



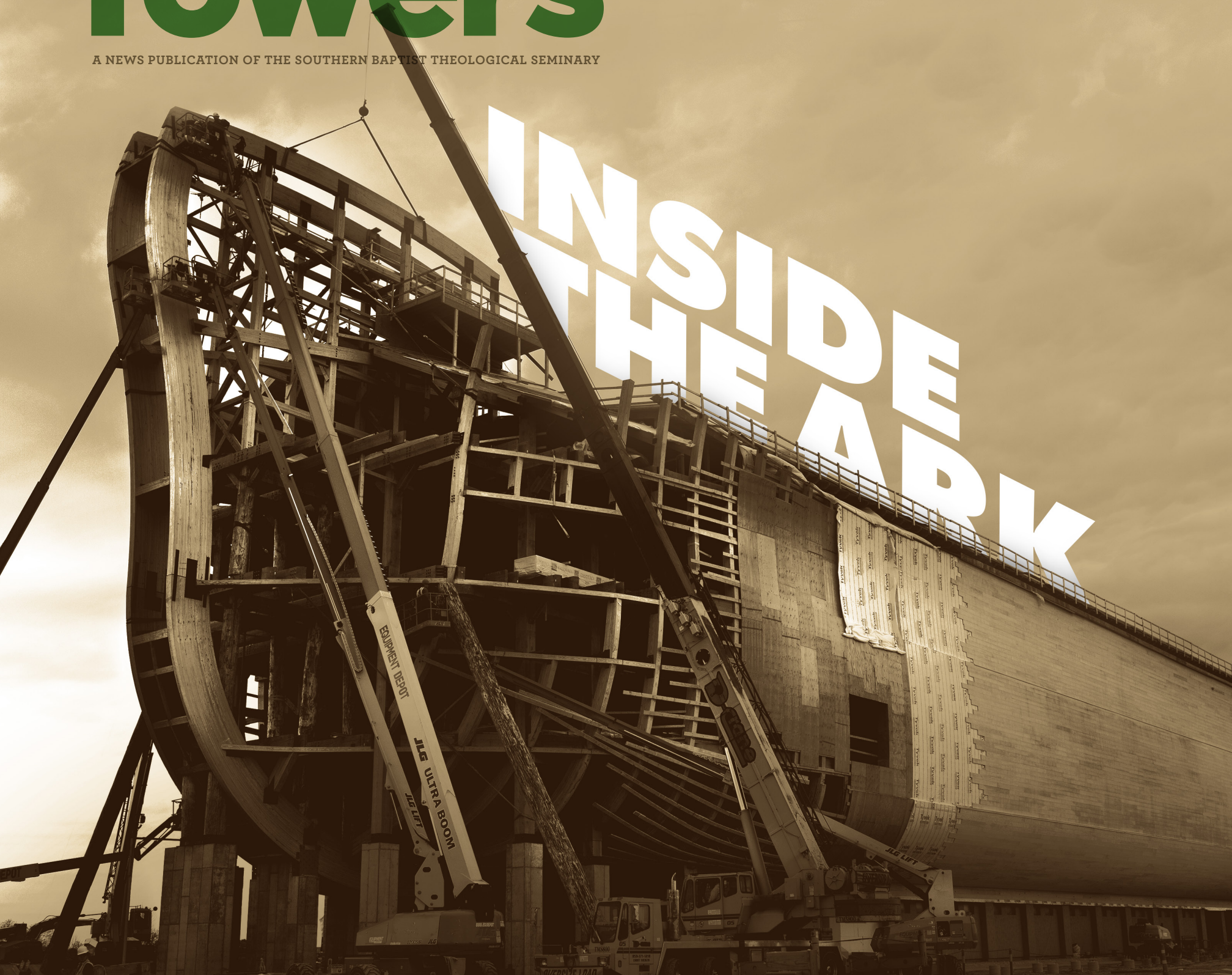
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2016

Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

INSIDE THE ARK





THE
**EXPOSITORS
SUMMIT 2016**

The Pastor and the Pulpit



R. ALBERT MOHLER JR.



ALISTAIR BEGG



STEVE LAWSON

October 25-27, 2016

SOUTHERN SEMINARY

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Inside the Ark Encounter

The life-sized replica of Noah's Ark is set to open July 7, and its skeptics could help the attraction be a major evangelistic outreach.



FROM THE EDITOR

Do you typically avoid supporting public figures if they espouse their ideas with anger or openly attack their opponents? If so, you're probably a millennial, like me. But

I began to wonder recently whether niceness in political and religious discourse is necessarily a virtue. I fear that our well-intentioned concern to be "winsome" to outsiders hinders us from being bold in defending our beliefs in the public square.

When winsomeness is a substitute for conviction it is often just a guise for cowardice. Millennial evangelicals too often obsess with niceness and flee confrontation as if that's the sole means for guiding between right and wrong. I guess I always

forget that Luther was on the right side of the Reformation because he was the nicer guy.

Yet even tertiary matters of faith and practice can unnecessarily divide Christians because weak-kneed evangelicals avoid contentious yet important discussions. Don't ignore a creationist who is confrontational just to gravitate instead to an "evolutionary creationist" who sounds winsome and wise. The next battle for biblical inerrancy may depend on the courage of millennials.

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Boyce adds volleyball team

The school's third sport is the first offered to women and competition begins this fall.

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Plummer's Greek textbook

New Testament prof Robert L. Plummer talks about his new textbook and how to keep your Greek.

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From Genesis to the conservative resurgence

How a controversial commentary on Genesis in the 1960s sparked the doctrinal renewal of the Southern Baptist Convention.

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Walker among 3 profs to retire

The first African-American professor hired at any SBC seminary is retiring after 30 years at Southern.

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5 summer family outings

Looking for free excursions this summer with your family? Here are 5 local options.

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.

PHOTO ESSAY

430 graduate in Southern, Boyce commencement ceremonies

By Annie Corser

STUDENTS from 44 states and 15 countries graduated from Southern Seminary and Boyce College in the spring commencement ceremonies. Southern conferred degrees to 284 master's and doctoral students during the 215th commencement exercises on the seminary lawn May 20. A week earlier a record 149 students received degrees from Boyce College.

In an address from 2 Thessalonians 3:1-5, Mohler said ministers protect and proclaim the good news of Jesus with the hope that it would “speed ahead” in anticipation of the Day of the Lord.

Mohler presented the annual Findley B. and Louvenia Edge Faculty Award for Teaching Excellence to Stephen J. Wellum, professor of Christian theology. The Josephine S. and James L. Baggott Outstanding Graduate Award was presented to Andrés Vera, a Master of Divinity graduate from Toronto, Canada.





Newslog



Boyce College to launch honors program in August

By Abby Davis

BOYCE COLLEGE recently announced plans to launch The Augustine Honors Collegium in August 2016. The school's first-ever honors program will provide an intellectually stimulating and academically rigorous curriculum for high-achieving students, leaders said.

"The establishment of The Augustine Honors Collegium is yet another step in the development of Boyce College as an institution of academic excellence committed to the Christian worldview and eager to prepare the next generation of young Christians for frontline service, where worldview matters most," said Southern Seminary President R. Albert Mohler Jr.

Jonathan Arnold, director of The Augustine Honors Collegium, joined the Boyce faculty as assistant professor of Christian theology and church history in August 2015 and holds two graduate degrees from Oxford University.

The new program will combine small, seminar-style classes with a wide array of co-curricular activities aimed at helping participants analyze and respond to the various challenges facing the Christian faith in the 21st century. All participants who graduate from The Augustine Honors Collegium will complete a research thesis which will be presented to the academic community before graduation.

The program is intended to include up to 10 percent of the student body, limiting it this year to 20 students per class. Students interested in applying to participate in The Augustine Honors Collegium can find more information at www.boycecollege.com/honors.



Boyce College adds women's volleyball team for 2016 season

By Robert Chapman

BOYCE COLLEGE will add a women's volleyball team to its athletic program and begin competition this fall in the NCCAA Division II Mideast region. Volleyball will be the third sport offered at Boyce and the first for women.

"This is a unique way to support our ladies on campus, and I am thrilled for the turnout because I know that our students are going to jump all over this," said Boyce Athletic Director Blake Rogers.

The volleyball team will be coached by Alexis Ammon, who was a four-year starter in volleyball at Samford University. Last year, Ammon was an assistant volleyball coach at the Christian Academy of Indiana, where she helped lead them to a state championship.

Those interested in joining the volleyball team can fill out the recruiting form under the "Recruit Me" tab at boycebulldogs.com.

Awards chapel features new format, distinctions

By SBTS Communications

SOUTHERN SEMINARY PRESENTED distinguished awards to 14 students during the May 3 awards chapel. In a change from years past, faculty from each school selected students in recognition of their academic achievements.

SCHOOL OF THEOLOGY

George W. Riggan Award for Distinction in Old Testament Studies | Grant Flynn
A.T. Robertson Award for Distinction in New Testament Studies | Paul Lamicele
Basil Manly, Jr. Award for Distinction in Theological Studies | S. Craig Sanders
Garland K. Offutt Award for Distinction in Church Leadership | Christopher Wong

BILLY GRAHAM SCHOOL

Lewis A. Drummond Award for Distinction in Evangelism | Corey Riggs
Adoniram Judson Award for Distinction in Missions | Blakely Owens
Ellis Adams Fuller Award for Distinction in Church Ministry | Adam Burton

BOYCE COLLEGE

James P. Boyce Outstanding Graduate Award | Chad Berry
E.Y. Mullins Award for Local Church Involvement | Abigail Cavanaugh
George Liele Award for Missions & Evangelism | Samuel Rai

HISTORICAL AWARDS

Broadman and Holman Outstanding Seminarian Award | Parker Goforth
Westminster John Knox Press | Samuel Chua
The LifeWay Pastoral Leadership Award | Randall Cofield
Clyde T. Francisco Award | E. Coye Still



1937 Project sends record 450 volunteers to serve Louisville

By Mackenzie Miller

A RECORD 450 VOLUNTEERS from Southern Seminary and Boyce College completed over 1,500 hours of service projects across the city of Louisville during the fourth annual 1937 Project, April 23. The event commemorates the school's relief efforts in the Great Flood of 1937, when the Ohio River rose to more than 50 feet, creating one of the worst floods in American history.

Three-time 1937 Project participants Andrés and

Courtney Vera led the renovation and restoration project at the childhood home of Muhammad Ali. A volunteer discovered a 25-pound weight belonging to the legendary boxer and civil rights activist, which will be added to the collection at the Muhammad Ali Childhood Home Museum. Andrés Vera said his volunteer experience has been “great” because he been able to serve the needs of neighbors in Louisville.

Serving Louisville through the project, Southern's event pairs with Mayor Fischer's Give A Day week of service, an annual effort to encourage compassion in the city of Louisville. At the 1937 kickoff, Mayor Greg Fischer said he was thankful Southern Seminary is one of the largest participants in Give A Day because “is not just a civic program but also a spiritual program for our city.”



Preview Days

By SBTS Communications

MORE THAN 400 PROSPECTIVE STUDENTS and guests attended Southern and Boyce Preview Days in April. Southern had 139 prospective students (206 total) for Preview Day April 22, and on April 29 Boyce welcomed 105 prospective students (217 total). Over the course of the academic year, 500 prospective students and more than 880 guests attended Boyce and Southern Preview Days.



Southern Seminary's Counsel the Word addresses depression and Bible's comfort

By Annie Corser

THE BIBLE PROVIDES COMFORT and hope for people in the pit of despair, said speakers at the Counsel the Word conference at Southern Seminary, April 26-27.

"Comfort comes to people in pain from the Word of God and no place else when we know that a good God is using his superior wisdom and his superior power to bring about a superior good," said Heath Lambert, executive director of the Association of Certified Biblical Counselors (ACBC) and associate pastor at First Baptist Church of Jacksonville, Florida.

Lambert focused on the importance of ministers preaching the Word and the sufficiency of the Bible to comfort depressed persons. The theme of the two-day conference was "How Long, O Lord? Depression and Hope in a Complex World." Additional main session speakers included Jeremy Pierre, Edward T. Welch, and Stuart Scott.

Audio and video of the main sessions are available online at sbts.edu/resources.

From the Georgian architecture of our campus buildings and chapel to our perfectly manicured lawns, Southern Seminary is the ideal location for wedding ceremonies, receptions, and meetings of all types.



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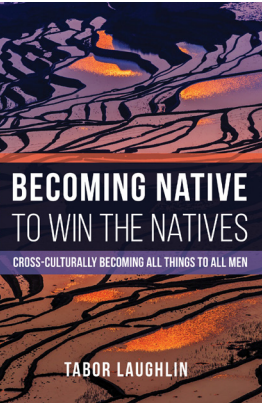
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Book Reviews



(Wipf & Stock 2016, \$28)

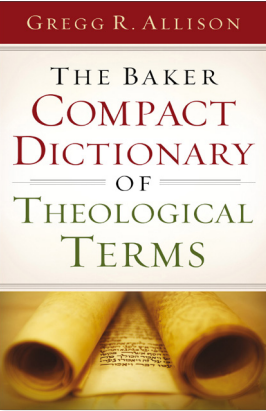
Becoming Native to Win the Natives

Tabor Laughlin Review by Annie Corser

In *Becoming Native to Win the Natives*, SBTS alumnus Tabor Laughlin (pseudonym) speaks to Christians about missions in other cultures and nations. The book’s biblical foundation pulls from the Great Commission’s call to spread the gospel to the ends of the earth and make disciples, and Revelation’s display showing that heaven will be filled with people from every tribe, tongue, and nation.

“This book is not about how to preach the gospel in a cross-cultural environment, nor how to build deep relationships with those around you. It is just about the aspect of becoming like the native in all other aspects of life,” writes Laughlin.

Laughlin focuses on the characteristic traits needed for successful ministry: humility, service, love, and a burden for those you serve. With practical advice, he explains how to adopt cultural traditions not contrary to the Bible, like language, hobbies, and appearance.



(Baker 2016, \$9.99)

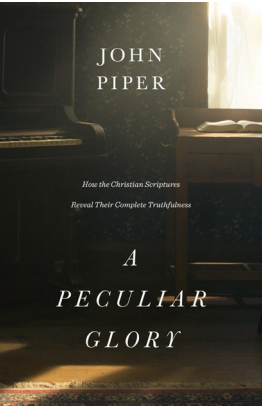
The Baker Compact Dictionary of Theological Terms

Gregg R. Allison Review by S. Craig Sanders

If you’re a seminary student, you’ve probably had the awkward experience of talking to family about theological studies, only to realize they don’t understand anything you’re saying. To the rescue, however, is Southern Seminary theology professor Gregg R. Allison’s *The Baker Compact Dictionary of Theological Terms*.

Allison’s book is the rare theological tool accessible enough for the average layperson and scholarly enough to benefit the seminary student and professor. With 600 theological terms defined in 100 words each, this resource is a trustworthy guide for navigating studies at any level. For instance, a seminary graduate could use this when pastoring his first church, to make sure he’s not carelessly using a theological term without explanation.

Cross-references at the end of many entries and word origins are an added bonus to this stellar resource. At \$9.99, this book is a must-have addition to your library.



(Crossway 2016, \$24.99)

A Peculiar Glory

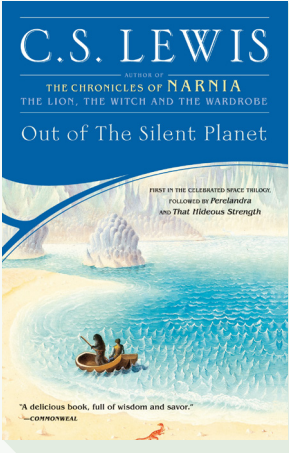
John Piper Review by Sean W. Corser

Applying Jonathan Edwards’ concern for 18th-century Native Americans, John Piper in *A Peculiar Glory* sets out to explain how God’s glory is seen in Scripture and ultimately in the revealed Word, Jesus Christ.

“What we see as inescapably divine is a peculiar glory,” Piper writes. “And at the center of this peculiar glory is the utterly unique glory of Jesus Christ. This is the heart of the book.”

A Peculiar Glory is an apologetic as unusual as is the glory peculiar. Piper summarizes this glory as God revealing his majesty through his meekness in Christ laying his life down for sinful men. While theologically precise, this book is easily accessible in just as “the most preliterate person and the most educated scholar may come to a saving knowledge of the truth of Scripture in the same way: by a sight of its glory.”

FACULTY RECOMMENDATION



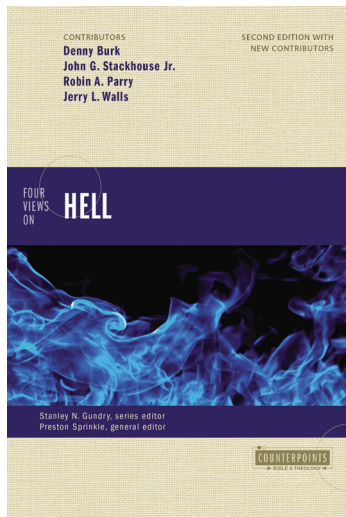
Out of the Silent Planet

(Scribner 2003, published in 1938, \$15)
C.S. Lewis

“The book is an enjoyable piece of fiction and theologically thought-provoking. After finishing it, you will want to read the two others in Lewis’ Space Trilogy: *Perelandra* and *That Hideous Strength*.”



ROBERT L. PLUMMER
Professor of New Testament
Interpretation



(Zondervan 2016, \$18.99)

Four Views on Hell

Preston Sprinkle, ed.
Review by Andrew J.W. Smith

Five years removed from former pastor Rob Bell’s book on hell, *Love Wins*, the doctrine of hell is still an incendiary topic. In the newest installment of Zondervan’s *Counterpoints: Bible & Theology* series, *Four Views on Hell*, four evangelical scholars offer their interpretation of biblical teaching about hell, including Boyce College professor Denny Burk, who wrote the chapter endorsing the traditional eternal, conscious torment view.

Edited by Preston Sprinkle, biblical scholar and vice president at the Boise,

Idaho, extension of Eternity Bible College, *Four Views on Hell* claims to articulate four evangelical views on the doctrine of hell: eternal, conscious torment; terminal punishment (annihilationism); purgatory; and evangelical universalism. Like all books in the *Counterpoints* series, each author’s contribution is followed by responses from each of the other scholars, engendering significant theological dialogue that will prove helpful and clarifying for all readers.

The annihilationist view, defended in this book by John Stackhouse, is a common one among some evangelicals, famously including Anglican John Stott. But despite the respective efforts of Jerry Walls and Robin Parry — along with

Sprinkle’s insistence in the introduction and conclusion — the purgatory and universalist views fall short of convincing the reader they should be evangelical views at all, to say nothing of their biblical validity.

Burk’s chapter on the eternal, conscious torment view explores 10 biblical texts buttressing the traditional interpretation from Isaiah to Revelation. Burk finds three themes in each of these passages that contribute to the traditional view: final separation, unending experience, and just retribution. He argues Christians should not build their theology of hell around visceral and emotional responses, but exclusively on the biblical text that he says overwhelmingly affirms the traditional view.

Going Deeper with New Testament Greek

Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer
Review by Andrew J.W. Smith

If you, as a student at The Southern Baptist Theological Seminary, have taken Greek Syntax and Exegesis, you know required books for the course seem to be as numerous as all the principal parts you have to memorize. Not only are there are plenty of substantive intermediate-level Greek grammars for professors to choose, from Robertson to Wallace, but usually multiple kinds of books you have to buy. A book listing vocabulary (perhaps arranged by semantic domains), a parsing workbook, an introduction to textual criticism, and obviously a Greek New Testament are all necessary components of a full Syntax course at Southern Seminary (to say nothing of lecture notes or further readings summarizing the newest research in aspect theory or middle voice).

Going Deeper with New Testament Greek, written collaboratively by Southern’s own Robert L. Plummer and Southeastern Seminary professors Andreas Köstenberger and Benjamin Merkle, aims to help students expand their knowledge of

the language while cutting down on the stacks of papers and books for student and teacher alike.

“Ultimately, we wrote this book with college or seminary students in mind,” the authors write in the preface. “Consequently, our goal was to produce an intermediate Greek text that could be manageably digested when a student reads through the material.”

“We want to help you take your knowledge of NT Greek to the next level, not as an end in itself but as a means to correctly interpreting and teaching God’s Word.”

Plummer, professor of New Testament interpretation at Southern Seminary, wrote five chapters for the book, including chapters on word studies, sentence diagramming, and discourse analysis, and a final chapter encouraging the student to continue studying Greek. The final two pages of the book are quotes from various

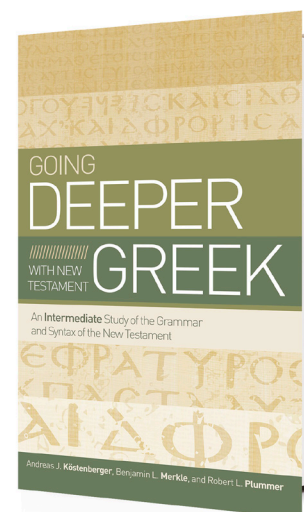
figures from church history, from Erasmus to Wesley, about the study of Greek.

“If you are reading this chapter just prior to graduation, don’t despair,” Plummer writes. “You simply need to face with stark honesty the danger of your apostasy from the language you have come to love.”

The book is accessible throughout, with each chapter following a clear and helpful structure, including practice sentences, vocabulary lists, and a built-in reader for reading large chunks of the Greek New Testament. Tables throughout the book provide information in a neat, easy-to-reference format.

It includes numerous teacher aides also, allowing those who teach the language at any level to use a new textbook in their class without needing to prepare new quizzes and exams. Powerpoints, chapter summaries, midterm exams, final exams, and Moodle quizzes synced with the book are also available for teachers to download.

The book incorporates some of the newest research in the study of Greek, including discussions on discourse analysis, verbal aspect, and recent advances in textual criticism. The teaching on text criticism is the opening chapter of the book, since students should know what the text is before they try to figure out what it means, Plummer said.



Going Deeper is easy to read, and not only works as a reference grammar but can enjoyably be read cover-to-cover, with the chapters arranged in sequential order matching a professor’s lecture schedule. It gives students of various levels of learning — from someone fresh out of baby Greek to the doctoral candidate — a chance to strengthen their Greek from the ground up, offering encouragement along the way. (B&H Academic 2016, \$49.99)



‘Sacred mission’

PLUMMER ON HIS LOVE FOR GREEK AND NEW INTERMEDIATE GRAMMAR

By: Andrew J.W. Smith

EDITOR’S NOTE: In what follows, Robert L. Plummer, professor of New Testament interpretation at Southern Seminary, talks with *Towers* writer Andrew J.W. Smith about the new intermediate grammar he co-authored, *Going Deeper With New Testament Greek*.

AJWS: Most intermediate grammars tend to be more technical and don’t have all the things this book has — exercises, practice sentences, Bible passages to translate, and vocabulary. This book seems like it’s taking all the different books one uses in a Syntax and Exegesis-level class and puts it into one text. Was that balance important to you?

RP: Ben Merkle, who is one of the co-authors, has been my friend for over 20 years. We were in the Ph.D. program and we’ve worked on several different projects together. So when Ben five years ago asked me about this book, we just started brainstorming. We’ve been teaching intermediate Greek for years, and we asked, “What will be the ideal textbook?” We would want with each lesson for

students to be reminded that this is important. So each chapter begins with a teaser — here’s how something in this chapter really affects the meaning of the text — and the student can say, “I’m learning Greek to read the Bible, to really know things,” and it makes a difference. We also tried to be clear and not have too many grammatical categories, not be too technical, to really remember the intermediate level of student we’re trying to teach. When Andreas Köstenberger joined the project, he also brought many good ideas and years of teaching experience.

AJWS: Now, you wrote the opening chapter of the book, “Textual Criticism,” which is probably surprising to some people. Why start there?

RP: Before you talk about what the text means, the first fundamental question is, “What is the text?” We have to agree what John or Paul wrote before we can debate what they mean by it or translate what they mean. And whenever I’ve taught Greek Syntax, I’ve always had a section on text criticism and I’ve felt like students really want to know something more about that — especially in the last few years when you have some more sensationalistic voices on the side of skepticism, such as Bart Ehrman and others. I find that when students really learn a little bit more about text criticism it actually increases their confidence in the Word of God. I think students will go away with confidence in the authority of Scripture and the way God has preserved it.

AJWS: How did you incorporate some of the recent advances in the study of Greek, such as aspect theory and discourse analysis?

RP: I think I can speak for the other authors: Among the three of us, we've been teaching Greek for roughly 20 years or more. We are lifelong learners. We don't want to teach Greek the same way now that we taught it a decade ago. We want to be reading current scholarship and keeping our teaching as fresh and accurate as possible, so now we're just bringing what we've been doing in the classroom into a textbook format. For example, when I first started teaching, I taught there was a "deponent" category for the voice of a verb, alongside active, middle, and passive. Those of us who study Greek talked about deponency for a long time, but then I started reading some of the current debates about it — Dr. Pennington has written a couple of really helpful articles and chapters about that — and scholarship has really in the last 10 years turned on that and said the category of deponency is a false category for Greek. I think the evidence is overwhelming for that. So the right thing to do then is give it up and teach the right thing. Then, as a teacher, you're excited about it because you've learned something and you're rightly conveying it now, and you're just honest about your own learning process. I think that makes students want to learn.

AJWS: For someone who is thinking about seminary or maybe just starting out, why study Greek? Why can't we just read our English Bibles?

RP: As a famous Jewish poet said, reading the Bible through translation is like kissing your bride through the veil. When you love someone, you want to be as close to them as possible — you don't want any barrier between you. If you love the Word of God you don't

I have a sacred mission to keep pastors and other Christians reading the Greek New Testament for life. ... It's going to make them people who will proclaim clearly what the Scripture says and ultimately that's the proclamation of the gospel.

always want to be one step removed. Let's say you're preparing your sermon, you've got three great English translations, you've got great commentaries, but then people disagree. If you don't know Greek, you can't even follow their disagreement. You just have to basically flip a coin or say, "I really like this cover, I like this guy better — John Piper, whatever he says must be right!" I think the desire to study Greek comes from a desire

to get close to the Word of God. There's a reason that for centuries, since antiquity, those people who are serious about knowing and studying the Scriptures ultimately are drawn to a study of Greek and Hebrew. Thankfully, here at Southern we have a lot of students who want to learn the languages because they value the Word of God. And I think you see more and more liberal and mainline seminaries where the authority of Scripture has eroded, and they're not requiring Greek and Hebrew anymore. Why should you learn Greek and Hebrew if what the Bible says doesn't really matter?

AJWS: Let's take our hypothetical seminary student. You've convinced him to study Greek. He's been in school four years, he's about to graduate, he's taken six Greek classes, Advanced Greek Grammar, and he's ready to go off into life. What advice would you give to somebody like that who not only doesn't want to lose his Greek but also wants to improve it over time without the strictures of the classroom environment?

RP: That last qualification is important: You no longer have the strictures of the classroom environment so you have to apply those strictures to yourself. So, it's a matter of time management and self-discipline. Just like if you're a responsible person you have to change the oil in your car or cut your grass or floss your teeth, you're going to have to say, "What does it look like for me to have Greek and Hebrew in my life?" And if you're in pastoral ministry, that needs to significantly overlap with what you're preaching and teaching.

I think you have to write out your own rules: "I'm not going to drink coffee until I have my Greek New Testament open." It has to be rigid, and then you probably need to tell someone else and they need to

somehow hold you accountable because life gets busy. That's one of my heart's passion is to keep people growing in their knowledge of Greek and not to apostatize from the language. Too many well-intentioned people vaguely think they'll keep up with their Greek

and Hebrew without a plan, without writing it down, without incentives and disincentives.

AJWS: You're very involved with helping people keep up with their Greek, like your website Daily Dose of Greek. How much of a passion is this for you personally?

RP: It's one of the main things I want to accomplish

in this life. I have a sacred mission to keep pastors and other Christians reading the Greek New Testament for life. Not just because I love Greek — and I do love Greek — but because of my commitment to the Bible as the Word of God and my belief that as pastors and Christians really know and read and savor and believe the Word of God, it's going to change them, it's going to make them more faithful teachers, it's going to make them people who will proclaim clearly what the Scripture says and ultimately that's the proclamation of the gospel. It's the only hope we have in this life.

AJWS: Do you teach your kids Greek?

RP: Well, we have taught them, and they can all to varying degrees sing the alphabet and such, but my seventh grader is taking Greek at her classical school and she's working through a beginning grammar. She's a quarter of the way through and we have a lot of fun. I help her with translations and check her translations and she knows that I enjoy it.

Sarah Beth, my daughter — she loves Mrs. Elizabeth Pierce [ed. formerly Elizabeth Mee], her teacher and one of my former Greek students. Sarah Beth is excited about learning Greek and she's passionate about it. Mrs. Pierce uses games and songs and other creative methods with the kids. So, I have the double delight of seeing my former student, Mrs. Pierce, teaching another student who happens to be my daughter, which is really fun. Sarah Beth knows I love it so much that she'll say, "Dad, can we read a little of the Greek New Testament before we go to bed tonight?" Even though it's past her bedtime, I'll say, "OK, OK, we can read a verse or two." I don't know if my other two children will take to Greek as much as she has, and that's fine if they don't. They're all different.

AJWS: Should we teach Greek in our churches?

RP: I think that would probably depend on the context. Clearly one does not need to know Greek to understand the Scriptures and to be saved or to grow as a Christian, but it is striking how many non-ministerial people in ordinary walks of life have a desire to learn Greek and Hebrew because they want to be as close as possible to the Word of God. I hear stories from former students and other people who tell me, "I'm teaching a little class of Greek to people in my church and they're loving it." If you have people who want to do that in your context, I think that's great. I think there are other ministry contexts where it just would not further the advance of the gospel. Maybe it would seem that you're creating a gnostic sect of more educated people. But as long as it's just seen as optional, and if there are people interested, there's nothing like teaching Greek to really learn it.

*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;
that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

A Day with a Pastor

The congregations in Ukraine were trying to help poor non-churched families by visiting them and giving out some help, usually in the form of food parcels.

In visiting such families and seeing the terrible conditions of their lives, and seeing the children, whose parents were often not providing them with proper daily food and care, the reaction of congregations was to invite those children to a place run by the church. Here the children could be taken care of.

This place is where they can get some good food, be given help with school homework, have Bible instructions, have a shower available (which is not available at most of their own homes), and have clothing given to them. The Day Care Center's actually had become places where the children are supplemented with the things they do not receive at their homes.



For more information about Pastor Maxim, you can read about it in our next magazine. Our informative and insightful magazine offers readers a conservative perspective on stories that you will not read anywhere else. If you would like copies of our magazines for yourself or for your church, please email: jacktamminga@coah.org

Mr. Jack Tamminga
Marketing and Development Director



Pastor Maxim and his wife Natasha



The overall aim of *COAH* is to spread the Gospel of the Lord Jesus Christ across the vast population of people in Eastern Europe and the former Soviet Union who have been deprived of this Good News for generations. It is within this context that all of our various programs operate. Programs which provide humanitarian aid or social assistance allow for opportunities to demonstrate Christian love and build bridges and relationships with needy segments of society, creating openings for sharing the gospel.



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INSIDE THE ARK

ENCOUNTERING THE BIBLE IN A STORM OF SKEPTICISM: WHY ITS CRITICS MAKE THE ARK ENCOUNTER THE MOST AMBITIOUS EVANGELISTIC OUTREACH IN MODERN TIMES

BY S. CRAIG SANDERS

Perched on the hills of northern Kentucky, in a town whose population is smaller than the enrollment of Southern Seminary, is a life-sized replica of Noah's Ark, in the truest sense a monument of biblical proportions. Using a 20.4-inch cubit, the Ark Encounter measures 510 feet long, 85 feet wide, and 91.5 feet high — the largest timber frame structure in the world — with bamboo flooring covering the 140,000 square feet of museum space inside.

The \$100-million first phase of an 800-acre biblical theme park that will eventually include a Tower of Babel replica, the Ark Encounter is scheduled to open July 7 as a nod to Genesis 7:7, but the ambitious project takes a page from another story: "If you build it, they will come." Ken Ham, founder of the apologetics ministry Answers in Genesis (which operates the Ark Encounter and the Creation Museum 40 miles away), expects more than 2 million visitors each year, which he says will make the attraction "one of the greatest Christian outreaches of our era."

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“The @ArkEncounter will challenge people to come face to face with the reality of God’s righteous judgment and His gift of salvation,” Ham tweeted earlier this year, in the midst of a legal dispute over whether the park could receive \$18 million in state tax incentives. A federal judge ruled in January the Ark Encounter could receive the incentives despite hiring only professing Christians, and in April the state’s tourism department approved the group’s request.

Prompted by Ham’s resolve in the face of mounting skepticism, the *Towers* team toured the Ark during a media preview in May. We invited SBTS Old Testament professors Russell Fuller and T.J. Betts and philosophy professor Theodore J. Cabal to experience the attraction themselves and offer their take on the issues.

INSIDE THE ARK: BIBLE, SCIENCE, AND EVANGELISM

Although Ham guided the media (some of whom remained skeptical the project could be completed) through each floor of the Ark, the museum itself will feature a self-guided tour with signs and interactive displays. Each floor contains exhibits on the historicity of the Genesis Flood narrative, the kinds of animals on the Ark, and Noah’s life and family. Like AiG’s Creation Museum, the Ark Encounter will present evidence supporting young earth creationism, the belief that God created the world 6,000 years ago.

“The history in Genesis has come under particular attack in this era and so we’re trying to emphasize history which is foundational to all of our doctrine,” Ham said during the tour, noting the planned expansions for the park — a walled city, first-century Middle Eastern village, and Tower of Babel — will help defend the biblical account. “Even the Tower of Babel helps us understand ... why the gospel is for every tribe and nation.”

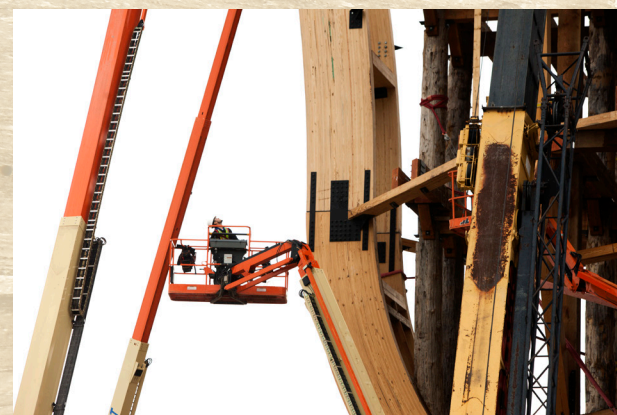
Contrary to popular criticism, Answers in Genesis sponsors scientific research and the Ark Encounter displays the fruits of those efforts. Ham says he hopes the exhibits debunk an evolutionary view of history that assumes Noah was unintelligent merely because he lived thousands of years ago.

Ham defended his employment of Amish craftsmen and use of modern tools like cranes to build the Ark by raising the impossibility of knowing what tools and assistance Noah used. Ham supported this statement with the examples of other ancient structures like Mesoamerican ziggurats and Egyptian pyramids which an evolutionary view of history cannot explain.

“For too long there’s been all these bathtub arks, almost like it’s a wonderful little fairy tale, but we’re going to really portray this as history and Noah as an intelligent man,” Ham said, even suggesting Noah may have been an

**“FOR TOO
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KEN HAM



experienced ship builder prior to the Ark.

He also elaborated on the Ark Encounter's promotion of speciation, which says that all land animals descended from as few as 140 "kinds" on the Ark. For Ham, "kinds" is a biblical term that is similar to the family-level of species classification (e.g. dog-like creatures), and sometimes extends even to order (e.g. carnivores). "Speciation can happen quite quickly," Ham said, emphasizing this view is entirely distinct from evolution, which "involves adding new information into the genetic code."

In addition to a defense of the Bible's historicity and young-earth creationism, the Ark Encounter's third floor will host an exhibit from the Museum of the Bible promoting the truthfulness of Scripture and provide an evangelistic emphasis by connecting the door of the Ark to the door of salvation in Jesus Christ. Ham says that the \$100 million invested in the project, all consisting of bond offerings from AiG investors and donations, will be a "phenomenal spiritual return on investment" because of many non-Christians who will visit the attraction and hear the gospel.

Following the tour, the SBTs professors all agreed with Ham's assessment of the Ark Encounter's evangelistic potential and encouraged seminary students and church leaders to support the project.

Fuller, a Hebrew scholar and young-earth creationist, said the attraction could be a great opportunity to share the gospel with skeptical friends and co-workers.

"When you're at something like this, it's much easier to talk about the Bible and about God with people," Fuller said. "I think the opportunity to witness is much easier."

Also a young-earth creationist, Betts said the foundations for interpreting Genesis are believing God created everything and that the Bible is the inerrant and authoritative guide. "The answers really are in Genesis," he quipped. And while Betts said it is acceptable to use only Scripture and remain uncertain of science, he stressed the importance of being informed on the issues in light of the looming popularity of the Ark Encounter.

"If you're going to be a church leader it could only help you, especially to understand where people are coming from," Betts said.

But supporting the Ark Encounter shouldn't be limited to one's conviction on the age of the earth, said Cabal, an old-earth creationist whose new book *The Controversy of the Ages: Why Christians Shouldn't Divide over the Age of the Earth* releases in the fall. Christians should pray for the Ark Encounter to succeed and recognize the significance of what it represents.

"I think the Ark not only is an amazing accomplishment architecturally, but just as the original Ark stood as a symbol of warning to a decadent world, a world headed to judgment, I think with some irony so does this one," Cabal said.

**"THE ARK
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THEODORE J. CABAL



3 VIEWS ON CREATION

BY THEODORE J. CABAL



	YOUNG EARTH CREATIONISM ANSWERS IN GENESIS	OLD EARTH CREATIONISM REASONS TO BELIEVE	EVOLUTIONARY CREATIONISM BIOLOGOS
CREATION OR NATURALISM?	PROFESS CREATION, THAT THE GOD OF THE BIBLE IS BEHIND EVERYTHING WE SEE		
AGE OF THE EARTH	6,000-10,000 YEARS	4,200,000,000 YEARS	
DAYS OF CREATION	6 LITERAL 24-HOUR DAYS	DAY-AGE THEORY	BIBLE NOT HISTORICAL ACCOUNT OF CREATION
RELATIONSHIP OF LIVING THINGS	WIDESPREAD, RAPID SPECIATION OF LIVING KINDS OF GENESIS	MORE LIMITED SPECIATION DUE TO PROGRESSIVE CREATION	UNIVERSAL COMMON DESCENT
HISTORICAL ADAM	HISTORICAL FIRST ADAM FROM WHICH ALL HUMANS DESCENDED		POPULATION GENETICS DO NOT FIT THAT ALL HUMANS DESCENDED FROM ONE COUPLE
INTELLIGENT DESIGN	AFFIRM INTELLIGENT DESIGN AND POINT TO EVIDENCE FREQUENTLY		REJECTS ID; "NATURAL EXPLANATION FOR HOW GOD GOVERNS NATURAL PHENOMENA"
FLOOD	GLOBAL AND UNIVERSAL DEATH	REGIONAL BUT UNIVERSAL DEATH	REGIONAL BUT PROVIDES THEOLOGICAL LESSONS
CHICAGO STATEMENT ON BIBLICAL INERRANCY	STATEMENT NEEDS REVISION TO INCLUDE YOUNG EARTH CREATIONISM	ACCEPTS CHICAGO STATEMENT	BIBLE CONTAINS SCIENTIFIC, HISTORICAL, MORAL ERROR

Interpreting the biblical account of creation, human origins, and the flood are important issues for evangelical Christians. While most are divided between young earth and old earth creationism, younger believers are increasingly drawn to evolutionary creationism, or theistic evolution. It is our hope that contrasting the beliefs of three key creationist groups demonstrates the danger of evolutionary creationism for its rejection of inerrancy, a literal Adam, and other key issues.



DID YOU KNOW?

At least two founding faculty of Southern Seminary were old-earth creationists: James P. Boyce and Basil Manly Jr. Shortly after the seminary's founding, Boyce told one of his first classes that "creation is to be dated millions of years ago instead of 6,000." In his ***Abstract of Systematic Theology*** two decades later, Boyce emphasized "creation out of nothing seems essential to the power of God over matter" but said Christians should not be "compelled to maintain" creation in six 24-hour days.

When he wrote the Abstract of Principles—the seminary's founding confessional statement—Manly appears to have held to a young earth, according to a children's catechism he wrote around that time. But when he taught a course on "The Bible and Science" in his later years, Manly said this previous view "must at once be abandoned" because of scientific discoveries showing the age of animal and plant life prior to human existence.

While the seminary's founding shows room for diversity on the age of the earth, there was one clear line that couldn't be crossed: evolution. The seminary dismissed Crawford Howell Toy in 1879 after the fifth professor to sign the Abstract embraced and taught Darwinian evolution. Although Boyce and Manly affirmed old earth creationism, they opposed evolutionary views which they believed compromised the inspiration and inerrancy of Scripture.



BEYOND THE ARK: A SYMBOL OF JUDGMENT AND SALVATION

"Genocide and Incest Park: Celebrating 2,000 Years of Myths," reads a proposed billboard by the Tri-State Freethinkers, intended to be displayed on the interstate next to the Ark Encounter. Although the ad was rejected, the atheist group raised more than \$10,000 for its campaign, just one sample of the ridicule heaped upon AiG's undertaking to bring the Bible to life.

Yet, if anything, the controversy shrouding the Ark Encounter only increases awareness about the project and energizes supporters. The attraction itself was forged in the crucible of public controversy. In February 2014, Ham engaged in a sold-out debate with Bill Nye the Science Guy on creation and evolution that attracted more than 3 million viewers online. Although the mainstream media awarded the victory to Nye, Ham had the last laugh — the high-profile event boosted enough fundraising to begin construction on the Ark Encounter.

Cabal said the persistent controversy about the attraction will motivate people to think about the Bible and the reason for the Flood. And more importantly, the ridicule of the park proves the timeliness of the Ark Encounter's message of judgment and salvation.

"To me, the Ark stands as a symbol for what the world scoffs at, when ultimately it scoffs at Christ and the cross," Cabal said. "They ridicule all of us for believing any of this stuff."

But just as the Ark Encounter serves as an indictment on an age that rejects the Bible, it also stands as a message of salvation for all those who place their trust in Jesus as the sole deliverer from God's wrath.

"Today we certainly see an increasing number of aggressive secularists who vehemently mock those of us who stand on the truth of God's Word in Genesis concerning creation and the Flood," Ham said in an email, noting the parallels between the sinful culture of Noah's day and the Western world. "It's a great time to build an Ark, not one that will float, but to be a themed attraction as a reminder of the historical account of the Flood in Genesis, as well as to present the saving gospel message that has its foundations in Genesis."

When the Ark Encounter debuts to the public July 7, it will open for 40 days (9 a.m.–4 p.m.) and 40 nights (5 p.m.–midnight) before beginning daytime-only hours Aug. 16. More information about the attraction, including ticket prices and resources, is available at arkencounter.com.

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The *Broadman Bible Commentary* Controversy

FROM GENESIS TO THE CONSERVATIVE RESURGENCE

By Adam Winters | Photo by Hayley Moss

In 1969, the publication of the first volume of the *Broadman Bible Commentary* created doctrinal controversy within the Southern Baptist Convention. Because the denomination's Sunday School Board published the commentary, the book was widely read by many Baptist pastors and laypeople. Theologically conservative Baptists objected to the Genesis commentary by British author G. Henton Davies, who applied higher-critical methodology to the foundations of the biblical narrative. He viewed the biblical patriarchs as a mixture of reliable history and tribal archetype narratives.

Davies referred to the Genesis account of the Flood as a “double account” that “represents the Israelite transformation of a Canaanite account ... originally circulating in the Babylonian or eastern area of the Fertile Crescent.” He thought preposterous the idea that Noah could have gathered pairs of all the world's animals into his Ark. Furthermore, he insisted that the scope of the deluge must have been local, not worldwide, in its scope, contrary the textual evidence. Davies even raised ethical objections against a global flood:

Is God such a being that he would destroy the first mankind and so bring his first experiment with man to an untimely end? ... The question of the historical value of the flood story must be considered in the light of the moral and theological problems of the account.

When the 1970 Southern Baptist Convention assembled in Denver, the majority of messengers concluded that Davies' commentary was “out of harmony with the beliefs of the vast majority of Southern Baptist pastors and people.” Major points of contention among Baptists were Davies' unqualified endorsement of the source-theory Pentateuch scholarship, his views on the Noahic Flood, and his interpretation of Genesis 22 that cast Abraham in an unethical light. Davies argued that Genesis 22 was not a testament to the patriarch's obedience — as affirmed by Hebrews 11:17 — but “the climax of the psychology of his life.” Davies, unwilling to recognize that a good God might command Abraham to willingly sacrifice his own son, paralleled the entire story to the Judges 11 account of Jephthah, who presumed foolishly upon divine

providence and sacrificed his own daughter.

Two months following the Denver Convention, the SBC Sunday School Board, in compliance with the convention, voted to withdraw the commentary and appointed a committee to make recommendations for a revised version that would display “due consideration of the conservative viewpoint.” The Board ultimately settled upon Southern Seminary's Clyde T. Francisco, John R. Sampey Professor of Old Testament Interpretation.

Francisco's scholarly acumen and healthy reputation with local churches were important factors that convinced the Sunday School Board to request that he write the Genesis commentary for a revised printing, which saw publication in 1973. Though Francisco was more tactful in handling higher-critical themes, he differed substantially with Davies only in his interpretation of Abraham's obedience in Genesis 22. Unlike Davies, Francisco favored a literal interpretation of the passage, insisting that the sacrifice of Isaac was a genuine test of faith given to Abraham by God, not a personal psychological quandary.

Like Davies, Francisco was not inclined to affirm the universality of the Noahic Flood, and he likewise assumed that the biblical and Babylonian Flood stories shared a common literary antecedent. Francisco employed a distinctly higher-critical hermeneutic in his exegesis of Genesis 6:

It is apparent that God did not tell the Hebrews the story of the flood that they might write it down. They used a story they already possessed to teach what God had put on their hearts about his dealings with man. Valid interpretation, therefore, must distinguish between the original revelation and the cultural vehicle through which it was expressed.

Francisco acknowledged that a plain reading of the biblical text suggested a worldwide Flood, but he posited that such language was the probable result of the received tradition:

When the writer received the story, the flood was already being described as universal. He certainly did not take the account of the flood and universalize it



for his purposes. He used the story as he received it in order to teach the ways of God with men. He would not have been led to use a story that was not rooted in the actual history of man. On the other hand, the original story could have gained accretions in its transmissions.

Not wishing to incur the wrath of conservatives within the denomination, Francisco appealed that he found no theological problems with a figurative reading of the Genesis narrative. He emphasized that such texts should be understood more as literary poetry than prose. Ultimately, however, Francisco's rewrite only served to further antagonize conservatives in the denomination. The growing dissatisfaction of many Southern Baptists toward the denomination's organizational leadership laid the foundation for the groundswell that became the conservative resurgence.

¹G. Henton Davies, Genesis, in *The Broadman Bible Commentary*, vol. 1, General Articles; Genesis-Exodus, ed. Clifton J. Allen (Nashville: Broadman Press, 1969), 117.

²*Ibid.*, 117-118.

³“Board Votes to Withdraw, Rewrite Commentary, Cancel Two Quarters,” *Arkansas Baptist Newsmagazine*, 27 August 1970, p. 24.

⁴Davies, Genesis, 198.

⁵Ben L. Kaufman, “Author Won’t ‘Give Up’ Views in Book,” *Rocky Mountain Baptist*, 7 May 1971, p. 3.

⁶Clyde T. Francisco, Genesis, in *The Broadman Bible Commentary*, vol. 1, rev. ed. General Articles; Genesis-Exodus, ed. Clifton J. Allen (Nashville: Broadman Press, 1973), 107.

⁷*Ibid.*, 139.

⁸*Ibid.*, 108.

SBC's first black professor among three retirees at SBTS

SEMINARY HONORS T. VAUGHN WALKER'S LEGACY AFTER 30 YEARS

By Andrew J.W. Smith

The first African-American seminary professor in the history of the Southern Baptist Convention is among three retiring faculty members at The Southern Baptist Theological Seminary.

T. Vaughn Walker, David L. Puckett, and Brian C. Richardson are retiring following the 2015-2016 school year with 64 combined years of service on the faculty of Southern Seminary. Walker, WMU Professor of Christian Ministries and professor of black church studies, was appointed in 1986 as the first black professor at any of the six SBC seminaries, and then the first elected to the faculty in 1997.

"T. Vaughn Walker is one of the warmest and most encouraging human beings I've ever known," Mohler said at a May 19 luncheon honoring the retirees. "Over the course of 30 years, he has shown a steadfast commitment to Christ's calling in his life, service to the church, and commitment to this school that was transformed during the time he was here.

"There are very few men who could have lived through that entire process, and with such a kind and constant spirit contributed so much to this school."

Walker, who had already earned a Ph.D. from Oregon State University and was a college professor, moved to Louisville, Kentucky, in 1984 as a Southern Seminary student. At the time, the institution was founding the Carver School of Church Social Work and wanted to develop a ministry to the inner city of Louisville, particularly to black families, Walker said. The seminary hired Walker as an assistant professor and he taught for seven years in the Carver School, which closed in 1997.

After R. Albert Mohler Jr. was elected president in 1993, Walker moved to the School of Theology, then to the Billy Graham School of Missions, Evangelism and Ministry in 2003. He retires as the last remaining active professor hired by the late seminary president Roy Honeycutt.

"The most compelling emotional moment for me here, in



my 30 years, was the day I signed that Abstract [of Principles]," Walker said about the founding seminary charter all professors are required to sign upon their election. "I know I was the first African-American, at No. 200, to sign it. I even wondered whether an African-American had ever touched that book before, had ever had his hands on it."

Walker has developed both master's and doctoral programs in black church leadership and has pastored First Gethsemane Baptist Church in Louisville, Kentucky, since 1984. While he is retiring from full-time teaching, he will continue to supervise his current doctoral students and pastor his church.

"I am a practical theologian, I am not your traditional theologian. I see myself as a pastor who teaches," Walker said. "My ministerial identity is as a senior pastor who loves the challenge and stimulation found among the academic environment."

Kevin Smith, assistant professor of preaching at Southern Seminary and the first African-American

president of the Kentucky Baptist Convention, studied under Walker during his Ph.D. program and said he owes his career to him. A fellow graduate of Hampton University — a historically black university in Virginia where Walker earned his bachelor's — Smith said the fruit of Walker's academic ministry is scattered throughout the institutions of the SBC.

"I think his legacy is every black professor at a Southern Baptist seminary," Smith said.

In his remarks at the luncheon, Mohler also praised Puckett for his "massive" contributions to Southern Seminary, serving as professor of church history since 2002 and as associate vice president for doctoral studies from 2002 until 2012. Puckett authored *John Calvin's Exegesis of the Old Testament* and a chapter on the Reformer in the *Historical Handbook of Major Biblical Interpreters*. Prior to joining Southern, Puckett was professor of

church history at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina; professor of church history and theology at Criswell College in Dallas, Texas; and assistant professor of historical theology at Dallas Theological Seminary (DTS) in Dallas, Texas. Puckett also earned his Th.M. at DTS and his Ph.D. from the University of Chicago.

Mohler said Richardson, Basil Manly Jr. Professor of Leadership and Church Ministry since 1996, is uniquely "encouraging and unwavering in the faith." Richardson was president of the North American Professors of Christian Education and is a popular conference speaker.

Richardson was the founder and first editor of the *Journal of Christian Education* and contributed to numerous books on education and family ministry. Prior to joining Southern, Richardson taught at Bryan College in Dayton, Tennessee, and earned three graduate degrees, including a Ph.D., from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

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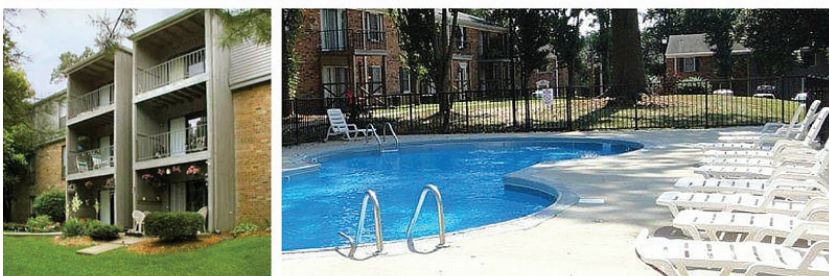
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5 Natural Summer Outings

BY STEVE AND CANDICE WATTERS

Looking for a summer outing that's unplugged, unhurried, and unforgettable? After five summers in Louisville, here are five of our family's favorites:

Conner Prairie

Enter into the agriculture, craftsmanship, and animal husbandry of the 1800s in this highly immersive experience near Indianapolis that also includes a Civil War journey, a Lenape Indian camp, and an 1836 Prairietown. **Bonus:** 1859 hot air balloon voyage. connerprairie.org

Goat Milk Stuff

Discover the natural soaps, lotions, detergent, and healthy food that the entrepreneurial homeschooling Jonas family makes from goat milk with a tour of their farm and a visit to their store. **Bonus:** Food tasting at Fridays at the Farm. goatmilkstuff.com

Natural Bridge

Hike to the stunning sandstone arch in the Daniel Boone National Forest and enjoy the camping, fishing, canoeing, or bird watching opportunities around it. **Bonus:** Scenic drive of the neighboring Red River Gorge Geological Area. parks.ky.gov/parks/resortparks/natural-bridge/

Squire Boone Caverns

Step back into the 1800s at the Boone's Mill, built in 1804 by Daniel Boone's brother, Squire. And step down to explore the cave that the Boones discovered in 1790. **Bonus:** Log Cabin shops in the village and zipline tours. squireboonecaverns.com

The Parklands at Floyd's Fork

Enjoy hiking, cycling, kayaking, fishing, or just a casual nature walk at the region's newest and continually expanding outdoor getaway along Floyd's Fork. **Bonus:** Children's playground and sprayground. theparklands.org

Hoop rolling is among the many interactive, low-tech activities available at Connor Prairie. Photo by Zoe Watters



June–July 2016

HEALTH AND REC

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

SEMINARY CLINIC HOURS

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

Monday-Friday, 11 a.m. – 5 p.m.

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

VOLUNTEER AT THE ATTIC

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

FREE SEWING CLASS

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

MORNING CHILDCARE

Parents can drop off their children at the Health and Rec Center (second floor of Honeycutt) for morning childcare up to three days per week, 9 a.m. – noon, per federal law. The cost is \$5 per child, ages 6 weeks – 10 years. Childcare is available during the summer every weekday except for July 1 and 4.

JUNE

03

FRIDAY

Date Night Out
HRC / 6:30 – 9:30 p.m.

06

MONDAY

MFUGE/XFUGE Camp >
(week 1)

10

FRIDAY

< MFUGE/XFUGE Camp
(week 1)

11

SATURDAY

Crossover *St. Louis, Missouri*

13

MONDAY

SBC Annual Meeting >
St. Louis, Missouri
MFUGE/XFUGE Camp
(week 2) >

15

WEDNESDAY

< SBC Annual Meeting
St. Louis, Missouri

17

WEDNESDAY

< MFUGE/XFUGE Camp
(week 2)

20

MONDAY

D3 Youth Conference
(week 1) >
MFUGE/XFUGE Camp
(week 3) >
Hybrid Modular Classes >
Summer Swim Camp >

JULY

23

THURSDAY

< D3 Youth Conference (week 1)
< Hybrid Modular Classes >
< Summer Swim Camp

24

FRIDAY

< Hybrid Modular Classes
< MFUGE/XFUGE Camp
(week 3)

27

MONDAY

D3 Youth Conference (week 2) >
MFUGE/XFUGE Camp
(week 4) >

30

THURSDAY

< D3 Youth Conference Week 2

1

FRIDAY

< MFUGE/XFUGE Camp
(week 4)
No HRC Childcare

4

MONDAY

Independence Day
No HRC Childcare

5

TUESDAY

MFUGE/XFUGE Camp
(week 5) >

9

SATURDAY

< MFUGE/XFUGE Camp
(week 5)

11

MONDAY

MFUGE/XFUGE Camp
(week 6) >

15

SATURDAY

< MFUGE/XFUGE Camp
(week 6)

18

MONDAY

MFUGE/XFUGE Camp
(week 7) >

22

FRIDAY

< MFUGE/XFUGE Camp
(week 7)

25

MONDAY

Summer Swim Camp >

28

THURSDAY

< Summer Swim Camp

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Sinclair Ferguson

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Questions

– with –



JAMIE COSTA
Actor, impressionist

1

Even though you’ve just gotten started, what faith-related challenges have you faced so far in the entertainment business?

I’VE CERTAINLY had to make moral decisions on deciding projects to work on or content to produce but my biggest challenge on account of my faith is continually seeking God and acknowledging his role in my life as come into contact with so many with influence.

2

How and when did you realize you could do impressions?

I HAVE ONLY REALLY DONE impressions for a few years now. They are only perceptive expressions of characters or personas who I usually have a positive connection with. The more accurate impressions I do come from a strong desire to relay and share what I felt when I first encountered the original.

3

What films are you most excited about this year?

ALL THE DISNEY ADAPTATIONS, especially *The Jungle Book* because it was such a big influence on me from childhood. It’s also the movie I first tried to reenact with characters and scenarios. Also the new Star Wars spinoff *Rogue One*, and a slew of indie dramas that I’ve been keeping up with.