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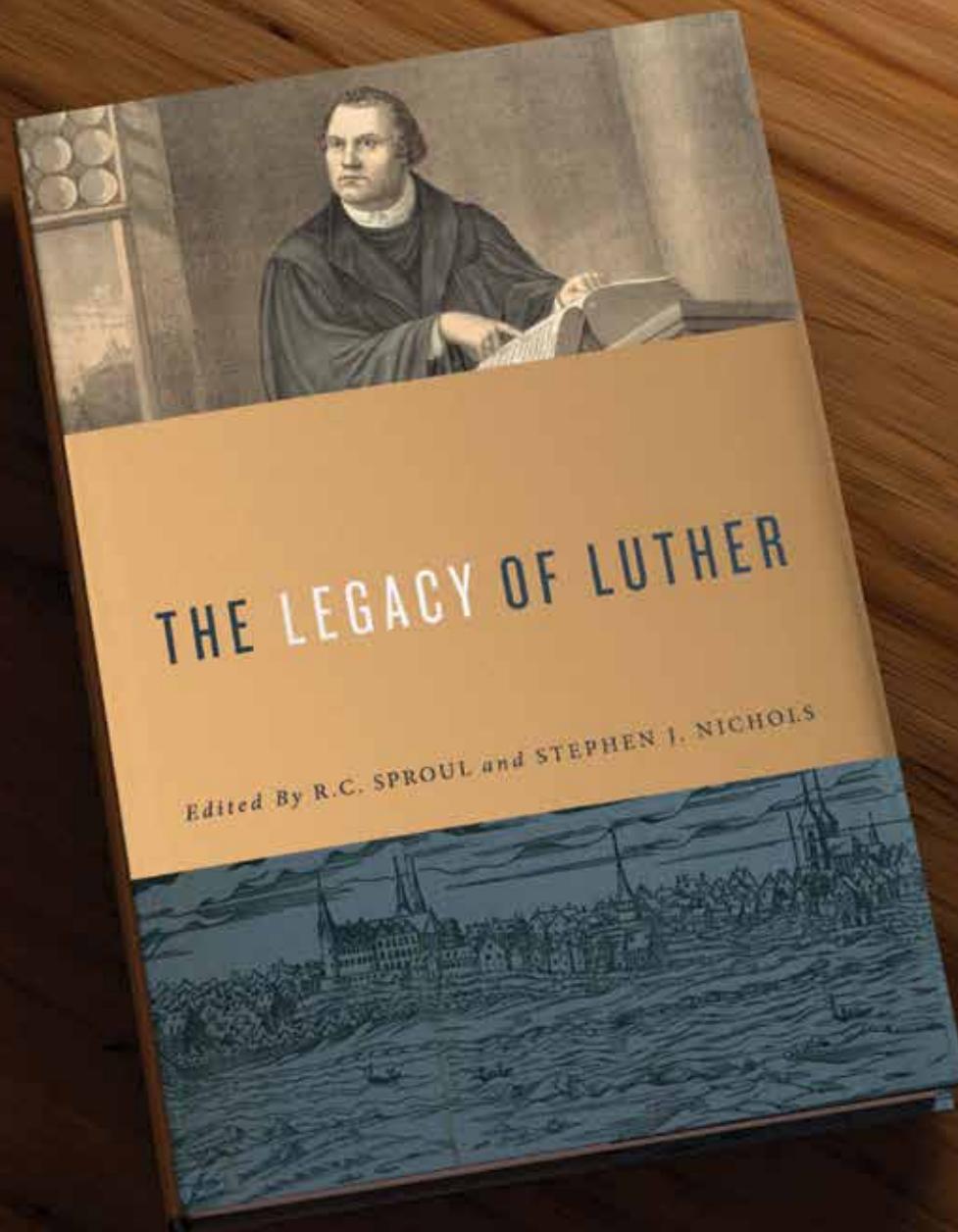


2016



ELECTION





NEW

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PUBLISHER

Steve Watters

EDITOR

S. Craig Sanders

COPY EDITOR

Annie Corser

NEWS WRITERS

Andrew J.W. Smith
Mackenzie Miller
Eric Harrough

CREATIVE DIRECTOR

Eric Jimenez

ART DIRECTOR

Daniel Carroll

GRAPHIC DESIGNERS

Morgan Carter
Gabriel Reyes-Ordeix

PHOTOGRAPHER

Emil Handke

CONTACT INFO

Phone (502) 897-4000
E-mail towers@sbts.edu
Web towers.sbts.edu
The Southern Baptist
Theological Seminary
2825 Lexington Rd.
Louisville, KY 40280

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2016 Election

How should we think about the issues in this election cycle? And why you should still vote even if you're disappointed with the major candidates.



FROM THE EDITOR

In my grassroots campaign for junior class president in high school, I had two primary selling points: I had a beard (a decade later not much has changed) and

I cared about the outcasts. Even though I didn't win, I resonated with a significant part of the electorate who felt overlooked by the beauty queen who ended up representing them.

My conscience won't allow me to support either major presidential candidate on Nov. 8, but I understand how the secular elites gave rise to the Trump phenomenon by alienating ordinary Americans, including the evangelicals who have thrown their support behind the GOP nominee. But that doesn't mean we

should rally behind a demagogue whose detrimental character compromises our core convictions and undermines our strides in racial reconciliation, a holistic understanding of the pro-life cause, and defending biblical sexuality.

As R. Albert Mohler Jr. says in the introduction to our election guide, "neither party is a natural home for those who are driven by Christian conviction." I hope this issue can help us begin the journey to mature Christian thinking on the issues that matter.

04

Andrew Fuller Conference

Scholars reflect on what united and divided three 17th-century English Puritan theologians.

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Allison on authority and salvation in Catholicism

With the looming 500th anniversary of the Reformation, Gregg R. Allison discusses how Protestants should engage with Catholics.

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Jimmy Carter and Southern Seminary

Before he left the SBC, the world's most famous Sunday School teacher delivered a commencement address at Southern.

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Fall Festival by the Numbers

Space-themed attractions directed the record-setting attendance to see God's glory in the universe.

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



Andrew Fuller Conference spotlights Baxter, Owen, and Kiffen

By S. Craig Sanders

FOUR CENTURIES after their births, Puritan theologians Richard Baxter, John Owen, and William Kiffen provide insight on how cultural conditions shape a diversity of convictions on matters of faith and practice, said church historians at the 10th annual Andrew Fuller Conference, Sept. 19-21.

The conference, which was themed “The Diversity of Dissent,” brought together historians from four different continents, including: Herman J. Selderhuis, professor of church history at the Theological University Apeldoorn in the Netherlands; Crawford Gribben, professor of early modern British history at Queen’s University in Northern Ireland; Tim Cooper, associate professor of church history at the University of Otago in New Zealand; and David Sytsma, assistant professor at Tokyo Christian University in Japan.

Despite being regarded today as simply “Puritans,” these three figures occupied different streams of dissent against the Church of England and held different

interpretations on issues like justification, Calvinism, and suffering. In his own day, the Presbyterian Baxter was the most popular writer of the three, and his experience in the civil wars and subsequent repudiation of antinomianism largely contributed to the decline of Calvinism in England, said Cooper.

“The wars seemed to discredit Calvinist speculation, which left people open to alternatives that emphasized human moral responsibility, moderation, and good behavior,” Cooper said. “Orthodox Calvinism became unviable for a great many English Puritans — in large part because of Baxter’s influence — and within the population at large. If so, this is further evidence that ideas are not pristine; biography matters.”

Owen, a Congregationalist supporting the Cromwellian revolution, considered his work a failure at the end of his life, according to Gribben, who recently authored a new critical biography of Owen. But after his death, Owen’s works gained popularity in colonial America

and Victorian England, and now he is considered the most prominent Calvinist of his era.

And Kiffen, a Particular Baptist, only published two works and is the lesser known of the trio, but his significant wealth in the 17th century aided his efforts in various controversies and in establishing the Baptist identity, noted Michael A.G. Haykin, SBTS professor of church history and director of the Andrew Fuller Center for Baptist Studies.

The conference also included plenary sessions from Southern Seminary professors Jonathan Arnold, Timothy K. Beougher, Russell Fuller, and Shawn Wright; SBTS Ph.D. candidate Seth Osborne; Steve Weaver, senior pastor of Farmdale Baptist Church in Frankfort, Kentucky; and Nathan Finn, dean of the School of Theology and Missions at Union University in Jackson, Tennessee.

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



Live from Outer Space, astronaut Jeff Williams speaks to Southern Seminary

By Andrew J.W. Smith

SPEEDING AROUND EARTH at 17,500 miles per hour, American astronaut Jeff Williams spoke with President R. Albert Mohler Jr. and the Southern Seminary community during chapel, Aug. 30, through a NASA downlink interview from the International Space Station.

“When I look out the window and I see this, all of the elements are what you would imagine you would see with a creative work by an infinite God,” Williams said. “You see the design, you see the beauty, you see the purpose, you see all of those elements, you see order in all the details. ... It’s quite another thing to go outside not only the vastness and the majesty of the globe itself, but deep out into space. It just deepens a comprehension, the observation of what we know through Scripture about the amazing creative work of God. It’s an incredibly humbling experience.”

Williams set the record for the most time spent in space by an American Aug. 24, passing the mark of 520 days set by Scott Kelly. Having returned from orbit after his 172-day mission on Sept. 6, he set a new standard for days by an American in space at 534 days, according to NASA’s website. Video of the interview is available online at Southern Seminary’s YouTube page.



500-year-old Torah scroll donated to Southern

By Andrew J.W. Smith

A COMPLETE SCROLL of the Torah dating to the 16th or 17th century was given to Southern Seminary in a presentation at Alumni Memorial Chapel, Sept. 1. President R. Albert Mohler Jr. accepted the scroll from Ken and Barbara Larson, thanking them for their contribution to the seminary’s understanding of the Bible.

“We promise to be good stewards of this gift,” Mohler said. “We’re thankful to the Lord for putting this on your heart, and even in the moments before chapel this morning, it was very clear there is an immediate magnetic draw of Christians in seeing the Word of God in this way.”

The scroll comes from southern Italy and dates from around the time of Martin Luther’s death, said Scott Carroll, a biblical scholar of ancient manuscripts. The scroll was crafted in southern Italy during a time of intense Jewish persecution, according to Carroll, and the survival of the scroll testified to the importance of Scripture in the community.

“I’m incredibly humbled looking at this text,” Mohler said. “Imagine what this says about the role of the Word of God amongst God’s people.” The scroll will be housed in the Archives and Special Collections office in Boyce Centennial Library.



First-edition Tyndale Bible displayed in SBTS chapel

By Annie Corser

BIBLE COLLECTOR David Parsons displayed a first-edition 1534 English translation of the New Testament by William Tyndale on Aug. 30 during chapel. A central figure in the Protestant Reformation, Tyndale was the first person to translate the Bible into English from the original languages and laid the groundwork for the King James Version almost a century later.

“I want you to know what I hold in front of you this morning is one of the few surviving complete copies [of Tyndale’s translation] of the gospel of Jesus Christ in English, the New Testament, that exists,” Parsons said. “The important thing to recognize is this: William Tyndale so believed in the translation of Scripture into the vernacular, into English, that he became a martyr.”

While Christians should not venerate a book as a relic, Mohler said, they should honor the Scriptures, recognizing that Tyndale’s translation played a vital role in one of the most significant periods in church history.

“There would be no Reformation without the translation of Scripture. And in our tradition — the English-speaking tradition — there would be no Reformation, there would be no Baptists, without the translation of the Scriptures into English,” Mohler said.



SWI hosts 20th Family Life Conference

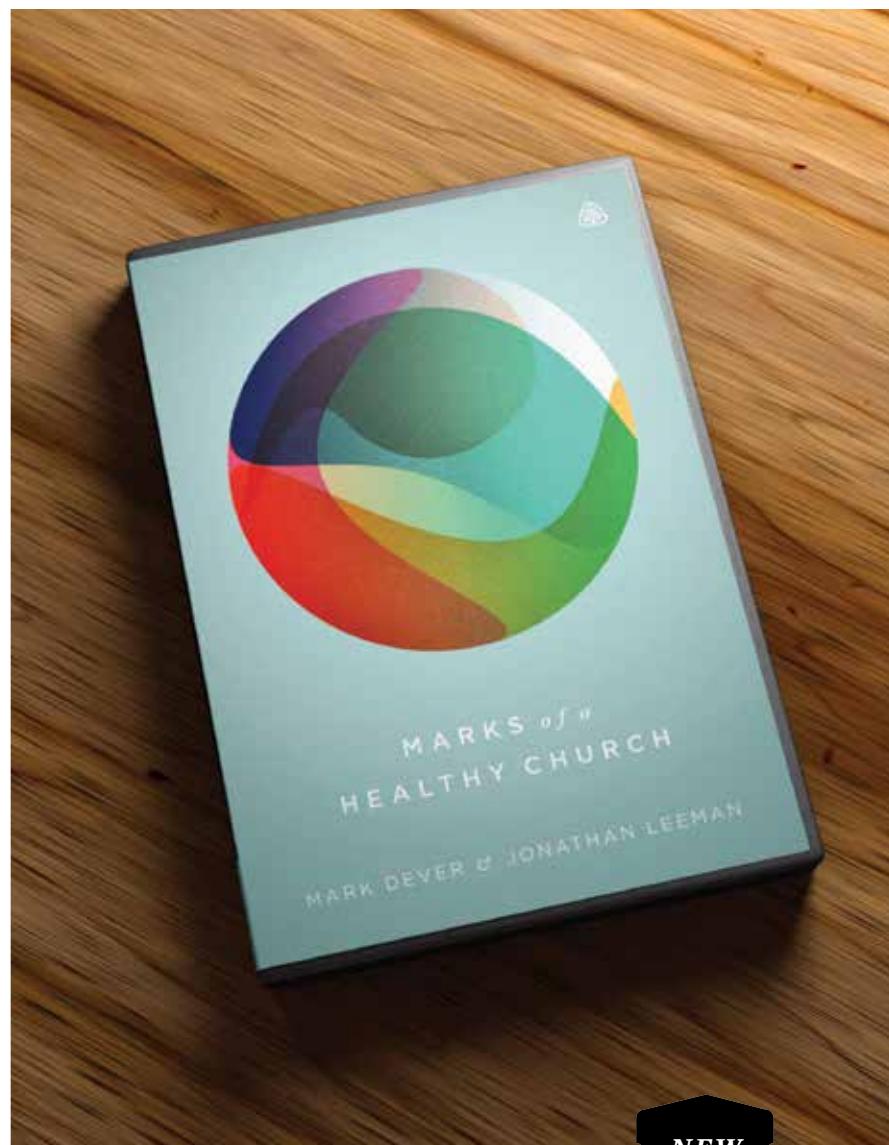
By Annie Corser

SEMINARY WIVES INSTITUTE held its 20th annual Family Life Conference, Sept. 16-17, continuing its tradition of investing in couples to reinforce the importance of marriage.

Hershael York, SBTS Victor and Louise Lester Professor of Christian Preaching, led large group discussions for the two-day event along with his wife, Tanya, who led a women's discussion and participated in the final Q&A session.

"Every marriage has incredible challenges," York said. "So the difference in a good marriage and a bad marriage is not that a good marriage doesn't have problems and a bad one does. The difference is that people with good marriages learn how to meet those challenges, learn how to deal with them, and address them, and come out in a way that bonds them rather than drives them apart."

Passivity causes couples to drift apart and leads to sin, York said. Teaching from Ephesians 4, York emphasized seven characteristics for actively building a marriage: honesty, serenity, security, generosity, diplomacy, piety, and amnesty. Both the husband and the wife must be committed to working on their relationship, he said.



NEW

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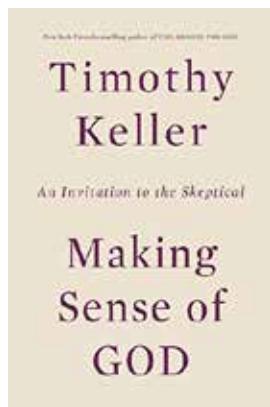
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Book Reviews



(Viking 2016, \$27)

Making Sense of God: An Invitation to the Skeptical

Timothy Keller Review by Andrew J.W. Smith

In 2007, Tim Keller, pastor of Redeemer Presbyterian Church in New York City, wrote his rational defense of the Christian faith in *The Reason for God*. The book was a strong counterargument to postmodern skepticism, offering a compelling case why Christianity is a reasonable belief system.

Making Sense of God is Keller's prequel to *The Reason for God*, as it addresses a question even more basic than the rationality of Christianity and considers why Christianity is worth considering at all. For many skeptics, Christianity doesn't seem to be worth their time. No one rejects Christianity because of reason alone, Keller argues. There are social, emotional, and cultural factors that render religion unworthy of rational consideration for many.

This book addresses the secular worldview underpinning all doubt, identifying the moral value assumptions borrowed from Christianity and confronting some of the "background beliefs" that motivate supposed unbelief.



(Crossway 2016, \$8.99)

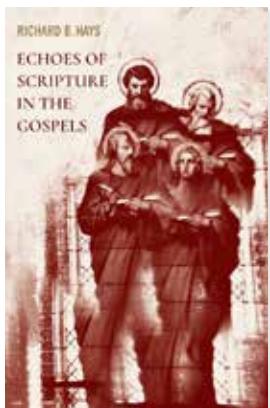
Andrew Fuller: Holy Faith, Worthy Gospel, World Mission

John Piper Review by Annie Corser

John Piper formats his short biography on Andrew Fuller as an academic paper, keeping his analysis condensed and concise. In less than 60 pages, Piper provides highlights of Fuller's life and theological impact on his criticism of hyper-Calvinism and Sandemanianism.

It is because of Fuller's impact on theology, missions, and evangelism that Piper believes Fuller's impact may continue to grow "by the time Jesus returns." Ultimately, Fuller's faithfulness to the Scriptures marks his practical understanding of evangelism and transforms how Christians should reach the world. Piper concludes with a prayer for his readers in their devotion to experiencing and understanding Christ in the gospel biblically and authentically.

"May God ignite that experience and that understanding in such a way that your life will count like Andrew Fuller's for the cause of world evangelization to the glory of Christ," Piper writes.



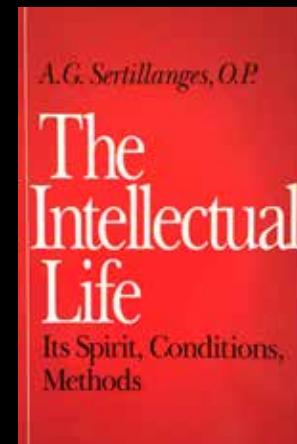
(Baylor University Press 2016, \$49.95)

Echoes of Scripture in the Gospels

Richard B. Hays Review By Andrew J.W. Smith

In the same vein as his seminal 1989 book *Echoes of Scripture in the Letters of Paul*, Richard B. Hays' *Echoes of Scripture in the Gospels* trains the attentive hearer to recognize the deep strains of the Old Testament that resonate throughout the fourfold witness to the life and teaching of Jesus Christ. The central figure of Christianity was not just a prophet or teacher, but a faithful interpreter of Israel's story, and the Gospel writers were his witnesses.

The four Gospels, each from a different perspective, retroactively complement the Law and the Prophets that bear witness to Jesus — what Hays calls a figural reading, a term he introduced in his 2014 work *Reading Backwards*. *Echoes of Scripture in the Gospels* applies that hermeneutic to the writing of each Evangelist, noting their distinctive instrumentation in the symphony of Christological fulfillment.



The Intellectual Life: Its Spirit, Conditions, Methods

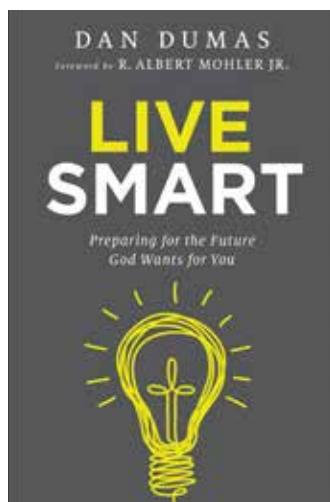
(The Catholic University of America Press 1992 reprint, \$22.95)
A.G. Sertillanges

"Frenetic lives are not the fullest and most fruitful ones. But in our age of high-tech distractedness, we struggle to sustain the habit of focused theological reflection.

Among the most helpful books I know to remedy this problem is the classic by A.G. Sertillanges, *The Intellectual Life: Its Spirit, Conditions, Methods*."



CHRIS CASTALDO
Lead pastor of New Covenant Church, Naperville, Illinois



(Bethany House, 2016, \$10.99)

Live Smart: Preparing for the Future God Wants for You

Dan Dumas

Review by Andrew J.W. Smith

Growing up in this culture is hard, particularly the many challenges facing junior high and high school kids, from distractions keeping them from growing in their faith to unstated expectations that they act younger than their age. There are also few theologically robust Christian resources applying biblical wisdom to help girls and boys grow into spiritually strong men and women of God.

“My singular goal in this book is to

give you some of the guidance I missed as a young man,” Dumas writes in the introduction. “I want to pass on wisdom that I’ve learned from Scripture and from life, wisdom that I hope will save you from regrets.”

In *Live Smart*, Dan Dumas winsomely appropriates the profound and practical wisdom of the book of Proverbs to young people in the church. Dumas, senior vice president for institutional administration at Southern Seminary, shares his unique burden for the younger generation and wants to see them develop lifelong habits of God-fearing discipline. The book invites young believers to find their place in God’s plan for the church,

encouraging them to cultivate deeper relationships with their Lord, their parents, their peers, and themselves. Kids should resist the urge to do the easy things of life, and commit to heavy lifting in their pursuit of godliness.

“Building a gospel centered life is like scuba diving. You can either meander through the shallow coal, or you can head for the deep spots and never touch bottom,” Dumas writes. “Let me encourage you to spend the rest of your life diving into the deep. There are riches to find there, even if it takes some work to find them.”

The Unfinished Reformation: What Unites and Divides Catholics and Protestants After 500 Years

Gregg Allison and Chris Castaldo

Review by S. Craig Sanders

Hot takes and the social media echo chamber have rendered civil discourse on vital issues nearly impossible in recent years. As we approach the 500th anniversary of the Reformation, the need for clarity and conviction on the enduring commonalities and differences between Catholics and Protestants grows ever more urgent.

With the release of *The Unfinished Reformation*, written by SBT’s professor Gregg R. Allison and Illinois pastor Chris Castaldo, Protestants and Catholics now have a thorough and careful examination of these important issues. Both authors have experience with Catholicism: Allison, professor of Christian theology at Southern, served with CRU at Notre Dame and was a missionary to Italy; and Castaldo, lead pastor of New Covenant Church, Naperville, Illinois, was raised Roman Catholic and later converted to evangelicalism.

“The spread of the Reformation has spawned five centuries of extraordinary innovation and flexibility, but it has also generated a considerable amount of

religious instability and even division,” the authors write in the introduction. “Greater familiarity and affinity with the pope, cooperation on social issues, the charismatic renewal, missional ecumenism, formal religious dialogues, and development of doctrines ... have all caused centuries of hostility to cool. But does this mean the Reformation is now finished?”

Allison and Castaldo identify the

“Greater familiarity and affinity with the pope, cooperation on social issues, the charismatic renewal, missional ecumenism, formal religious dialogues, and development of doctrines ... have all caused centuries of hostility to cool. But does this mean the Reformation is now finished?”

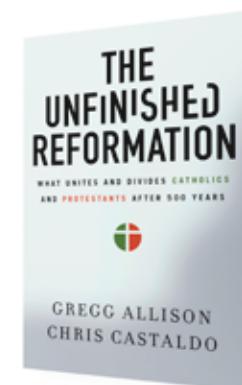
dividing lines between Protestants and Catholics as essentially the issues of authority and salvation. Catholics understand authority through the lens of a Christ-Church interconnection, in which the presence of Christ is expressed solely through the Roman Catholic

Church, making it the only true church and thus the arbiter of the biblical canon and the mediator of salvific merits. And while Catholics and Protestants agree on the nature of salvation as Trinitarian, they disagree on whether salvation can be merited through the culmination of a righteous life or is wholly a free gift of God.

While expressing clear disagreement with Catholic doctrine on such issues as Scripture and interpretation, the role of Mary in the church, the nature of the sacraments, and justification by faith alone, Allison and Castaldo preface their critique by honoring the personal and cosmic hope on which Protestants and Catholics stand together and the shared stream of historic confessions on the Triune God.

“We encourage our fellow Protestants to respect the Catholic Church as part of the Christian tradition, albeit one that contains serious error,” they write. “However, we should also acknowledge that for all its errors, it is categorically different from cults such as the Mormons and Jehovah’s Witnesses, which explicitly repudiate the creeds, the deity of Christ, and other fundamentals of the Christian faith.”

Protestants and Catholics can also find agreement on theological issues in the public square, like vocal opposition to abortion and the changing sexual norms in society. Since religious liberty



continues to be threatened, Allison and Castaldo point to the need for a renewed co-belligerence — public alliances between religious groups based on their shared concerns.

Simply put, there is no other resource quite like this one, delivering a helpful and informative analysis of the Protestant-Catholic divide while also offering a graceful and dignified approach for finding unity and respect. If you’re a pastor or a seminary student, this book can be a vital tool to build an understanding with Catholic friends or family members and begin gospel conversations. Five centuries later, the Reformation isn’t over, but pursuing the hope we have in Jesus Christ remains the only solution. (Zondervan 2016, \$16.99)



Authority and salvation

ALLISON DISCUSSES REFORMATION AND WHAT DIVIDES CATHOLICS AND PROTESTANTS

By S. Craig Sanders

EDITOR'S NOTE: Below, Gregg R. Allison, professor of Christian theology, discusses his new book, *The Unfinished Reformation: What Divides Catholics and Protestants After 500 Years*, with Towers editor S. Craig Sanders.

CS: Your co-author, Chris Castaldo, was raised Roman Catholic prior to his conversion and you have ministered in Catholic contexts. How did this book come together with the two of you working on this project?

GA: The origin of the book was Anthony Lane, supervisor for Castaldo's Ph.D., asked Chris if there is a resource that deals with Catholicism and Protestantism, showing the commonalities and the differences, and Chris couldn't think of any. He contacted me and asked if I was aware of any of those kind of resources and my response was, "No, but why don't you and I write it?" So, that was the germ of the idea and now we've got the fully flowering plant.

CS: As we're approaching the 500th anniversary of the Reformation in 2017, what remains unfinished?

GA: There are still significant divergences — in our book, we list 16 of them — that continue to divide Protestantism and Catholicism. If we could boil them down to two major categories, one is authority and the other is salvation, which reflect the two principles of Protestantism: *Sola Scriptura*, the assured authority, and salvation which is justification by God's grace by faith in Christ alone. So very briefly we would maintain that what remains unfinished are these two points: Authority, what is the authority, who or what is the authority in our church, and then how does one become right before God.

CS: Evangelicals and Catholics Together commemorated its 20th anniversary and evangelical attitudes toward Catholics have changed with Pope Francis. What are the benefits and dangers of some of these ecumenical efforts?

GA: A danger would be to overlook or minimize these standing differences and move toward a mere Christianity that is a lowest-common-denominator approach, ignoring or just refusing to deal with the differences. That I think is the major danger, which is going to be reflected this October when Pope Francis goes to Lund, Sweden, to participate in Reformation events where it is believed he will claim that the Reformation is over. I think that's not a true statement, it's not a helpful statement, it's not a fair statement. The advantages are that we can focus on the genuine commonalities that unite us and these are the doctrines of the Trinity and the person of Christ and things like that. In dialogue we can learn more about one another's perspective, appreciate these points of commonality, and not fight against or kill one another as was being done in the 16th century. And also talk very honestly and openly about the differences that remain and see if there could be movement from the two traditions.

CS: We've had some controversy recently in regard to the Trinity even in our own Reformed evangelical circles. What can we learn by the Catholic confessions of faith and their view of the doctrine of the Trinity?

GA: That the Catholic confession of the doctrine of the Trinity is the traditional Protestant confession of the doctrine of the Trinity because we inherited that from when the church was united in the early church. So that's the Catholic doctrine and that's our doctrine. That's our legacy and our heritage just as much as it is for the Catholic Church. And I would argue that theological consensus on the doctrine of the Trinity enjoys presumptive authority in our theological discussion and formulations on the doctrines of the Trinity. It is truth until proven otherwise and while that's not ultimate authority — that comes from Scripture only — it has presumptive authority in terms of it representing the consensus of the church; it's a beautiful summary of biblical teaching and it is what the church is bound to believe.

CS: You note the need for co-belligerence, referring to what Francis Schaeffer taught about forming alliances in the public square. What are ways we can do that with Roman Catholics?

GA: On any social and moral issue that we agree with Catholics and Orthodox, Mormons, Jehovah's Witnesses, Muslims, Buddhists, Hindus, agnostics, and atheists. On these moral and social issues where there is agreement in favor of a culture of life over a culture of death, I would be very much in favor of co-belligerent activities. So, protesting against abortion, trying to pass legislation against stem cell research and genetic engineering and things like that, advocating for good education available for all people, always advocating for biblical human rights; we can do that regardless of our religious persuasion.

CS: When you talk about the issues of authority and salvation, the Catholic view of the church is intertwined with both of those categories. In what specific ways does a Catholic view of the church differ from a Protestant understanding of the church?

GA: The Catholic Church claims to be the one true church of Jesus Christ. That one true church of Jesus Christ subsists only in the Catholic Church and believes it is the ongoing incarnation of Jesus Christ. It is Christ in his divine nature, his human nature with his body

the church — the *totus Christus* — that is the Catholic Church. So it of course possesses ultimate authority. The magisterium, the teaching office of the Catholic Church, interprets Scripture, promotes tradition, guides the church, and the church is also the means through which anyone and everyone must be saved. It is through the church, particularly through its sacraments, that grace is communicated to people, to non-believers to bring them into faith in Christ, to the Catholic faith to nourish them, and so the church is essential both in terms of authority and of course salvation.

CS: In your book, you mention that Mary is one of the greatest stumbling blocks toward any type of unity between evangelicals and Catholics. It seems that a lot of Protestants often have a misunderstanding of what Mary's role is in the church. How does her role factor into these categories of authority and salvation?

GA: According to Catholic theology, Mary was predestined by God to become the mother of the incarnate Son of God. In order for her to become the mother of Jesus Christ, she had to give her willing consent to God's will. Therefore she had to be prepared, she had to be in a state in which she would indeed say yes to God's will. So the Catholic Church believes she was conceived without sin. This is the Immaculate Conception of Mary — she's con-

“In dialogue we can learn more about one another's perspective, appreciate these points of commonality, and not fight against or kill one another as was being done in the 16th century.”

ceived without sin, she's born without sin, she lives her entire life without sin — so when she is a 13 or 14-year-old girl and is approached by the angel Gabriel with the announcement that she would be the mother of Jesus Christ, she gives her unconditional obedience of faith; she says yes to God's plan. So she lives her life without sin (an example of this is her perpetual virginity) and at the foot of the cross she gives her consent to the sacrifice and sufferings of her Son and in a sense joins her suffering with his. The next time we see Mary is

in the upper room with 120 disciples and she's praying, according to Catholic theology, she's contributing to the beginning of the church and then she continues to be both the mother and the teacher of the church. Her titles include Helper, Benefactress, Advocate, and Co-Mediatrix alongside her Son. These are very lofty titles and they're also attitudes and realities of her that are not reflected in Scripture, so we see an authority that derives from Church Tradition with regard to Marian doctrine, which of course clashes with the Protestant view of authority, *Sola Scriptura*.

CS: What are ways we as Protestants often unfairly criticize Catholics?

GA: If we don't understand truly what Catholics believe and what they engage in then we will find ourselves unjustly criticizing. The notion, for example, that in the mass today Jesus will be crucified for the 2,349,737,014th time is a misunderstanding of Catholic theology. Catholics believe that Jesus Christ died once on the cross, that crucifixion is re-presented in the mass today but it's not another crucifixion; it's one death of Jesus Christ not locked in space and time but through the eternity and atemporality of God, this sacrifice becomes re-presented at the mass today. That's something that the vast majority of Protestants get wrong. Also the notion that Catholics have a fourth person, a fourth member of the Trinity, namely Mary, that's completely wrong as well.

CS: Pope Francis recently made some interesting comments that he agreed with Martin Luther on justification, but what still separates Protestants and Catholics on this issue?

GA: The fundamental definition still separates us. So as Protestants, we believe that justification is a forensic act of God; it's a legal declaration. God declares sinners not guilty because of the forgiveness they receive in Jesus Christ and totally righteous before God, not because they are righteous or have any inherent righteousness in themselves, but because the righteousness of Jesus Christ is imputed or credited to their account. That's the Protestant view that was true in the 16th century and it's still true today. The Catholic view of justification is not only the remission of sins, not only the forgiveness of sins, but also the sanctification and the renewal of the inner person. So justification according to Catholic theology conjoins forgiveness, sanctification, and regeneration, and we are still divided on this issue.



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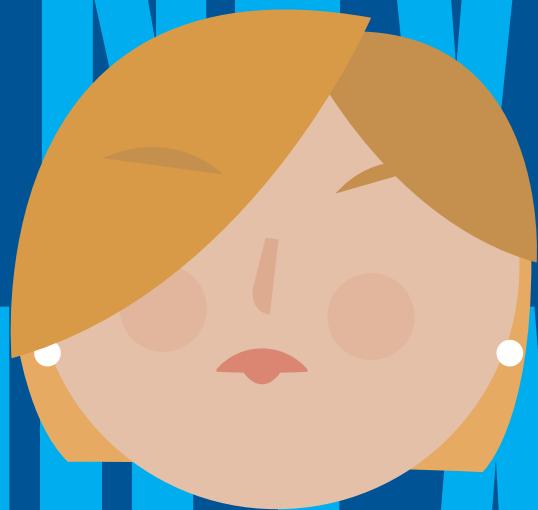
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ELECTION



2016 ELECTION

A GUIDE FOR CHRISTIAN CITIZENS ON ISSUES THAT MATTER

BY SBTS COMMUNICATIONS

With two unsavory options on the 2016 presidential ballot for Nov. 8, many evangelicals do not feel represented in the issues they care about and feel increasingly ostracized from political discourse. In a recent interview with *Towers*, SBTS President R. Albert Mohler Jr. encouraged the seminary community to discuss the various aspects of this complex season, growing in wisdom as the church faces difficult decisions:

“This election cycle is like a bomb that has gone off in the evangelical world. It announces that the easy political decisions made simple by the patterns of the past are gone,” Mohler said. “We have had various theories as evangelicals of having two political parties, but they were following consistent and coherent arguments for the better part of the last 30 years. Now both parties are in the process of flux, and now neither party is a natural home for those who are driven by Christian conviction. So it’s going to call for a new maturity in the face of this complexity for Christian thinking. It’s great that students and faculty and staff of the college and the seminary during this very time are able to talk about this with one another. This is the place to talk about what our responsibility as Christian citizens would require of us and this is a hint of what’s coming.”

In what follows, the *Towers* team asks some of the seminary’s strongest voices on key issues to start a conversation that can continue in dorm lounges, the J-Bowl, and Founder’s Cafe over the next month.

CHARACTER

In our current political climate, we are no longer at the crossroads of simple distinction between party platforms and agendas, but one where both candidates suffer from extreme lack of integrity and moral fiber. That modern evangelicals have dichotomized character

and leadership would have been anathema only a decade ago. Sadly, we have subsumed a humanistic view of leadership, which champions the lowest common denominator and justifies deep character flaws via the lesser-of-two evils argument. This argument is premised upon the belief that voting is the only viable means of action, whereas conscientious abstention is seen as cowardly retreat. In reality, the only thing we have retreated on is the expectation that our leaders should be endowed with greatness and moral fortitude.



PETE BARGAS, VICE PRESIDENT FOR HOSPITALITY SERVICES (JURIS DOCTOR FROM TRINITY LAW SCHOOL)

LIFE

As a nation founded upon the ideals of life, liberty, and the pursuit of happiness, Americans should expect our leaders to uphold the value of life. More specifically, as Christians, our commission is to bring the gospel to bear on every aspect of life, including the sanctity of human life itself. It’s a dreadful reality when lives of image-bearers are caught in the crossfire of political dogma, but that is where we find ourselves. The gospel of Jesus Christ is the most pro-life message the world has ever seen or heard. And as a gospel people, we should look to leaders that value life — both born and unborn — in speech, action, and policy. The complication in this election cycle is that the two leading candidates maintain, albeit in different ways, that some lives are less valuable than others. The question that discerning Christians must ask is whether their vote will say the same.



ANDREW KING, DIRECTOR OF SPEAK FOR THE UNBORN; PH.D. STUDENT, OLD TESTAMENT



**“NEITHER PARTY
IS A NATURAL
HOME FOR THOSE
WHO ARE DRIVEN
BY CHRISTIAN
CONVICTION.”**

R. ALBERT MOHLER JR.



nting for us

H hillaryclinton.com

RELIGIOUS LIBERTY

Neither of the nominees for the two political parties has given much assurance that they either affirm our constitutional principles of religious liberty or that they even understand them. Christian voters on both sides of the political aisle are understandably circumspect and holding their nose when it comes to these candidates and their position on religious liberty.

Practically speaking, politics is a lot bigger than the federal level, so evangelical Christians of all political persuasions are going to need a more developed political strategy. Rather than withdrawing from the public square, the issue of religious liberty is going to have to drive us to be more engaged in local politics and state politics. So, if you really want to advocate for religious liberty, it's not limited to the national level. If we have concerns about religious liberty on the national level, it's going to require evangelicals to deepen their investment in the cause of religious liberty at the local and the state level.

I believe the political fragmentation we are witnessing brings with it an opportunity for evangelical Christians to find our common ground in the gospel, not in partisan identity or political ideology. What would it look like for gospel-loving, Bible-believing, Jesus-trusting Christians to be willing to charitably disagree with one another on a wide range of political topics (e.g. immigration policy, gun control, tax codes, health care reform, etc.) and to find common ground in “the faith once for all delivered to the saints”? While our political lines may be imploding, perhaps this collapse will draw us back to one another as evangelicals.



**MATTHEW J. HALL, DEAN OF BOYCE COLLEGE
AND DIRECTOR OF THE CARL F. H. HENRY
CENTER FOR EVANGELICAL ENGAGEMENT**

RACIAL HARMONY

For far too long, the church has turned a blind eye to a degradation of life in American society. The people of God have grown content with segregation on Sundays. God's people have refused to bear one another's burdens — particularly the burdens of minority brothers and sisters who have historically been oppressed or on the receiving end of injustice. The silence of the redeemed has often been deafening. We must see that social and political issues are gospel issues, too. Neither a progressive utopia nor a bigoted white nationalism reflect biblical standards, and certainly cannot be indicative of what will make America great again.

Moreover, these ideals cannot be what is best for the liberty and freedom of all people. Now in the face of politics devoid of integrity, morality, character, and conviction, the

people of God must display in full force the radical unity we are called to in Christ. We must seek to understand the experiences of brothers and sisters who do not look like us. We must seek grace in difficult conversations. We must humble ourselves to recognize that our personal view of the world is deficient and must be informed by others around us. We must listen to others' needs and give sacrificially in order that Jesus might be made manifest to a world desperate for his saving grace. We must concern ourselves wholeheartedly with this kingdom work.

The presidency of the United States is a fleeting office, but the kingdom of God is eternal. Therefore, now more than ever, we must devote ourselves to loving one another in order that the world might know Jesus.



**A. J. DAVIS, SOUTHERN SEMINARY STUDENT
AND CO-PRESIDENT OF ONE**

REFUGEES

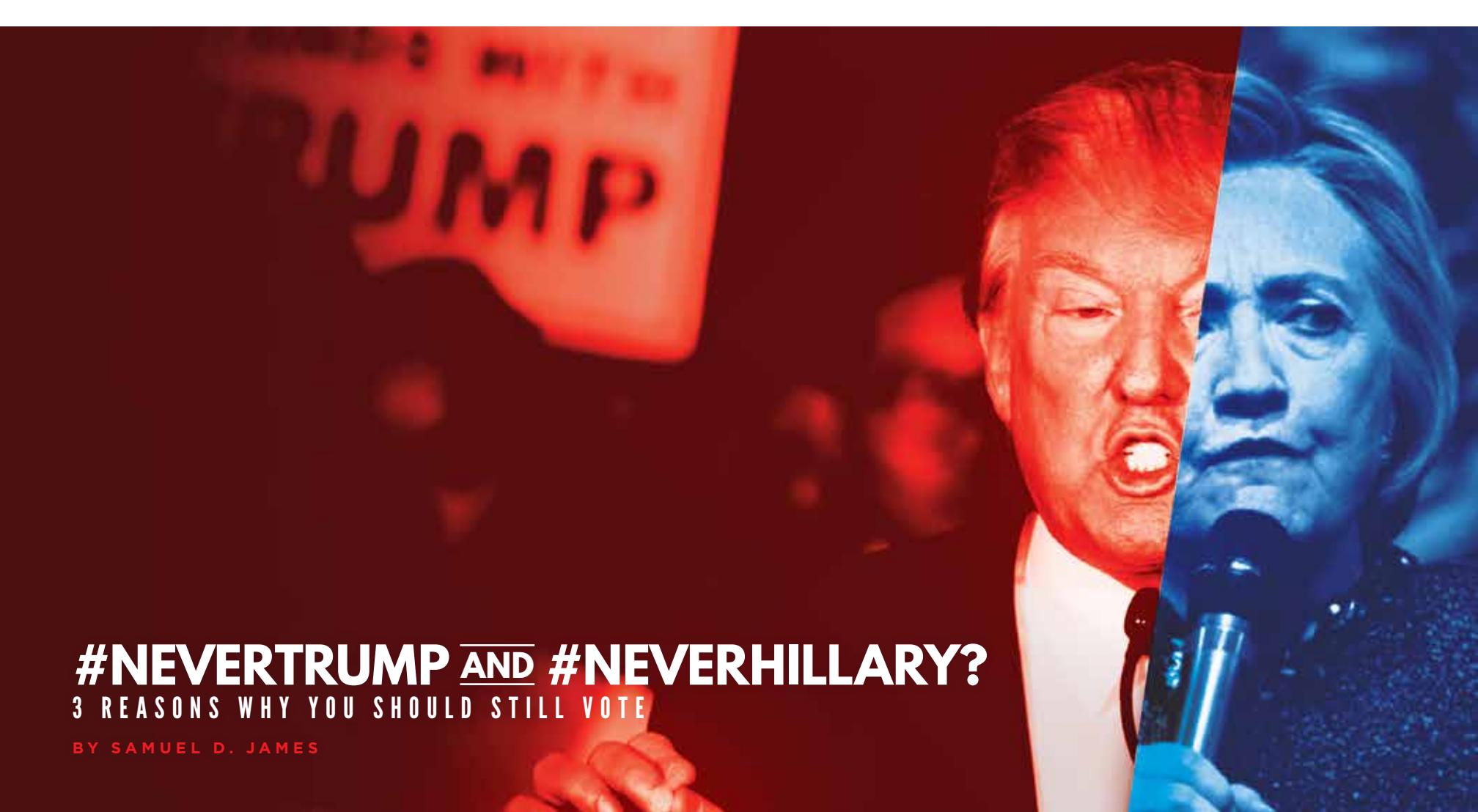
The key to our understanding of refugees is the term “forcibly displaced.” A refugee is not someone who is seeking a better life in some other country because things are just “better” in that place. A refugee is someone who cannot go back home. In the case of most Syrian refugees, their home has been destroyed or is no longer available to them. Their country is no longer a viable alternative to life.

Interestingly, God tells us in Deuteronomy 10:18-19, “He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt.” In Leviticus 19:33-34 he also states, “When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.” If we are to be a light to the world (Matt 5:14), our light must shine best and brightest in our own country as we care for the strangers among us.

Evangelical, Bible-believing churches and the members of those churches have a responsibility to love their neighbors. Jesus told us to “love our neighbor as ourselves.” One of those neighbors is of Syrian, Iraqi, Somali, or any number of other origins, and lives down the street or across town from your church. The command is clear, the fields are harvestable, now pray and go.



**JOHN KLAASSEN, BOYCE COLLEGE ASSO-
CIATE PROFESSOR OF GLOBAL STUDIES;
PROGRAM COORDINATOR, GLOBAL STUDIES**



#NEVERTRUMP AND #NEVERHILLARY?

3 REASONS WHY YOU SHOULD STILL VOTE

BY SAMUEL D. JAMES

For many American Christians, Election 2016 presents a troubling dilemma. Some say that it's unlike any dilemma they've faced in their lifetime, while others are frustrated to meet this kind of dilemma yet again. Regardless of which one is true, the problem is the same for these believers: They cannot in good conscience cast a vote for either presidential nominee from the two major parties.

Such a realization can often be disarming. If one feels that neither major party candidate is acceptable for them, what should they do? Does feeling unable in good conscience to vote for a national nominee mean that you must sit out the election process entirely? Does it mean that by not voting for candidate A you are actually voting for candidate B, or vice versa? Given all this confusion and pressure, might not the best option just be to stay home on Election Day, and avoid getting caught up in it all?

I don't think so. Regardless of where you are in thinking about this year's presidential election, I would like to offer you three simple reasons why you should still make the drive to your local polling location on Nov. 8.

1. PRESIDENTIAL POLITICS AREN'T THE ONLY POLITICS THAT MATTER

If you are one of the many Christians who has decided that neither major party political candidate is acceptable to you, it may seem as if there's no point in participating in this year's election. But I would argue that this feeling arises from a deeply flawed understanding of the political process, and perhaps even of what politics really is.

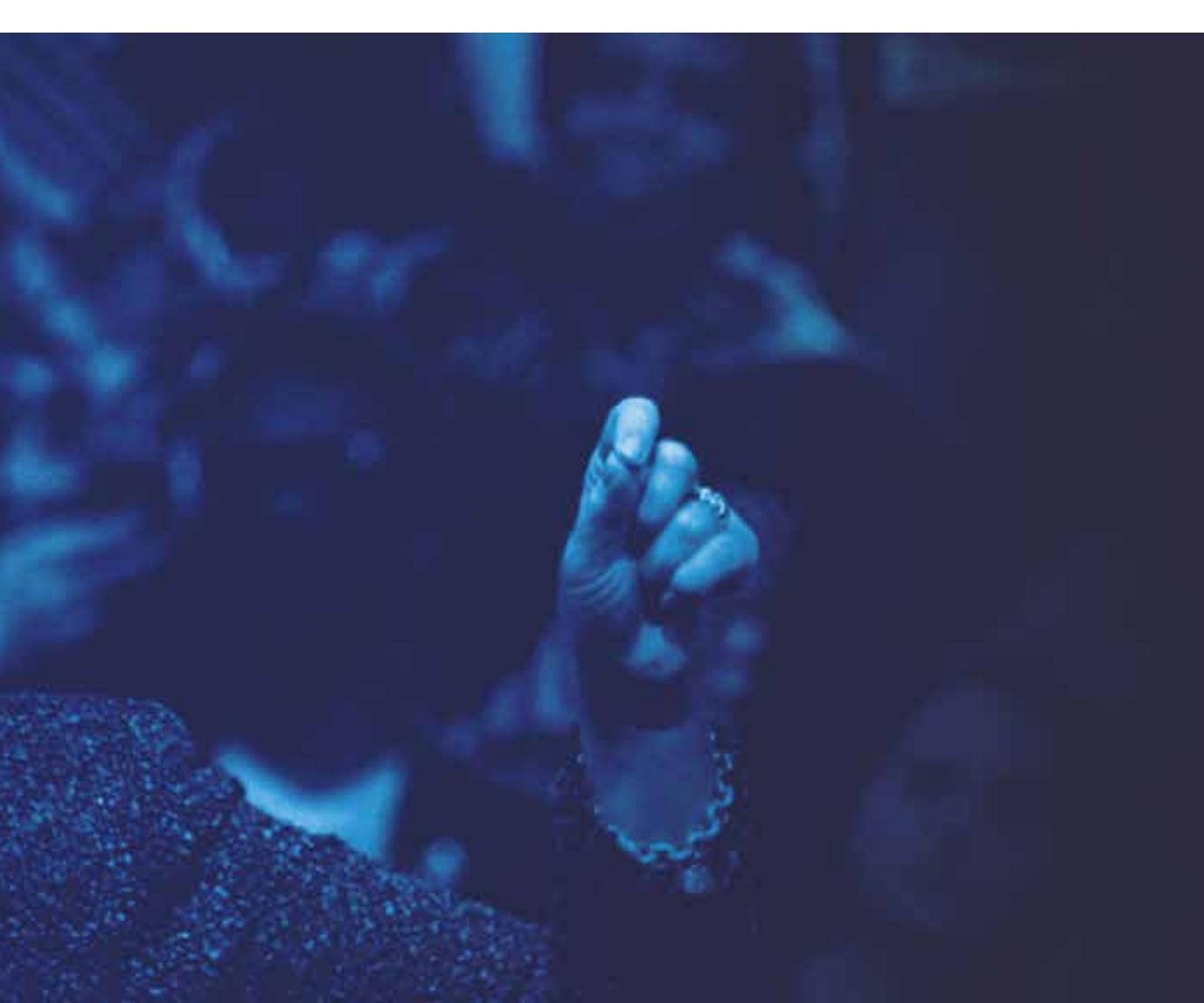
On your ballot on Election Day will be names for many offices, some national, some specific to your state, and some even specific to your home city. Our media-saturated culture often obsesses over the biggest races while ignoring completely state, city, and hometown politics. This is a mistake. Election Day does not exist solely to elect the next president. It exists to allow voters to exercise their citizenship over every sphere of public government, from the city council, to circuit judges, to state representatives. Contrary to the impression you might get from watching cable news, each of these offices matter to

you as a Christian citizen. Failing to steward civic responsibility wisely over the "smaller" offices of our government is a failure to see all of public life in the light of Christ's authority.

2. THERE IS NO SUCH THING AS A "WASTED" VOTE

I've heard from several friends who feel like their only option in the ballot booth this year is to "waste" their vote, either by voting for a third-party candidate or writing in a candidate. In their mind, this kind of action is no better than staying home.

But this is incorrect. The concept of a "wasted" vote is a logical fallacy. A vote can only be "wasted" if the purpose of voting is to always pick a winner. But surely that's not what voting is. Voting is an action of conscience and stewardship that transcends parties and polling. The wonderful truth about our American system of government is that citizens are allowed to vote their conscience, no matter how far their conscience steers them away from the most famous, most well-funded candidates.



If you feel that you cannot vote for the major party candidates in good conscience, you have alternatives. At the very least, you can choose to write in the name of a candidate who is worthy of the civic authority your vote would bestow. This action is not lazy or wasteful; it's the essence of what it means to vote faithfully.

3. ELECTION DAY IS ULTIMATELY ABOUT JUDGMENT DAY

Almost every time someone has made the case to me for staying at home on Election Day, they have talked about their vote exclusively in terms of themselves. "The problem is that I can't vote for either candidate," they'll say, "so I don't understand why I should have to waste my time."

The problem here is that the vote isn't just about my reasons or my convenience — it's ultimately about the kingdom of Christ and the well-being of my neighbor.

As Christians, we are tasked not only with the proclamation of the gospel to all the nations, but with the promotion and preservation, when possible, of righteousness and mercy. This is why we make a case for

the human dignity of the unborn even to those who reject the gospel — not because to be pro-life is to be Christian, but because it matters to God whether our communities preserve or persecute the innocent.

Carrying out this task requires two things: knowing about where we can work for righteousness in our culture and doing what we can, where we can. Our vote is the most basic, least time-consuming, most direct way that we as believers can fulfill our mandate (though certainly not the only way). Even if we can only in good conscience vote for one person on the entire ballot, we must do so, because the stewardship demanded of us does not change depending on who wins the general election.



SAMUEL D. JAMES IS AN ALUMNUS OF BOYCE COLLEGE AND IS A COMMUNICATIONS SPECIALIST FOR THE ETHICS AND RELIGIOUS LIBERTY COMMISSION. HE BLOGS REGULARLY AT SAMUELDJAMES.NET.

VOTER INFORMATION

If you are a resident of Kentucky or Indiana, there's still time to register — the deadline for voter registration in both states is Oct. 11. To verify your voter status and polling location, or register to vote:

KENTUCKY RESIDENTS SHOULD VISIT ELECT.KY.GOV

INDIANA RESIDENTS SHOULD VISIT INDIANAVOTERS.IN.GOV

For information on national and local candidates' stances on the issues and how they compare with your convictions, visit votesmart.org.

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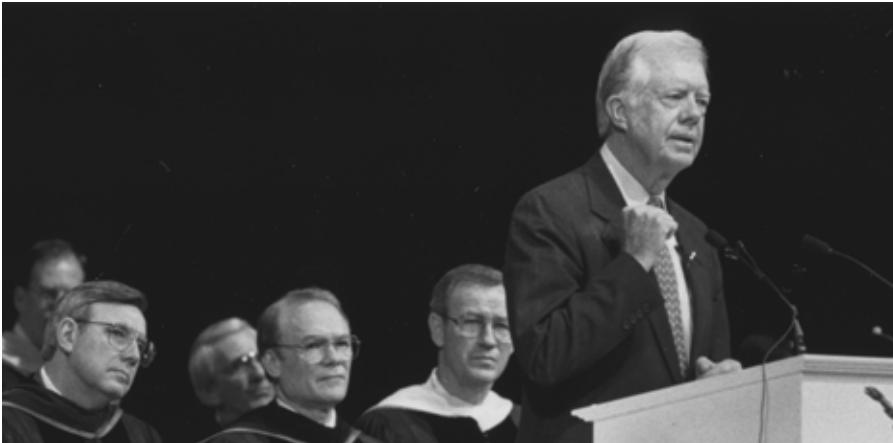
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Jimmy Carter and the SBC

THE FORMER U.S. PRESIDENT'S DEFIANCE OF THE CONSERVATIVE RESURGENCE

By Chris Fenner



When Jimmy Carter's presidential term was inaugurated on Jan. 20, 1977, he became the first U.S. president to be affiliated with the Southern Baptist Convention. At the time, it was an affiliation he embraced, and the denomination embraced him in return. That year, President Carter participated in a short video, "In an Act of Love," for the 1977 SBC annual meeting in Kansas City, promoting the Mission Service Corps of the Home Mission Board. The initiative proposed to recruit 5,000 volunteers to serve as short-term missionaries. In the video, President Carter expressed his love for the denomination and encouraged members to be more active and generous in missions efforts, "to be leaders in a much-needed worldwide spiritual program."

The following year, he spoke at an event related to the 1978 annual meeting in Atlanta, organized by the National Conference of Baptist Men. In front of an audience of about 8,000 and prefaced by performances from the Atlanta Symphony Orchestra, he raised issues such as human rights, peace, poverty, the proliferation of weapons, and terrorism, which he felt were inherently moral problems. Not one to shy away from his faith, he also felt that his Christian duties and political duties were synonymous: "When I violate one, at the same time, I violate the other."

Shortly after ceding the presidency to Ronald Reagan, Jimmy and Rosalynn Carter were presented with the SBC Christian Life Commission's Distinguished Service Award. At the ceremony, held March 22, 1982 in Atlanta, the Carters championed the value of having strong, healthy family units, including unity in the broader Christian family. Rosalynn Carter spoke of

the difficulties that families sometimes face and the reassurance that comes from knowing Christ: "Jesus is always there. We know that he's always there to love us and to help us and to guide us if we let him."

Two years later, Rosalynn received the Distinguished Christian Woman Award from the Woman's Committee at The Southern Baptist Theological Seminary as part of a broader conference, "The Changing Roles of Women in Church and Society." At the award ceremony on Oct. 15, 1984, Rosalynn Carter offered a decidedly egalitarian stance:

With the time-proven ability of women to share equally all loads and responsibilities with men, it seems we should move beyond resolutions and endless talking, and simply encourage all Americans, male and female, to develop their talents to the fullest, to become leaders based on merit, not on sex.

In the spring of 1992, the year before R. Albert Mohler Jr. was installed as president, pastor Dan Ariail of Maranatha Baptist Church in Plains, Georgia, graduated with his Doctor of Ministry from SBTS. President Carter honored his home church's pastor by delivering the commencement speech. A key theme of his address was the need for Christians to band together to alleviate poverty. He also expressed his growing disenchantment with the denomination, saying:

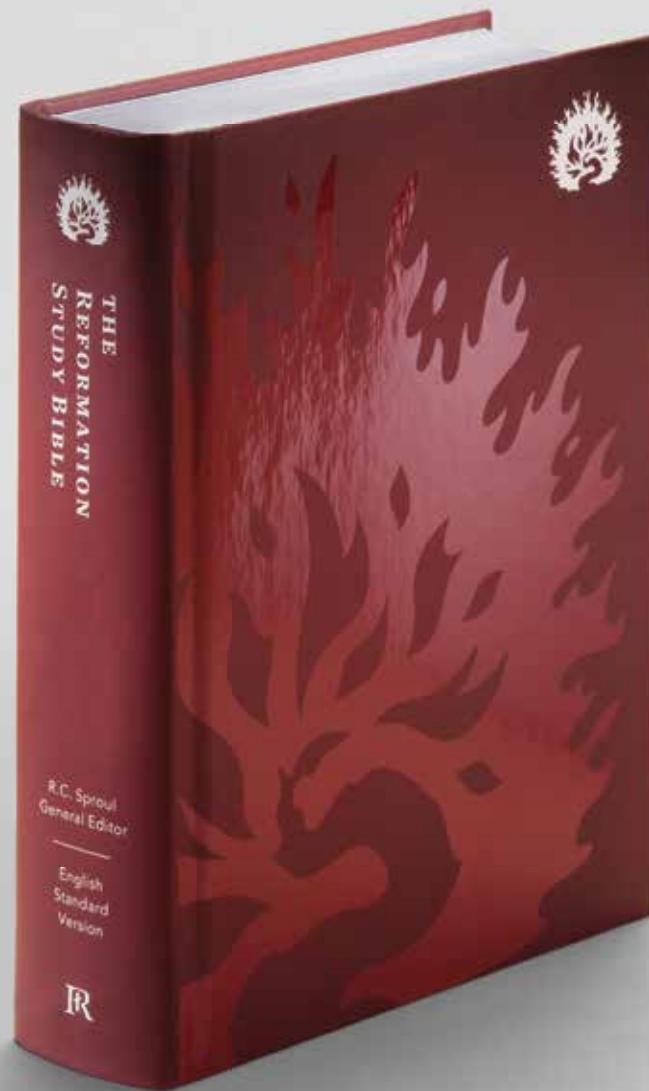
Whenever I tell anybody that I'm a Southern Baptist ... it's treated as something of a joke. 'Southern Baptist' has been equated with schism, or divisions, or incompatibility. ... The historic image of Southern Baptists

as those who are dynamic missionaries for Christ, in places where we are needed ... that image has changed.

In the year 2000, following the adoption of the new Baptist Faith and Message, President Carter's relationship with the denomination reached its end. He sent a letter to 75,000 Southern Baptists explaining his decision. "I have been disappointed and feel excluded by the adoption of policies and an increasingly rigid Southern Baptist Convention creed, including some provisions that violate the basic premises of my Christian faith," he wrote, noting issues like biblical inerrancy and the exclusion of women from being pastors.

Since that time, President Carter has continued to find himself in the midst of theological conversation via cautionary blog posts by Mohler, as an advocate for left-leaning Christianity (2004), as an opponent to Christian fundamentalism (2005), for his belief of salvation outside of Christ (2007), and by reiterating his resignation from the SBC (2009). In 2012, Mohler had an opportunity to interview President Carter for an episode of "Thinking in Public." It was a thoughtful and respectful dialogue about Jimmy Carter's views of the Bible and his experience as "the world's most famous Sunday School teacher." While it was clear that Carter has a deep love for his faith, it was also clear that his faith is not compatible with the current tenets of the denomination that had shaped his early life and career.

The speeches and resources described here are available at digital.library.sbts.edu and albertmohler.com. For more information, visit the Archives and Special Collections of the Boyce Centennial Library.




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From racial wounds to gospel healing

ONE CO-FOUNDER LATEVIA PRIDDY PURSUES JUSTICE AND RACIAL RECONCILIATION

By Dylan Bailey

Latevia Priddy, an African-American student at Southern Seminary, knows what it is like to be stereotyped because of the color of her skin. “My story would tell you that I would hate white people,” she said.

Growing up in the projects of Paducah, Kentucky, Priddy realized that being poor and African-American ostracized her in many ways from the community. This was most clearly felt when Priddy, 7 at the time, and two of her brothers were crossing a field on their way home. They were confronted by an elderly white man with a shotgun who, while pointing his gun at Priddy and her brothers, ordered them to never come that way again.

“Experiences like that just shape your upbringing. They change your worldview,” said Priddy. But the worst was still to come.

In 2002, Priddy’s brother, Gary, was murdered in cold blood. While experiencing the grief that comes from losing a loved one in a senseless crime, Priddy said that the trial concerning her brother’s killer is where she “saw the most extreme labeling and stereotyping” of her family because of their race. According to Priddy, an attorney assigned to her family by the Commonwealth of Kentucky, without getting to know whom he represented, assumed that Priddy’s brother was a thug, a bad father, and probably killed over a girl or money. The frustration of having to constantly encounter racist presumptions began to take its toll.

“That’s what started to really shape me,” said Priddy concerning the trial. “I walked around angry for a really long time. I walked around wounded for a really long time.”

Amid the anger and the pain from her brother’s murder and the trial of his killer, Priddy began to recognize her own sin, bringing her to a low and dark place. During her remaining years in college and on into law school, she did not remain there but “came to the end” of herself, seeing Christ as all-sufficient to save her and “grabbed hold” of him.

“He helped me understand that he was right there with me. That he cared about what was happening in my life, and brought me to a point of repentance,” said Priddy.



After experiencing the racism that accompanied her brother’s murder trial, Priddy had a desire to change the way African-American communities were perceived and also help those with similar experiences as her family. This desire led Priddy to receive a law degree from Northern Kentucky University’s Salmon P. Chase School of Law, allowing her to serve her community with her own firm.

A longing to see social justice done for the glory of God didn’t end with law school but further compelled Priddy to seek out a theological education in order to understand God’s view of justice. However, a majority white student enrollment and a small African-American presence at Southern Seminary brought racial challenges that Priddy would have to face.

“It gives you affirmation to see people that look like

you. It gives you a sense of welcome to see people that look like you,” said Priddy.

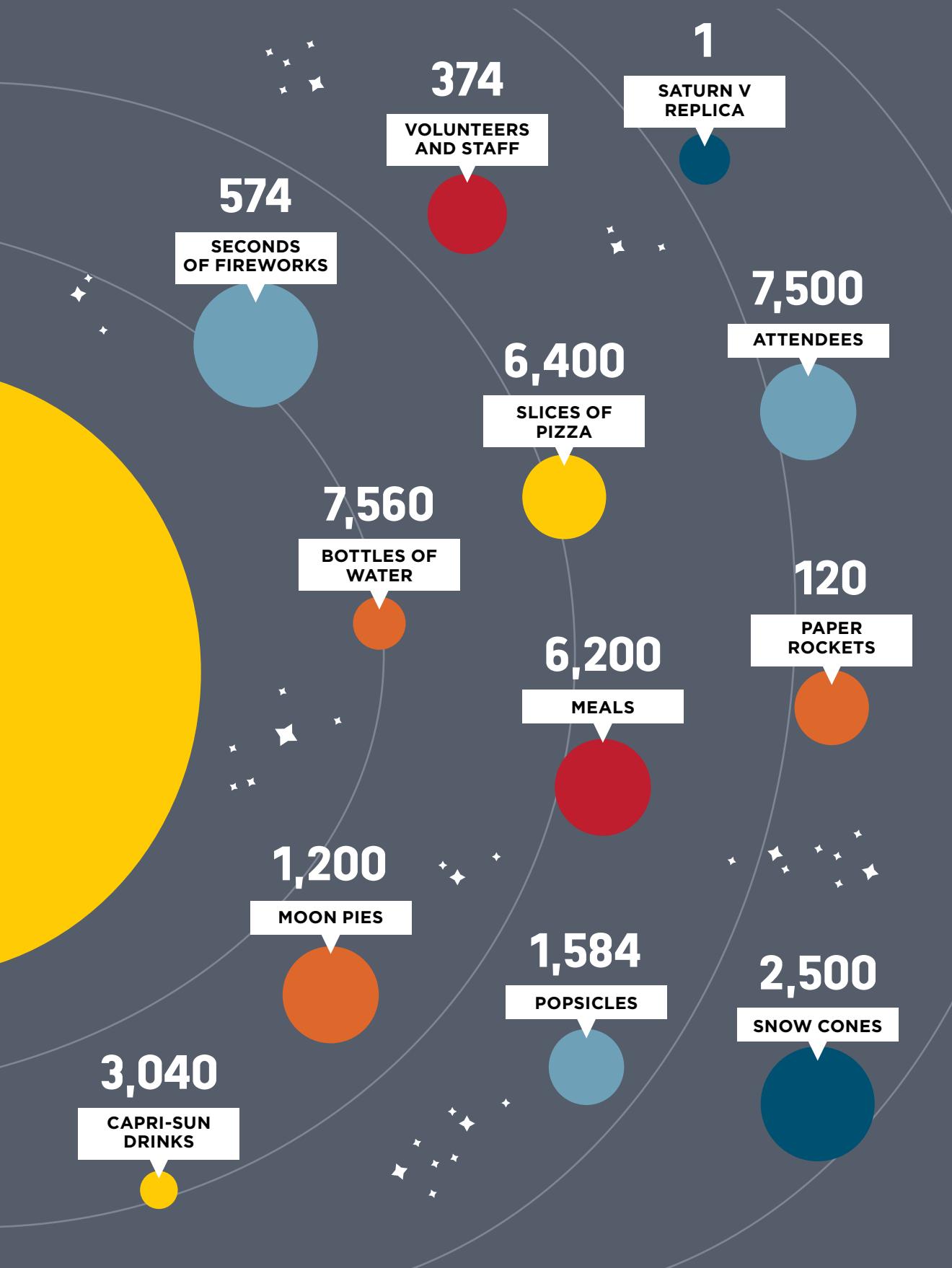
The noticeable racial disparity on Southern’s campus made it clear to Priddy that further racial reconciliation, even at an evangelical seminary, needed to occur. Priddy was not the only person at Southern Seminary who had concerns over racial disunity and a vision to counteract it. Like-minded individuals, black and white, such as Southern students A.J. Davis and Nicole Pearson, joined with Priddy to form ONE, a student organization which exists to “reconcile people and ideas through cross-centered conversations and to bear one another’s burdens across racial and gender lines,” according to its website.

As of now, ONE’s mission is to bring about more racial and gender unity by hosting panel discussions and a question and answer forums called “What’s the Word” and “The Meet Up” gatherings, which both occur two to three times during the semester.

Priddy views the conversations concerning racial reconciliation at Southern Seminary as strategic because of the future church leaders that will graduate from the seminary and be deployed around the world. Priddy’s theme verse for her vision for ONE is Revelation 7:9-10, where a multitude of people from “every nation, from all tribes and peoples and languages” worship before the throne of God. Race, ethnicity, and language are not abolished in heaven, but celebrated and unified. Priddy longs for this kind of unity and pursues it with vigor while awaiting its consummated perfection.

Priddy’s passion to seek justice and bring about racial reconciliation among God’s people is becoming more and more realized, even though the journey has not been easy. Through her immense suffering and heartache, Priddy says God sovereignly directed her life toward working to unite his people and seeking his justice.

“I pray that God is glorified, because that’s all I want to do is glorify him. And if I can be a conduit in which to unite his people then, Lord, so be it. Use me however you see fit,” said Priddy.



Fall Festival by the Numbers

“THREE, TWO, ONE...” Fireworks lit up the night sky for 10 minutes as a voice recording of astronauts and a reading of Genesis 1 capped the 2016 Fall Festival, “The Heavens Declare,” which featured a space theme. Young imaginations were fueled as a record 7,500 guests entered the lawn through a space port. One of the tallest attractions was a mini replica of the Saturn V rocket. NASA astronaut Jeff Williams prerecorded a welcome video from the International Space Station, and encouraged attendees to give God glory for all of his creation.





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How to 'Live Smart'

Preparation is key for enduring the weight of expectations, peer pressure, laziness, and temptation in today's society, says Dan Dumas, senior vice president for institutional administration at Southern Seminary. In his book *Live Smart*, Dumas offers the tools and encouragement to get ready for life's challenges, arming young believers with perhaps the best weapon: strong, godly, three-dimensional relationships. In an interview with *Towers*, Dumas expounded on each kind of relationships — outward (friends and mentors), upward (God), and inward (the soul) — and discussed how each aspect interacts and grows in the blazing center of the Christian life: the gospel.

Others — "Choose friends wisely"

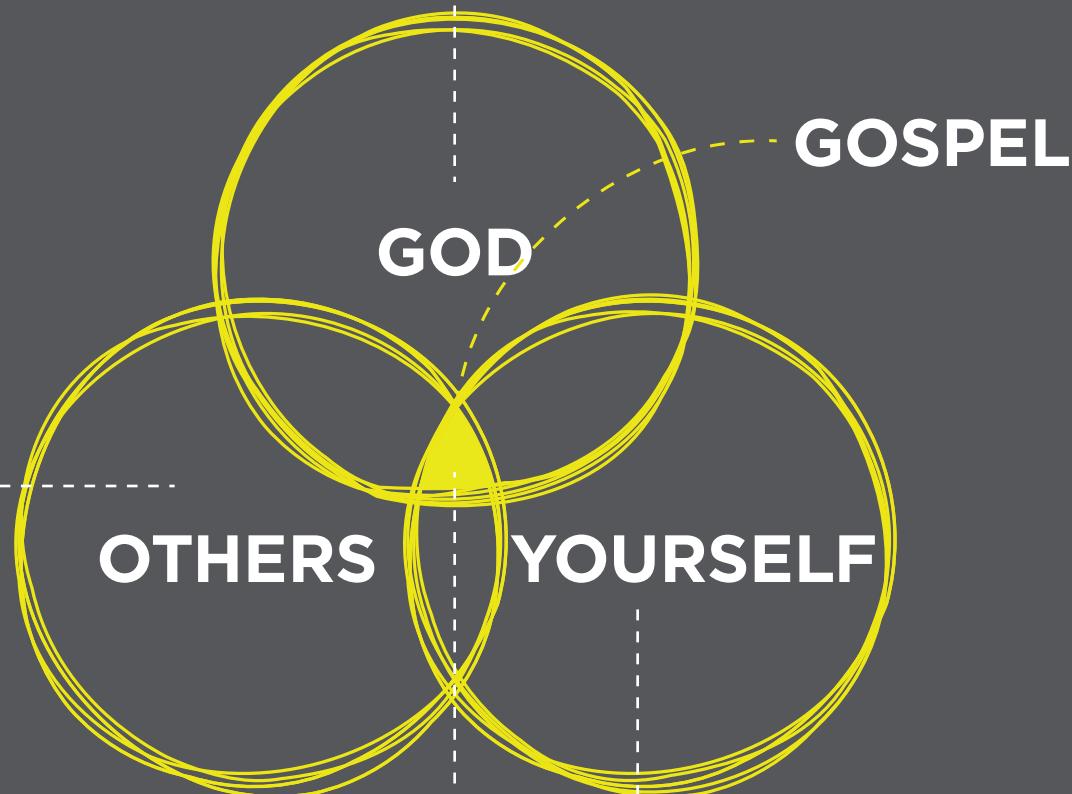
"To choose your friends is to choose your destiny. Pursue a Paul: someone who is further down the trail, wiser, has some sagacity to him. They ought to have a Timothy, because anytime you're disciplined, there's an inherent expectation that you reproduce what you've learned in others. Then there's a Barnabas — a guy you're going to run the rapids with, peer-to-peer, someone you can be vulnerable with, transparent with."

Gospel — "Take more risks"

"In Luke 19, we're given three guys who are given a mite and called to invest it. One guy goes out and doubles down, does a fantastic job, and is given 10 cities as a reward. Another guy goes out and does a yeoman's job, a decent job, and he gets five cities. The third guy doesn't take any risks and puts the mite under his mattress. He's condemned for it and the other two are praised. So, the excellence of it, the tenacity of it, the taking of risks — that's what I'm responsible for. But I can't determine the end result."

God — "Know the Bible and pray like crazy"

"The Bible is sufficient and authoritative. When young people face questions, they need to go to the source and get the right answers. Prayer is not just something you turn to in a crisis — it's all day, talking to God in prayer without ceasing. Inhale the Word of God; exhale prayer. These two rhythms are how you roll through life."



Yourself — "Work hard"

"Give your children the illustration of the ant from Proverbs 6 — have them consider how industrious it is, how it prepares for the winter in harvest time. Look at this little tiny creature that puts forth magnificent effort. Give them good, ant theology and put daily discipline in their lives. It's kind of like taking dominion, they are going to take dominion of their day. Kids need structure, they need order — we all do."

October 2016

SEMINARY CLINIC HOURS

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

Monday-Friday, 11 a.m. – 5 p.m.

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

MORNING CHILDCARE

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

HOURS FOR THE ATTIC

Due to the renovation of Fuller Hall, The Attic will be closing on Friday, Nov. 11. It will reopen with a new and improved space down the hallway in early Sept. 2017. Watch for news of a grand reopening. Christmas items will be available for shoppers in late October. The Attic regrets that it will be unable to accept donations from Nov. 4 to mid-August 2017.

SBTS LIST

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

OCTOBER

01

SATURDAY

Boyce volleyball

Main Gym | 1 p.m. and 6 p.m.

03

MONDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

<Fall Reading Days>

04

TUESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

<Fall Reading Days>

05

WEDNESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

<Fall Reading Days>

06

THURSDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

<Fall Reading Days>

07

FRIDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

<Fall Reading Days>

08

SATURDAY

Boyce soccer

2 p.m.

11

TUESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – Bryant Wright

Alumni Chapel | 10 a.m.

<Heritage Week>

12

WEDNESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – R. Albert Mohler Jr

Broadus Chapel | 10 a.m.

<Heritage Week>

13

THURSDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – Clint Pressley

Alumni Chapel | 10 a.m.

<Heritage Week>

14

FRIDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

SBTS Preview Day

Fireside Coffee House

Boyce volleyball

Main Gym | 7 p.m.

<Heritage Week>

15

FRIDAY

Great Commission Race

Boyce volleyball

Main Gym | TBA

18

TUESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – Micah Fries

Alumni Chapel | 10 a.m.

Koinonia

Heritage Hall | 7 p.m.

19

WEDNESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

20

THURSDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – Kevin Jones

Alumni Chapel | 10 a.m.

21

FRIDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Boyce Preview Day

Global Connections

Library Basement | Noon

Boyce soccer

3 p.m.

<Man Camp>

22

SATURDAY

Boyce volleyball

Main Gym | 1 p.m.

Man Camp>

25

TUESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – Steve Lawson

Alumni Chapel | 10 a.m.

<Expositors Summit>

26

WEDNESDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

<Expositors Summit>

27

THURSDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Chapel – Alistair Begg

Alumni Chapel | 10 a.m.

Expositors Summit>

28

FRIDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Church Planting 101

Library Basement | Noon

Date Night In

6:30 p.m.

29

SATURDAY

Sample the World

Main Gym | 6 p.m.

31

MONDAY

Morning Childcare

HRC | 9 a.m. – 12 p.m.

Holokleros defends Boyce Hall Ball title

By Mackenzie Miller

FOR THE SECOND CONSECUTIVE YEAR, Holokleros secured the Aaron Fillipone Cup, defeating Doulos in Boyce College's annual Hall Ball tournament.

"We had a lot of the same people on the hall as last year, so it was fun to win all together again. I think it brought about even more unity with the freshmen because they now share in the victory," said resident advisor Caroline Haley. "When we got to the gym, we knew it would be intense and it was, but we did our best each game and came out with the trophy."

Eleven halls competed, with the help of off-campus students and Boyce College faculty and staff in this double-elimination dodgeball tournament. Each hall spent the week practicing and planning, designing t-shirts, and stocking up on face paint.

Boyce College alumnus Aaron Fillipone established Hall Ball over 10 years ago to foster a sense of community among students and faculty, as well as to help develop an identity for each hall. What started then as a small volleyball tournament has morphed into one of the most highly anticipated events each fall semester.

"It was a truly magical evening," said resident advisor Luke Holland. "Leading this ragtag band of misfits into battle and coming out the other end as back-to-back champions was an experience I wouldn't trade for anything."



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Questions

– with –



ROBBY GALLATY
Senior pastor of
Long Hollow Baptist Church,
Hendersonville, Tennessee

1

What would you want a seminary student to learn from your story?

I STILL DON'T KNOW HOW they let me into seminary. I was a year-and-a-half from drugs and alcohol and they let me into the school, so I went there unshaped, raw, and my nickname was “ignorance on fire.” So I went to seminary as basically a poster child for someone who didn’t know anything about preaching, pastoral ministry, Christian ethics, theology, and I left understanding expository preaching, how to handle the text, and I had a passion for missions. I would just say with school it’s simply that you’re going to get out what you put in, and so I went in and knew that the Lord would look on those who were faithful with little and would honor with much, and so I tried to be faithful with homework and papers, and knew that it would eventually pay off. Seminary was a wonderful time for me.

2

What would you advise seminary students to get involved in?

DON'T WAIT to be in ministry. There are people in your life, people in your church, and people on your campus that you can get together with and meet weekly. I would say that the most spiritual thing you could do besides school work and getting involved in the local church is finding a group of four or five — men with men and women with women — and journey together. You don’t have to be a leader and that’s the beautiful thing about meeting in a small group; you can be a facilitator in the journey. That’s why we created Replicate, which is a resource for practical discipleship ministry.

3

Did you play other sports? What did you learn from those sports?

I GREW UP DOING BOXING, karate, jiu jitsu, this UFC no-holds-barred fighting, and that was really good because it helped me develop a disciplined and regimented lifestyle, which helped me in seminary because seminary is very difficult. Those life experiences helped me even as a pastor, because it’s easy to get lazy in the pastorate. You don’t want to get burnt out, but I try to have a healthy balance. You’ll be all out busy for this particular season but then you’ll have a rest time. It is kind of like a long distance runner, where they will run a long distance but then there’s a rest time. You just have to figure out what season of life you’re in.