, Lottie Moon professed faith in Christ and was baptized. As she continued her education at Albemarle, Moon determined to serve on the mission field. When

Toy, who had developed a relationship with her beyond that of a teacher, asked to marry her in 1861, Moon rejected his proposal because of her commitment to go overseas. But Toy’s friendship with Moon would continue through letter writing for nearly 20 years and finally end in painful circumstances.

At Southern, Toy’s missionary zeal and intellectual aptitude instantly impressed his professors and he shot up to the top of the class by completing three-fourths of the curriculum in the first year. He was elected president in 1859 of the Andrew Fuller Society, a debate club named after the seminal Baptist theologian. During the Christmas holidays, when students were not able to return home, Toy launched a student prayer group.

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PRIDE OF THE
SEMINARY.”**

—JOHN A. BROADUS



Reporting on the progress of the seminary in its first year, Broadus remarked that Toy “is among the foremost scholars I have ever known of his years, and an uncommonly conscientious and devoted man.” Had seminary awards been a practice as they are now, Toy would certainly have won his share.

In June 1860, Toy appeared before the Foreign Mission Board and was appointed to serve in Japan. Later that month, Broadus and several other pastors ordained Toy to the gospel ministry.

The Civil War interrupted the Board’s plans to send Toy to Japan, a decision which Toy nearly protested by going without support. Instead, Toy enlisted in the Confederacy, serving first as a private in the artillery and then as a chaplain in General Robert E. Lee’s army. During the war, observers said Toy occupied his time studying languages, carrying his Hebrew Bible and dictionary and also reading German “for amusement.”

After the war, Toy wanted to study in Europe, and in 1866 he set sail for Germany and possibly away from orthodoxy.

CHAMPION OF ORTHODOXY? THE SEEDS OF TOY’S HERESY

Historians have sometimes pointed out the apparent irony that Toy resigned over the issue of inspiration when he began his teaching career as a champion of orthodoxy. But even before he left to study at the University of Berlin, Toy expressed in religious newspapers a troubling admiration for Virginia worship services that he said demonstrated the “spirit of the Lord” despite being doctrinally unsound.

Toy’s separation of spiritual intent and doctrinal integrity parallels his biblical hermeneutic of distinguishing between the inner and outer meanings of Scripture. This also foreshadows his eventual adherence to religious pragmatism — a theistic belief that truth is what “we are constantly creating for ourselves.”

After returning to the United States in 1868, Toy briefly accepted a teaching position at Greenville’s Furman University before being elected to the faculty of Southern Seminary. In a meeting with the founding faculty, Boyce and Broadus decided Toy should give the inaugural address to the 1869 academic year.

His ensuing address, “The Claims of Biblical Interpretation on Baptists,” made a resounding impression throughout higher education. At the dawn of its second decade, Southern Seminary had a rising star and was on the cusp of academic respectability.

Toy’s conclusions in this lengthy address fit within the confessional document he signed that year, specifically the statement on Scripture in the Abstract of Principles: “The Scriptures of the Old and New Testament were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.”

In fact, Toy’s emphasis on the special responsibility on Baptists for studying Scripture echoes the confessional statement, as he describes “our complete dependence on the Bible.”

“We profess to make it, and it alone, our religion,” Toy said. “We accept all that it teaches, and nothing else. In doctrine and practice, in ordinances and polity, we look to it alone for instruction, and no wisdom or learning of men avails with us one iota, except as according with the inspired Record. ... It is our pole star.”

Yet even Toy’s inaugural address hints at a theological trajectory that would quickly cause him to drift from a conviction in the Bible’s

inspiration. Southern Seminary's Gregory A. Wills, who wrote the sesquicentennial history of the school, describes Toy's hermeneutic as a Nestorian division of the spiritual and literal meanings of Scripture (Nestorianism is a fifth-century heresy emphasizing the disunity of Christ's divine and human natures).

In his address, Toy encouraged seminary students "to lay hold of the Word of God, on its divine and on its human side, in its intellectual and in its spiritual elements." One of the methods for doing this is to accept scientific discoveries, "furthering the understanding of the Bible." Although he expressed neutrality on Darwinism at the time, Toy said further research in this evolutionary theory "will produce valuable results, and will illustrate rather than denude the Scriptures." Take for, instance, this troubling remark which gives more evidence to Toy's spiritual-literal dichotomy:

Very slowly the Christian mind has come to the conclusion that the Bible is not a teacher of science — that such a character would interfere with the intellectual development of the race, or would make its language, which would necessarily in that case be conformed to perfect science, unintelligible up to the moment of the culmination of man's studies — that it rather conforms its language to that phenomenal observation which will probably last to the end of time, as demanded of a book intended for all time — that its standpoint is not that of science, and the emphasis which it puts on things not a scientific one, since it uses all the array of worldly facts and experiences simply as framework for the scheme of redemption.

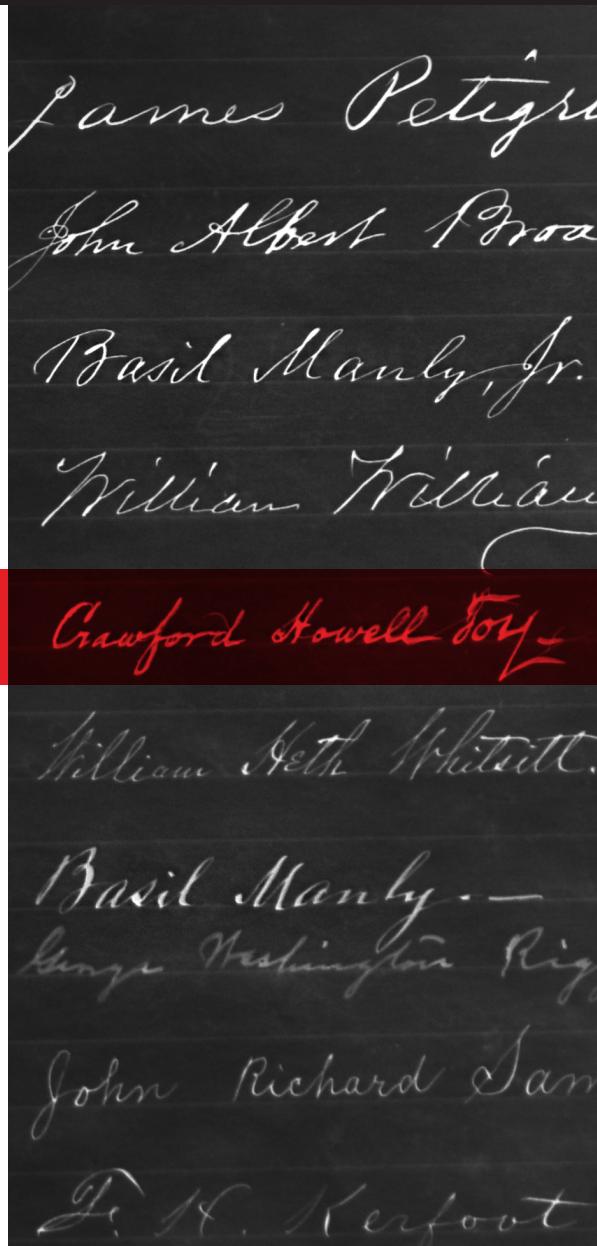
Subsequent to his address, the Virginia Baptist newspaper *The Religious Herald* praised Toy for his "eminent lingual attainments, his sound judgment, amiable manners, and earnest piety" and concluded that he would one day "rank among the foremost biblical scholars of the world."

'I WOULD GIVE MY RIGHT ARM'

Ten years later, Toy stood at the Louisville train station with his beloved mentors Boyce and Broadus. The seminary's trustees had regretfully accepted Toy's resignation at the Southern Baptist Convention annual meeting in Atlanta, and now he was set to part, though not "part to meet."

In his memoir of Boyce, Broadus describes the now-legendary moment before the train's arrival:

Throwing his left arm around Toy's neck, Dr. Boyce lifted the right arm before him, and said, in a passion of grief, "Oh, Toy, I would freely give that arm to be cut off if you could be where you were five years ago, and stay there."



Yet five years before, Toy had already adopted the Darwinian theory of evolution and began revising his interpretation of Old Testament history.

Even as a young boy, Toy was reportedly fascinated with theories of human origin. His biographers note the adult Toy was not pleased harmonizing the Old Testament with modern geology, astronomy, and ethnology, and he was "profoundly interested" in Charles Darwin's *Origin of Species*, which coincidentally appeared in print in 1859, the year Southern Seminary opened.

Though he indicated neutrality to Darwinism in his 1869 address, Toy told his students five years later Christianity and evolution were compatible and he delivered a popular lecture in Greenville promoting human evolution prior to the seminary's relocation to Louisville in 1877.

By divorcing the Bible's divine and human aspects, Toy embraced higher criticism and followed in the footsteps

of his German teacher Isaak Dorner, who also distinguished between Scripture's true inward meaning and its fallible outward form. Toy also began teaching an evolutionary reconstruction of Israel's history, reordering the Old Testament books so as to dismiss the Pentateuch's historical value.

What caught Boyce's attention in 1877 was a student's complaint to the president that Toy "taught the writer of the 16th Psalm had no reference to the resurrection of Jesus." At this point, Toy denied all the traditional messianic prophecies, arguing instead that Christ fulfilled general spiritual yearnings.

Boyce wrote to Toy the following spring, asking him to refrain from theoretical speculation and to instruct students in "history as it stands." Broadus also labored privately with Toy to restore him from these theological errors, which Wills says indicates Broadus "believed that Toy was right in heart and right in fundamental principles."

"There's a nobility in Broadus' hopefulness, but there's a wonderful integrity to Boyce's sound judgment with regard to character and how it will play out," said Wills, dean of Southern's School of Theology and professor of church history, in an interview.

Around 1877, Toy's views began circulating beyond the seminary campus and into the churches of the Southern Baptist Convention. As the most popular professor, Toy taught more students than any of his colleagues and his students continually asked Toy about his evolutionary views, which he saw as beneficial for "truth and piety" despite Boyce's protest. Soon, his disciples began taking pastorates and teaching posts, where they promoted this new approach to the Bible.

In December 1878, Toy's heresy became a denominational controversy. An anonymous writer known as E.T.R. — later revealed as Josephine Eaton — wrote to *The Religious Herald*, "At least two Professors in Baptist theological institutes are far from being sound in doctrine. One does not believe in the inspiration of Moses, nor, indeed, of various other parts of Scripture. ... The other Professor is a Universalist."

While Broadus considered Eaton's letter "imprudent and foolish," he and Boyce both felt it was in the best interests of the seminary and the denomination for the trustees to investigate and determine Toy's fate.

The decision no doubt became easier for the trustees when Toy published a controversial Sunday School lesson in 1879. Though he had already written some of his liberal insights for the *Sunday School Times*, his lesson published that April on "The Suffering Servant" in Isaiah 53:1-12 branded him a heretic in the denomination. In this article, Toy insisted "The Suffering Servant," traditionally considered a messianic prophecy, referred only to the nation of Israel and had only a general and indirect fulfillment in Christ.



Less than a month later, Toy appeared before the trustees with a resignation letter defending his views against inspiration and hoping the board would vindicate him of any wrongdoing. In the letter, Toy stated “discrepancies and inaccuracies” in the Bible do not “invalidate the documents as historical records.”

“I am slow to admit discrepancies or inaccuracies, but if they show themselves I refer them to the human conditions of the writers, believing that his merely intellectual status, the mere amount of information possessed by him, does not affect his spiritual truth,” Toy wrote.

After deliberating, the trustees unanimously accepted Toy’s resignation May 7, 1879, although many Southern Baptists and former students disagreed. Writing to his wife the week of Toy’s resignation, Broadus wrote:

Alas! the mournful deed is done. Toy’s resignation is accepted. He is no longer professor in the Seminary. I learn that the Board were all in tears as they voted, but no one voted against it. I cannot yet say who will be elected in his place. ... We have lost our jewel of learning, our beloved and noble brother, the pride of the Seminary.

In a 1997 Founders’ Day address on Toy’s hermeneutics, former Southern Seminary professor Paul House said, “Boyce and Broadus’ reaction to Toy’s leaving the faculty illustrates the fact that one should never rejoice in the departure of an individual from the seminary family due to theological reasons. We should, instead, feel as Boyce did, that we would rather lose an arm than the fellowship of a brother or sister in Christ.”

‘AMERICAN HERETIC’

In reflecting on this painful chapter, Broadus said Toy “thought strange of the prediction made in conversation that within 20 years he would utterly discard all belief in the supernatural as an element of Scripture.” The prediction came true within a decade.

Shortly after his dismissal from Southern, Toy was set to marry Lottie Moon. The couple had resumed correspondence after the missionary wrote home of her loneliness on the mission field. But in 1880, Moon

called off the wedding, citing her disagreement with Toy’s theological evolution. She never married and died 32 years later on Christmas Eve 1912. Southern Baptists would later name their annual Christmas offering for international missions after Moon.

Toy remained somewhat of an academic celebrity because of his public dismissal from the seminary, and after rejecting the presidency of Furman, Toy was appointed Hancock Professor of Hebrew and Oriental Languages at Harvard University in September 1880.

Harvard President Charles William Eliot, writing to the other candidate for the position, said Toy was an “American heretic, whose views on Isaiah had offended the Baptist communion to which he belonged.”

Toy left a lasting legacy at Harvard, which had only offered Hebrew before 1880, by introducing more Semitic languages — Aramaic, Arabic, and

Ethiopic. While his theological views had changed, his Harvard colleagues praised Toy for his “courage, both physical and moral, his imperturbable poise, his complete freedom from self-seeking, his catholicity of spirit, his geniality of speech and manner, his quiet and inoffensive humor.”

After eight years at Harvard, Toy withdrew his membership from the Old Cambridge Baptist Church. In 1890, he published *Judaism and Christianity*, in which he denied the divinity of Christ in the New Testament. By 1907, Toy was an avowed pragmatist, rejecting absolute religious truth.

Toy eventually acknowledged the necessity of his departure from the seminary. He continued his correspondence with

Broadus, who recommended his hire to Harvard, and wrote to his mentor after the publication of the *Memoir of James P. Boyce*, “You are quite right in describing my withdrawal as a necessary result of important differences of opinion. Such separations are sometimes inevitable, but they need not interfere with general friendly cooperation.”

He and his wife, Nancy, whom he married in 1884, enjoyed a relatively happy life at Harvard, joining the higher class of society where they became lifelong friends with Woodrow Wilson, later to become the 28th president of the United States.

Contrary to some legends, Toy was not a bitter man in old age, although he was blind and disabled for nearly two years before his death May 12, 1919 at 83.

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—JAMES P. BOYCE



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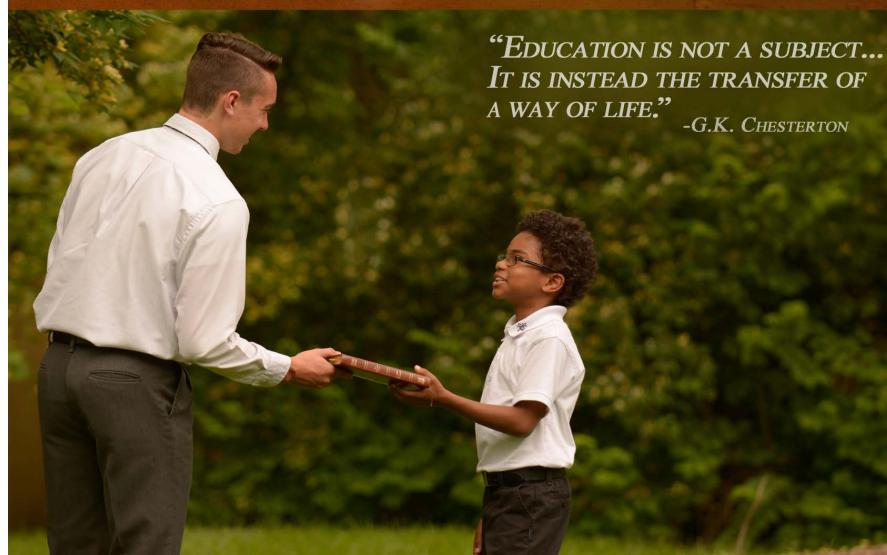
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STUDENT PROFILE

Five Hawaiian brothers entrusted to one Kentucky school

By Mackenzie Miller

Since 2010, the Komatsu family, from Hawaii, has entrusted their five sons to Southern Seminary and its undergraduate school, Boyce College, thousands of miles away in Louisville, Kentucky. “The president, the world-class faculty, the robust theology, and the missional thrust of the institution all stood out to me,” said Van Michael Komatsu, a Master of Divinity student at the seminary. “I was sold on the lose-your-life, cross-centered vision being championed at Southern.”

Rocky and Trevor were the first of the brothers to attend Boyce College. Rocky graduated in 2013 with a B.S. in Humanities and Trevor in 2015 with a B.A. in Biblical and Theological Studies. Rocky, his wife, Emily, and their daughter have all since moved back to Hawaii, while Trevor and his wife, Amber, have remained in Louisville as he continues his education in pursuit of the M.Div. from Southern.

Christopher came to Boyce College and Van Michael to Southern Seminary in 2011. Christopher met his wife, Shawna, at Boyce College, and Van Michael plans to graduate with his M.Div. in Christian Ministry next spring. The youngest of the brothers, Kendrick, though having already been in Louisville for a time, began attending Boyce College in the spring of 2016.

“I stand back and wonder at the trust invested in Southern Seminary and Boyce College by the Komatsu family. To know any of them, much less all of them is to see such a beautiful picture of the gospel of Christ and of God’s plan for the family. These brothers, so bound by brotherly love, are bound by even deeper love of Christ,” said SBTS President R. Albert Mohler Jr. “Over the past 23 years,



Mary and I have had the privilege of coming to know so many students and families that have passed through Southern Seminary and Boyce College, but the Komatsu family is simply one of a kind. I am so thankful to Michael and Danni Komatsu for entrusting their precious sons to Southern Seminary and Boyce College. We are thankful for the example they set. We also look forward, with great anticipation, to what God is going to do through these five young men for the cause of Christ around the world.”

The Komatsu brothers, along with their two sisters, were raised in a Christian home on the small island of Lanai, just off the coast of Maui. However, their relationships were often characterized by resentment. They rarely sat in a room together, less even without argument or fighting, Christopher explained. By the time Trevor, Kenny, and Christopher were in the eighth grade, Van Michael and Rocky were living on a neighboring island, and they

did not consider themselves to be a close-knit family.

As the children entered their mid to late teens, the Lord drew them to himself one by one. Now, all five brothers and their two sisters have professed faith in Christ. The once distant brothers now consider it to be a rare privilege and a true act of God’s grace that they are now also each other’s trusted counselors, friends, and partners in ministry. Though they did not plan for it to happen, each of the brothers came to Louisville until there was a season where all five were in school together. The brothers say they hope to have the opportunity to continue doing ministry together, in some capacity, for the rest of their lives.

“Talk about sharpening! I don’t know who I would be without these four men,” Christopher Komatsu said. “These

years have been extremely formative, and we have all been massively impacted by each other. I would not be who I am without them. We laughed, cried, fought (not with fists anymore), prayed, read, studied, and went to church together. I would not trade that for anything.”

For the Komatsu clan, their time at Southern Seminary and Boyce College has been and continues to be marked by the understanding that Christian education is not primarily the accumulation of knowledge, but the cultivation of character. They have been struck by knowing that loving God and loving people more can develop through the discipline of theological education.

“Being here has not only helped sharpen our minds, but mold our character,” Christopher said.

Since 2011, there has not been a semester when Boyce College has not had one of the Komatsu brothers or one of their spouses on student leadership in one

capacity or another. This semester, Trevor accepted the position as the new Boyce College resident director of the men's dorms.

"Trevor was an outstanding student whose godly character and zest for life helped shape our campus culture. Boyce was much smaller when he arrived, and both he and his brothers injected a healthy blend of character, integrity, zeal, and fun," said David Gundersen, a Boyce professor and director of Student Life. "I arrived at Boyce in 2010, and having Trevor now serving as our RD is a confirmation of our mission: to send a wave of discipleship out from the Boyce campus that will shape the shorelines of community after community around the world. Sometimes, in God's mysterious grace, that wave comes back around to us."

Though he was wary at first, with his wife's encouragement Trevor applied for the position. Serving in this role has continued to grow their love for the school, the student body and the Student Life department. Trevor's marriage to Amber, his devotion to the mission of the school, his authentic and obvious zeal for the Lord, and

his gift for relating naturally with diverse students convinced the Student Life department that he was right for the role as the new resident director.

"I could not be more thrilled to work with someone like Trevor. He has been a dear friend to me, a trusted confidant who I admire and am honored to minister with. I am confident that God is using him in the lives of our students, and I am eager to see how God uses him and Amber at Boyce," said Spencer Harmon, assistant director of Student Life at Boyce College.

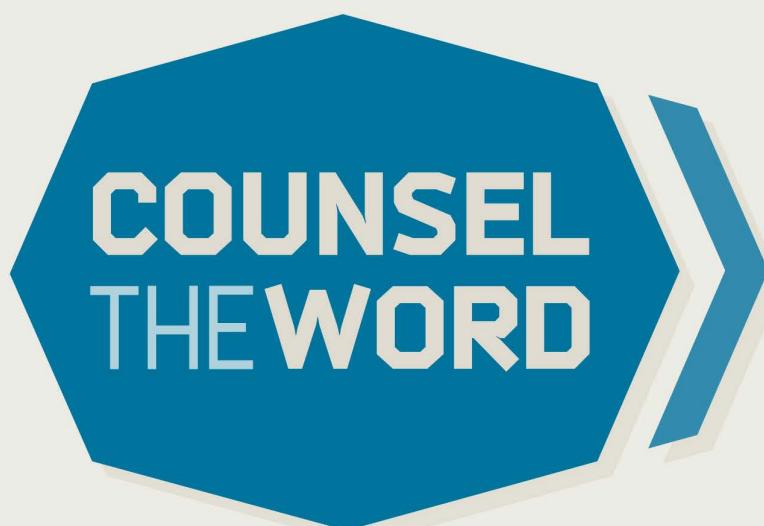
The Komatsu brothers have all, at one point or another, joined and served at Immanuel Baptist Church, and consider their time doing ministry alongside that church to be one of the best experiences they have had since moving to Kentucky. For them, it has been a body that has provided them mentors, friendships, and partners in ministry with whom they hope to network long-term.

"From the stable boldness of Rocky to the craziness of Chris, the Komatsus exude love for Jesus. From the seriousness of Van to the sweetness of Kenny, the Komatsus overflow with love for the local church. To have men as

biblically faithful as Trevor Komatsu leading a small group in your church and teaching your children is a great joy. It is an amazing privilege to have them as part of Immanuel," said Ryan Fullerton, lead pastor of Immanuel Baptist Church.

The Komatsu brothers' time at Southern Seminary and Boyce College has served as a reminder of the stewardship each member of every department of the institution has to invest in someone's child.

"College is one of life's main intersections. Each new student orientation is humbling and energizing as parents entrust their most precious earthly stewardship to us, especially when they live outside the continental U.S. like the Komatsus," Gundersen said. "It's not only our responsibility to invest the truth in them but to fold them into our family while they're so far from their own. With the Komatsus, it was entirely natural because of their love for Christ, for one another, and for the campus community. In some ways, the Komatsus have brought us into their family, and generations of Boyce students are grateful for that kindness."



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SCOTT

HEATH
LAMBERT

JEREMY
PIERRE

ED
WELCH

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WWW.SBTS.EDU/EVENTS

Why I study at Founders' Cafe

Fruit pizza

Whether it's apple, cherry, cinnamon, or s'mores, these treats can kickstart an afternoon of studying hanging out with friends.

Latte-art cookies

It's like a sugary drizzle, really.

Talk to somebody

Because friendships last longer than transcripts.

Sunergos coffee

As you study for Greek, make caffeine your "fellow worker."

Affogato

"Treat yo' self" to an espresso poured over a scoop of ice cream with a cookie garnish.



PHOTO ESSAY

Seen at Southern

Photos by Leandro Lozada

SOUTHERN SEMINARY STUDENT Leandro Lozada is one of the many Sodexo employees who work behind the scenes to keep Southern's grounds beautiful year round. As humble servants, they never ask for recognition, but they deserve our utmost respect and appreciation.

Not only do they work on the seminary's 84 acres of landscaping, but they also make sure the campus is weathersafe. They arrive as early as 4 a.m. on snow days to salt sidewalks, scrape ice, and clear parking lots in order to keep the campus safe for students, families, and guests. If you see Lozada or any other grounds crew employee, be sure to thank them for their dedication to keeping you safe and Southern beautiful.



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March 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.

GREAT COMMISSION SUMMIT:

ENGAGING ISLAM

The Great Commission Summit 2016 March 31-April 1 will challenge believers toward faithful, worldwide gospel proclamation with the theme “Engaging Islam.” This conference will look at the Islamic worldview from a theological and missiological perspective and will examine ways to engage with the gospel. Speakers include IMB President David Platt, Jenkins Professor Ayman Ibrahim, and Boyce global studies professor John Klaassen.

01

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Eric Bancroft*
80s Zumba Party
 7:30 – 9 p.m. | *HRC*

02

WEDNESDAY

HRC Childcare 9 a.m. – noon
Worship Student Lecture Lunch
 11:30 a.m. – 1 p.m. | *Cooke Hall*

03

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *O.S. Hawkins*

04

FRIDAY

HRC Childcare 9 a.m. – noon
Renown Youth Conference
 All day | *Alumni Chapel*

05

SATURDAY

Renown Youth Conference
 All Day | *Alumni Chapel*

07

MONDAY

HRC Childcare 9 a.m. – noon

08

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Charlie Dates*

09

WEDNESDAY

HRC Childcare 9 a.m. – noon

10

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Nathan Lino*

11

FRIDAY

HRC Childcare 9 a.m. – noon
Global Connection
 Noon – 1 p.m. | *Library Basement 17*

12

SATURDAY

SWI Seminar Saturday
 9 a.m. | *Legacy Hotel*

14

MONDAY

HRC Childcare 9 a.m. – noon

15

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Jason Meyer*

16

WEDNESDAY

HRC Childcare 9 a.m. – noon

17

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Hance Dilbeck*
SBTS Madness Housing Office

18

FRIDAY

HRC Childcare 9 a.m. – noon
Church Planting 101
 Noon – 1 p.m. | *Library Basement 17*
Driven by Truth Conference
 All day | *Alumni Chapel*

19

SATURDAY

Driven by Truth Conference
 All day | *Alumni Chapel*

21

MONDAY

HRC Childcare 9 a.m. – noon

22

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *David Dykes*

23

WEDNESDAY

HRC Childcare 9 a.m. – noon

24

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Jonathan Pennington*

25

FRIDAY

Good Friday
HRC Childcare 9 a.m. – noon
Resurrection Celebration
 Noon – 4 p.m. | *HRC*

27

SUNDAY

Easter Sunday

28

MONDAY

HRC Childcare 9 a.m. – noon

29

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *Jimmy Scroggins*
Koinonia
 Noon – 4 p.m. | *Heritage Hall*

30

WEDNESDAY

HRC Childcare 9 a.m. – noon

31

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. | *David Platt*
Great Commission Summit:
Engaging Islam All Day

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The Unique family is a growing business in Southern Indiana, serving public libraries and dental practices all over North America. Our environment is fully automated, energetic, and focused on fulfilling our mission of total quality in customer service.

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Questions

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PROPAGANDA

Rapper, artist, entrepreneur

1

Which one of your songs best describes your mission and why?

WOW. It would be difficult to pick just one. I think a tie between “Raise the Banner” and “Three Cord Bond.” The reasoning would be I’m pretty passionate about systemic issues and how they shape the person that we become. So whether it be racial or economic, the culture in which we exist shapes the way we see ourselves and how we see the world and ultimately how we view God. I think these songs both speak to my hope that people would see themselves and the people around them as image bearers, fearfully and wonderfully made. This fact is true of every other human, so I should care about the divinity of my fellow human, and hope, pray, and work toward the fair treatment of others. To be reconciled to each other, work to see a world that reflects that reconciliation and ultimately reconciles us to God.

2

What advice can you offer seminary students for understanding the challenges of racial reconciliation?

THERE ARE SOME AMAZING BOOKS out there, like *The New Jim Crow* and *A Different Mirror*, along with anything from Carl Ellis or James White. But the reality is that you need to change the way you even look at attaining knowledge. It’s not all found in books. One of my mentors used to say, “It is better to learn from than to learn about.”

What every seminary student needs to do is to get off campus and go make some friends. Go visit Big Mama (grandmother) with your black friends and let her tell you about Jesus. The depth of her faith and theology will blow your mind. Some of the wisest, most biblically rich things I’ve learned came from my great-grandmother who only had a third-grade education. All that to say, every student needs to learn to see the world through a multicultural lens.

3

Who are your biggest spiritual and musical influences?

HONESTLY, MY MOM would be at the top of the list. Francis Schaeffer shaped a lot of my thinking. Other influences would include Malcolm X, Eldridge Cleaver, Marcus Garvey, William Wilberforce, The Clapham Group, Gil Scott-Heron, and The Last Poets.

My musical influences are mostly shaped by early 90s hip-hop. The California underground hip-hop scene used to just fascinate me so much, and I just wanted to be a part of it. Later on, I got into Incubus and Radiohead.