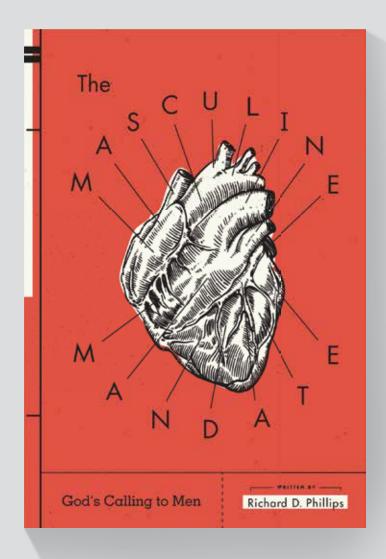


# DWers

A NEWS P TION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

VOLUME 15
JUNE-JULY
2017

DNA OF A CHRISTIAN WORK ETHIC



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### DNA of a Christian work ethic

Christians ought to be marked by diligence, integrity, and eternity in their work, writes Jim Stitzinger.



### FROM THE EDITOR

If you're reading this editor's note, it's either by accident or because vou're a dedicated Towers fan who reads every word, every month. If you fall in

the latter category, I've believed in your existence for the past three years. It's driven me to produce 30 issues of this newsmagazine especially for you, striving to deliver faithful and creative content to equip today's students for the challenges of ministry ahead. Saying goodbye is difficult, because if you're still reading this, you're not real, I don't know you, or I know vou all too well.

When I took this role in 2014 straight from producing TV newscasts, I had no idea how to produce a magazine, and maybe I still don't. But every person listed on the left side of this page has made this job possible with enough creativity and dedication to hide my incompetence. I'm eternally grateful to Steve Watters, James A. Smith Sr., and Aaron Hanbury for their parts in bringing me to this role. The next time you see me, the code word is "flowchart." and I'll know you're a true friend, or a unicorn.



### **Mohler to SBTS** graduates: Celebrate divine calling as God's messengers

Southern Seminary confers 317 seminary degrees at convocation.



### **Confronting the racist** heritage of the SBC

Jarvis Williams and Kevin Jones discuss their new book, Removing the Stain of Racism from  $the \, Southern \, Baptist$ Convention.



### The financial stewardship of James P. Boyce

The financial struggles and successes of the founder of Southern Seminary.



### **Southern Story:** Jane Kratz

After losing her husband to cystic fibrosis, Jane Kratz committed herself to helping others deal with their own grief.

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.

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### Newslog



### Mohler to SBTS graduates: Celebrate divine calling as God's messengers

By Andrew J.W. Smith

Ministers of the gospel are not partakers in a career, but recipients of a divine calling, said President R. Albert Mohler Jr. in his May 19 commencement address to the 2017 graduates of Southern Seminary.

During 219th commencement exercises on the seminary lawn, 317 master's and doctoral students received degrees. The combined 465 degrees conferred to Southern and Boyce students represents the largest commencement in Southern Seminary's history.

"At every Southern Seminary graduation we remind one another of the great and essential fact that the Christian ministry is not a mere profession — it is a divine calling," said Mohler. "The ministry is one of Christ's gifts to his

church. It is among the most serious — and indeed the most serious — and joyous of all callings."

During graduation, Mohler presented the annual Findley B. and Louvenia Edge Faculty Award for Teaching Excellence to Jeremy P. Pierre, associate professor of biblical counseling and dean of students at the seminary. The recipient of the 2017 Josephine S. and James L. Baggott Outstanding Graduate Award was Elias Coye Still IV, a Master of Divinity graduate from North Carolina.

Mohler's entire address is available in audio and video at equip.sbts.edu. A complete manuscript of the address, "As If It Had Been the Face of an Angel," is available at albertmohler.com.

### Piper to Boyce College grads: Embrace life of self-denial

By Andrew J.W. Smith

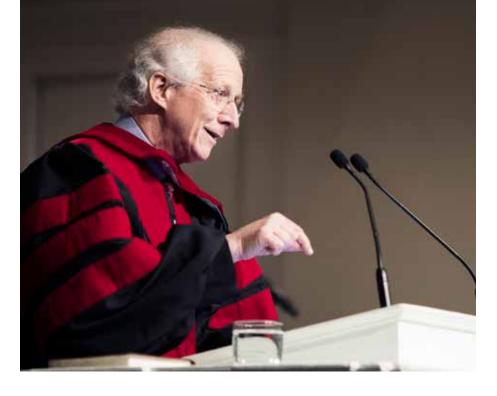
College graduates must reject a life of ease, comfort, and material possessions, and embrace the cross-bearing challenges of the Christian life, said John Piper at the May 12 commencement of Boyce College. Piper's daughter Talitha was among the 147 graduates.

In his address, Piper said Christians face a lifelong battle between two competing foundational philosophies, or two opposing selves. This "sacred schizophrenia," according to Piper, forces believers to fight their "false self" that grapples for personal fame, glory, possessions, power, and comfort. The true self, however, exhibits self-denial and a Godward focus.

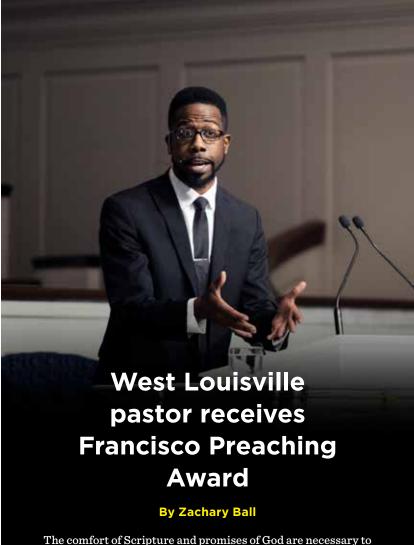
"The denying self loves real life that lasts forever, loves Jesus as all-satisfying, loves meaning more than money, loves the praise of holy heaven more than the praise of sinful earth," Piper said, drawing on Jesus' lessons about true discipleship in Mark 8:34-38. "The denying self is the true you."

The 2017 Boyce College commencement also marked the first to feature graduates of the Augustine Honors Collegium. RuthAnne Irvin, Janae Leeke, and Mackenzie Miller were the first graduates to be members of the honors program. Boyce also honored the first graduate in the Bachelor of Science in Business Administration, Jonathan Newlin.

Audio and video of the commencement address are available at equip. sbts.edu.



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The comfort of Scripture and promises of God are necessary to sustain pastors through the trials of ministry, said Larry Sykes Jr., Clyde T. Francisco Preaching Award recipient, during an April 27 chapel service.

"The difficulties you may face in ministry may be so daunting they may make you question God's choice to even call you and send you at all," said Sykes, pastor of Greater Good Hope Baptist Church in Louisville's Parkland neighborhood. "You are going to go out of here and minister to a culture that is dilapidated and decaying. A sick, secular culture ... and while you may not be able to call your pastor who is in the grave, you can take comfort in Scripture."

The Clyde T. Francisco Preaching Award is a scholarship and designation granted to a student enrolled in a master's degree program at SBTS. The winner each year preaches in the final chapel of the spring semester. The April 27 chapel service also marked the announcement of other student awards. Audio and video of the chapel message are available at equip.sbts.edu.



### SWI Gala reveals 'eternal fruit' of Southern Seminary program

**By Annie Corser** 

Alumni and students gathered to celebrate the 20th anniversary of Seminary Wives Institute with a May 4 gala. The event featured testimonies from graduates from 1999 to 2017, representing ministries from all over the world. Each testimony revealed the eternal impact of SWI from Louisville to Zimbabwe.

The history of SWI dates back to Feb. 5, 1997, when Mary Mohler hosted some of the faculty wives to discuss interest in creating a new program to train seminary wives. On May 8, 1997, 85 women attended an informational meeting for prospective students. The result of that meeting launched the SWI

program in fall 1997 with 125 students.

"People showed up; classes started," Mohler said at the gala. "And we were on a roll and things were going well, but we needed help ... and the Lord so kindly grew this faculty as he grew Southern Seminary's faculty. And so as my husband's hiring these wonderful new faculty members, wives were coming along with them, and the amazing fact is God in all this was bringing faculty wives who had an interest in helping us, and each had an interest that was not already being covered."

More information is available online at sbts.edu/swi.

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# Gov. Bevin appoints Dumas to overhaul Kentucky's adoption and foster care system

### **By Colby Adams**

Kentucky Governor Matt Bevin announced May 3 the appointment of Daniel S. Dumas, senior vice president for institutional administration at Southern Seminary, to lead a transformation of the state's adoption and foster care system, effective June 19.

"There is no reason a child in Kentucky, who is ready to be adopted, should be without a family. We have to rethink the way we do foster care in this state, and Dan Dumas is just the visionary to help lead that charge," Bevin said.

In his role at Southern Seminary since 2008, Dumas has led the institution's strategic initiatives, building projects and renovations, and budget expansion. He has also taught Christian leadership courses and written or edited several books, including *Live Smart* and *Guide to Biblical Manhood*.

"I am resolved to make our adoption and foster care system faster, safer, more affordable, and more accessible," Dumas said. "Governor Bevin and I are committed, along with many other Kentuckians, not to back down until every orphan in Kentucky has a loving home."

R. Albert Mohler Jr. also announced that Dumas will continue to contribute to Southern Seminary as special assistant to the president for several strategic projects.

# Wilsey and Wittman to join Southern Seminary faculty

**By Zachary Ball** 

A renowned church historian with expertise in foundational American ideas and a medieval theology scholar will be joining the faculty at Southern Seminary. John David Wilsey and Tyler R. Wittman will begin their professorships in the fall semester.

Wilsey, who has worked as an educator and pastor since 1992, will serve as associate professor of church history. Princeton University recently announced Wilsey as William E. Simon Visiting Fellow in Religion and Public Life for the 2017-2018 academic year.

Having recently completed his Ph.D. in Divinity at the University of St. Andrews in Scotland, Wittman is returning to Southern as assistant professor of Christian theology. He previously earned his M.Div. and Th.M. degrees from SBTS. Wittman was named an Earhart Scholar at Oxford University in 2014.









# Parker, Hall appointed as senior VPs

### **By SBTS Communications**

An administrative restructuring at Southern Seminary has resulted in the appointments of Craig Parker as senior vice president of institutional administration and Matthew J. Hall in a newly created role as senior vice president for academic strategy, President R. Albert Mohler Jr. recently announced. Parker, currently vice president of institutional advancement, and Hall, dean of Boyce College, with both continue to serve in their current roles in addition to their new responsibilities.

"It has become clear to me as president that Southern Seminary has grown over the last several years in such a way that we need a larger senior executive team," Mohler said. "So this is a sign of God's blessing on the institution, but also a sign of our responsibility to make sure we have the leadership in place as we look to the future."

Parker has previously served as vice president for business services and vice president for institutional advancement at Southern Seminary. Hall is a two-time alumnus of Southern Seminary (M.Div. and Th.M.). Prior to serving as dean of Boyce College, Hall oversaw SBTS enrollment, library, and assessment initiatives in his administrative role in academic services.

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# Southern Seminary's Giving Days raise \$300K

By Andrew J.W. Smith

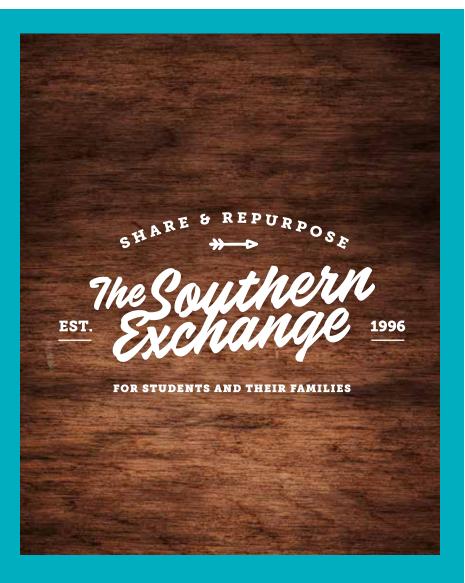
Social media testimonials and a community service project comprised the first-ever Giving Days event to raise over \$300,000 for Southern Seminary, April 20-23. The weekend gave students, alumni, donors, and faculty the opportunity to tell their stories, support the institution financially, and serve the community of Louisville.

"With any new initiative, you hope and pray that your expectations will be achieved, and our first Giving Days event exceeded expectations," said Craig Parker, vice president for institutional advancement. "The generosity we saw displayed throughout Giving Days was another reminder of what a special and wonderful place Southern Seminary is."

Students, faculty, and alumni shared their stories through social media for Tell Day on April 20. Several notable figures recorded testimonies, including Mark Dever, Kevin Ezell, Greg Gilbert, and Eric Geiger.

With more than \$75,000 pledged in advance as matching donations, the seminary's Institutional Advancement office reported after Giving Days more than \$300,000 raised through the campaign. During Preach the Word on Sunday, 19 SBTS students filled pulpits at churches in the Kentucky Baptist Convention. Other students shared testimonies in Southern Baptist Convention churches in Indiana, Kentucky, and Tennessee, thanking them for their support of the cooperative program for Seminary Sunday.





# The Attic now The Southern Exchange, will reopen in September

By Andrew J.W. Smith

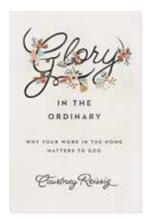
The store formerly known as "The Attic" is being rebranded as "The Southern Exchange" and will reopen on Sept. 6 at 2 p.m. after months of renovations. Located in Fuller Hall, the Southern Exchange, led by Mary Mohler, is a collection of clothing, shoes, household goods, electronics, and furniture available to SBTS students,

faculty, and their families.

Donations to The Southern Exchange will be accepted at Central Stores from July 5-28 from 8 a.m.-noon and 1-4 p.m. during weekdays. Beginning on July 29, donations will be accepted at Fuller Hall, and after-hours donations may be left in the hallway.

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### **Book Reviews**



(Crossway 2017, \$14.99)

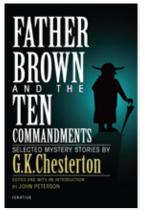
Glory in the Ordinary: Why Your Work in the Home Matters to God

Courtney Reissig Review by Annie Corser

In *Glory in the Ordinary*, Courtney Reissig challenges the rising cultural mindset that housework is mundane and meaningless. Although she writes from her experience as a stay-at-home mom, Reissig provides deep theology about work in the home that can be applied to all Christians.

"Christians work differently, in every kind of work, because we work for the Lord (not others) and we work hopefully (for the future)," Reissig writes.

Reissig confronts the sinful view of work and rest as being all about us; we often determine success and rest by what benefits us, fulfills us, or gives us glory. However, Reissig reminds readers that work and rest is all about loving God and loving our neighbor for the purpose of spreading God's glory to the ends of the earth. Work serves others "because we have been transformed by grace alone, through faith alone," she writes.



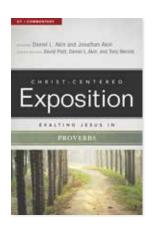
(Ignatius 2017, \$16.95)

Father Brown and the Ten Commandments: Selected Mystery Stories
G.K. Chesterton, edited by John Peterson Review By S. Craig Sanders

When I purchased a copy of G.K. Chesterton's complete Father Brown stories for \$4 at Half Price Books several years ago, I later found two \$1 bills tucked away as bookmarks. Half-price indeed. Chesterton's short stories of the priest-detective are among his most delightful while also containing the wit and paradoxical insight readers of his more theological works are familiar with. But in this selection of mysteries, Father Brown and the Ten Commandments, editor John Peterson offers the best examples of why Chesterton's detective is the antithesis to Sherlock Holmes.

"The key to Chesterton's radical approach is that the criminal is not necessarily the worst sinner in the story, nor is his crime its guiltiest offense," Peterson writes. "The priest is most interested in God's Commandments, not in the legal code of the State."

The 11 short stories and Peterson's footnotes might be the best introduction to Father Brown for new and seasoned Chesterton readers alike.



(Holman Reference 2017, \$14.99)

### **Exalting Jesus in Proverbs**

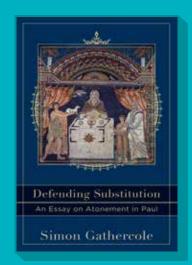
Daniel L. Akin and Jonathan Akin Review by Caleb Shaw

Jonathan Akin, a Boyce and two-time SBTS graduate, joins his father and series editor, Daniel Akin, to provide the newest volume in Holman's growing Christ-Centered Exposition series. Like the rest of the series, *Exalting Jesus in Proverbs* is a practical help that is perfect for preaching preparation, small-group teaching, and devotional study.

Instead of going through the entire book of Proverbs verse-by-verse, the father-son duo divide Proverbs into five topical sections. By separating the proverbs into sections like family relationships and the seven deadly follies, the Akins help the reader understand the broader context and theme of the selected text.

"Proverbs has very good news for us," they write. "Wisdom is not primarily tips on how to live life; Wisdom is a person with whom you can be in a relationship — Jesus of Nazareth."

By supplying main ideas, outlines, and discussion questions for each chapter, *Exalting Jesus in Proverbs* offers an accessible and practical tool that can benefit a pastor's teaching.



Defending Substitution: An Essay on Atonement in Paul

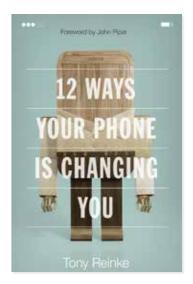
(Baker Academic 2015, \$20) Simon Gatherco<u>le</u>

"The book offers a robust and yet concise exegetical defense of substitutionary atonement in Paul.

It combines rigorous New Testament scholarship with pastoral and theological sensitivities."



JARVIS J. WILLIAMS
Associate professor of
New Testament interpretation



(Crossway 2017, \$14.99)

### 12 Ways Your Phone is Changing You

Tony Reinke

Review by Andrew J.W. Smith

If you're anything like me, you might find yourself tiring of the same heavy-handed criticisms of the digital age. It is fashionable to treat many modern technological advantages as burdensome, unhealthy, or even sinful.

A lot of this criticism is couched in nothing more profound than nostalgia ("I just love the way old books smell!") and fails to admit there were many non-digital distractions and trivialities we filled

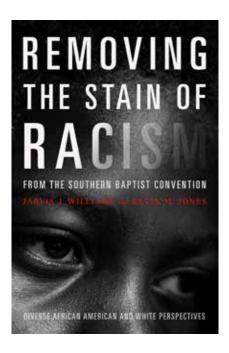
our lives with 50 years ago. It also fails to recognize that the main problem of the digital age is not technology, but us.

"The key to balancing ourselves in the smartphone age is awareness. Digital technology is most useful to use when we limit its reach into our lives," writes Reinke.

"The world will always expect technology to save humanity from its darkest fears, and to that end, it will submit more and more of itself to breaking innovations. But by avoiding the overreach of these misdirected longings for techno-redemption, we can simply embrace technology for what it is - an often helpful and functional tool to serve a legitimate need in our lives."

Refreshingly, 12 Ways Your Phone is Changing You is not one of those approaches. Instead, this book observes the legitimate service and convenience smartphones offer our lives while critiquing the human tendency to abuse them. Christians especially can benefit enormously from a minimalistic approach, at least for a time, asking: What exactly do I \_\_for? Even asking that question is the first step toward healthy moderation in every phase of life, not just our digital usage.

Seeing technology as neither savior nor executioner, Reinke helps the reader practice a healthy posture toward our smartphones.



Removing the Stain of Racism from the Southern **Baptist Convention** Jarvis J. Williams and

Kevin M. Jones, editors Review by S. Craig Sanders

e had hardly left the church parking lot on the way to a missions and evangelism conference when an elderly and active lady in my father's

Southern Baptist congregation uttered the first of several racial slurs during our 30-minute trip. This was in 2006. I have spent my entire life in SBC congregations and the vast majority of racist remarks

I recall hearing occurred on church property or during church activities. From my experience, the stain of racism in the Southern Baptist Convention isn't merely a historical fact about our denomination's pro-slavery roots but a shameful reality still living

within the walls of many of our churches on Sunday morning.

The release of Removing the Stain of Racism from the Southern Baptist Convention, co-edited by Southern Seminary professor Jarvis J. Williams and Boyce College professor Kevin M. Jones, marks an encouraging sign in our denomination's overdue progress. Consider the significance of the book being published by official SBC imprint B&H, whose former name "Broadman" honored SBTS co-founders and slaveholders John A. Broadus and Basil

Manly Jr. Prompted by SBTS President R. Albert Mohler Jr.'s acknowledgment of "the stain of racism" in his spring 2015 convocation address, Williams and Jones gathered eight additional African-Amer-

> ican leaders and three white SBC statesmen to offer insight on improving racial unity in the denomination - in areas ranging from preaching, leadership, education, and publishing.

> "The Southern Baptist Convention has a big, dark, historical stain on it: racism," Williams and Jones write in the preface. "The gospel of Jesus Christ requires

and demands all Southern Baptists to do their parts to erase this stain from the SBC — or at least to make the stain less apparent. This act requires a relentless obedience to Christian unity."

The opening contribution by Mohler reflects on how the SBC was "conceived in sin" because of its founders' support of slavery and a heresy of racial superiority. "Diversity is not an accident or a problem; it is a sign of God's providence and promise," he writes. "If the church gets it wrong, it is not just getting race and ethnic difference

wrong. It is getting the gospel wrong."

Boyce College Dean Matthew J. Hall follows Mohler's contribution by examining the historical causes of the stain of racism due to the racial hierarchy and hypocrisy of white Baptist leaders through the founding of America, the Civil War, and the Civil Rights movement. Hall contends today's Baptists should "allow the ghosts of our racists forebears to haunt us" to be reminded of the abiding susceptibility to pride and hatred.

The heart of the book rests in Williams' lengthy chapter on a biblical vision of racial unity in the SBC. A New Testament professor at SBTS, Williams surveys racial issues in the early church and analyzes how the Scripture offers a model for racial reconciliation, as the gospel has both vertical and horizontal implications.

The book also features stellar contributions from Kevin L. Smith on addressing racial unity from the pulpit, Mark A. Croston Sr. on the importance of denominational leadership to hire minorities, and Kevin M. Jones on improving Christian education to include more ethnically diverse reading and curriculum. Removing the Stain is an historic achievement, not merely for its presence and symbolism, but because applying its wisdom could alter the future of our denomination.

9

(B&H Academic 2017, \$24.99)

"The Southern Baptist

Convention has a big, dark,

historical stain on it: racism.

... The gospel of Jesus Christ

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WILLIAMS AND JONES DISCUSS NEW BOOK ON RACE AND THE SOUTHERN BAPTIST CONVENTION

By S. Craig Sanders

EDITOR'S NOTE: Below, Jarvis J. Williams, associate professor of New Testament interpretation at Southern Seminary, and Kevin Jones, assistant professor of teacher education at Boyce College, talk with Towers editor S. Craig Sanders about their book, Removing the Stain of Racism from the Southern Baptist Convention.

### **CS: What prompted this book** project to come out this year?

KJ: Jarvis has a long history being a part of the Southern Baptist Convention and being a student at this institution in particular, and I have been a member of churches that were involved with the Southern Baptist Convention and early on saw a separation between many of the African-American churches and the predominantly Anglo churches. It was all just rooted in racism.

Dr. Mohler preached through Genesis 11 during one of our chapels, and what he said in that message verbatim was we have a "stain of racism." So, following the chapel service in our faculty meeting, there were some other discussions about it, and I just felt this unrest: "Yeah, we know the stain is there, but what are we going to do about it?" And Jarvis and I had been praying together through a church plant prior to that, and I was thinking, "We should write a book about it, and I think we ought to get as many guys in their own areas of expertise to speak into what it really means to remove the stain of racism - guys who are trusted, who love not only their own institution, but the institution of the Southern Baptist Convention as well." So that's what kind of prompted it about two years ago.

CS: In Dr. Mohler's chapter he mentions how other denominations have roots in slavery or racism. It wasn't just the SBC. Are there any principles in this book that you think could help other denominations remove the stain?

JW: Even though we are, in the book, focusing on our beloved SBC, I think what we say with respect to the gospel, education, leadership, and curriculum development also apply to any Christian community or

organization striving to live out reconciled community with diverse people.

We love the SBC and want the book to serve the diverse SBC, but our prayer is that we can also reach the larger evangelical Christian community. So absolutely, I think if folks from PCA backgrounds, Pentecostal backgrounds, mono-ethnic or multiethnic backgrounds, you name the denomination or Christian organization — if they will read this book with Bible open and hearts open, I think they can contextualize what we say in the book for their own ecclesiological or Christian context.

KJ: And I think some of it, I mean, it's really black and white. So what I say in my chapter about adapting curriculum, you can do that anywhere. Or what Mark Croston says about administrative steps, like promoting guys who are minorities, who have the ability to lead - give

10 **TOWERS** June-July 2017 towers.sbts.edu them that opportunity. You can do that at IBM. So, a lot of it is pointed directly at the SBC because of our affiliation, but I mean, it's broad.

JW: And if I could add — what I say in my chapter about the gospel is an issue that relates to every Christian (red or yellow, black or white). Certain descriptions of the gospel only focus on one's vertical relationship with God. In my chapter, I make the argument that the gospel is both vertical and horizontal. Therefore any Christian who wants to know examples of how to live out the gospel in ways that promote Christian unity and reconciliation can read that chapter and say, "This is applicable to my denomination, even though I am not an SBC person or will never be an SBC person. I love the gospel, therefore let me hear what this brother has to say about what the gospel is saying about Christian unity."

CS: I want to focus on both of your backgrounds, individually. Jarvis, you're a four-time alumnus of Southern Seminary and a faculty member. You're one of four people who have gone from Boyce to a Southern Ph.D. A great portion of your life so far has been spent at this institution, one founded by slaveholders. How does that experience shape your passion for this issue in particular and your hope for this project?

JW: To my knowledge, I'm the first and only four-time graduate from Southern with a bachelor's from Boyce College, an M.Div., a Th.M., and a Ph.D. from the institution. That's very powerful symbolically because I am an African-American with a multiethnic heritage who graduated four times from an institution that was, frankly, founded by slaveholders who were racist. Let's be honest about that. The founders had virtues, and they also had vices, and one of those vices was that they were racist. And so for me, as a Southern Baptist Christian, who has only been a Southern Baptist and a four-time graduate of this beloved institution, these experiences in part inform how I'm understanding this issue in the SBC as a brown-skinned, multiracial person.

As a racial minority Southern Baptist professor, preacher, and church member in a predominately white SBC, it is impossible for me to go about my daily work in the SBC without being aware of the fact that I am a racial minority in a predominantly white evangelical context. So, as a black Southern Baptist who personally has a lot of privilege and who is also a member of a racial minority group within the SBC, my privilege intersects with my marginalized status as a racial minority. I think these realities in part inform how I'm

understanding this issue with respect to a few ways the gospel should be lived out in our SBC context, in a way that someone who is white or black or brown and not a Southern Baptist might not be able to see because he or she is coming from majority cultural privilege or a different denominational context as opposed to coming from both privilege and racial minority status within the SBC.

Bringing my 21 years of experience as a Southern Baptist and preaching in many Southern Baptist churches in those years, serving on staff in Southern Baptist churches, studying at three different Southern Baptist schools, having many conversations with white and black and brown Southern Baptists from different parts of the country and from different areas of SBC life, and teaching at two very different kinds of Southern Baptist schools (a university and a seminary) to this project in conjunction with Kevin's expertise and experiences in traditional black churches and in SBC churches, I think enables us to highlight some things that we hope people will listen to and receive with an open heart.

CS: While you grew up in a largely white community of eastern Kentucky and were the first black member at an all-white First Baptist church, your experience is different than Kevin, who grew up in a majority black west Louisville neighborhood and attended Little Flock Missionary Baptist Church. How do you each learn from your varied experiences?

JW: Well, I have blind spots I'm not aware of. I see the world through a certain ethnic lens. With the exception of one year of community college, all of my academic training was in a Southern Baptist theological context and my church memberships have only been in predominately white Southern Baptist churches. I think working together with Kevin has helped me to see some of my blind spots.

There are times when our perspectives are shaped by our cultural experiences, but we normalize those experiences for everybody without asking whether this is a cultural preference or a biblical or theological mandate. One of God's gifts to me in the last probably five or six years has been his bringing many diverse black and brown and white brothers into my life with whom I share the same core biblical and theological convictions, but with whom I share many different experiences. So to bring Kevin's background — a predominantly black church context and also a predominantly secular educational context — into my Christian world that's been predominantly influenced by white evangelicalism and

white churches and into my world that's exclusively shaped by theological education and focused on New Testament scholarship has helped me to gain a different set of lenses through which to see this issue as a black Southern Baptist Christian scholar and churchman with a multiethnic heritage.

So, for example, educational inequality. I don't think about that most of the time. I think about exeges is most of the time. Kevin is trained in education, he's trained in educational leadership, and so what he says about educational inequality, even though I don't understand that experientially, I need to listen to what he says and learn from him because he has the statistical background to back that up because of his experience and research.

KJ: I think that's the beauty of the crossover. When I was hired by Boyce College, I really began to sense and feel the rub of racism and the rub that African-Americans felt every time I said "Southern Baptist Convention." I've been a member of an SBC church since 2005. I was licensed to preach in an SBC church. I served with Kevin Smith at Watson Memorial Baptist Church, but not until I started to work here did I really see and hear from guys as I would try to recruit black guys, they would say, "I'm not going there because it's a racist institution." Now, I think what we have is a jewel and a gem here. But what kind of evidence can I give to guys and say, "Yes, the past in some senses is horrid, but there is hope"?

My background as an African-American growing up in west Louisville has everything to do with that. Southern and Boyce were never on my radar as an institution. So I'm like, How did I live, literally, 9 minutes from the institution? You jump on I-64, you're in west Louisville in 8 to 10 minutes, you're right at my house, but how did I never hear about this? Because the black guys that I went to church with were opposed to the SBC because before 1995, in some sense people in the SBC were still holding on to the fact/ideal of racism but just wouldn't say anything about it.

And because my degree is in education, I'm looking at everything through an educational lens. So I'm saying: What if we would just expose faculty and students to the work of Booker T. Washington? To Beloved. To The Miseducation of the Negro. What would it mean for them to have to read through the lens of what I would consider "Great Books"? I think that's the beauty of us merging.

JW: I'm 39 now, and the older I get, the more I realize that it's important to collaborate with people from different fields because I think collaboration can make a work better. Especially if you're going to deal with some issues outside of your field. So, one reason I think our co-editing collaboration is helpful to me is because,

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as a New Testament scholar, I spend most of my time in the ancient world, thinking about ancient texts.

I don't spend a lot of my time thinking about the current educational system or the history that led up to that. I usually don't spend a lot of time thinking about everybody else's experiences because I'm naturally self-centered, and so collaborating with someone trained in a different way than I am enables me to see that what I think about the gospel might apply to educational inequality. The gospel may apply to a variety of social realities that affect people on a daily basis, but I don't always know how. But the more I collaborate with folks who are specialists in those areas, the more I will be able to say, "Ah! Here's how I can use my gifts and skills to speak gospel into that space that I know very little about, and to partner with this brother who knows more about that." And hopefully there's a reciprocation taking place here — that he can say, "Ah! Here's a text that could apply this way that I never thought about before because of this brother's work in that particular area."

**KJ:** And that was the beauty of all the guys who agreed to write and contribute to the work. My research in some senses is very narrow because it has been in education. And like Jarvis is saying, his work in some sense is very narrow. It's very robust in one sense but narrow in another. And I'm like, Who can speak on this from the pulpit to guys?

Who better than Kevin Smith — a guy who started a multiethnic church plant, pastored an African-American church, pastored a predominately white church. Who better can talk about the stain of racism from the pulpit than Kevin Smith? I remember, we started receiving the chapters, we were reading them and were just like, Yes!

JW: And I would say, racism (both systemic and personal racism) is a product of the Fall. It represents the present evil age. And the more weapons that we can throw at it, the greater the chance that in our churches, we can defeat it. So, if we're throwing educational weapons at it that are transformed by the gospel as well as historical and theological weapons and exegetical weapons and weapons with respect to preaching, and hitting racism and the devil with all these weapons, I think there's a chance that we might see even more victory in the area of Christian unity in our churches and in our denomination. I think that collaboration (or better cooperation) can help us. But this is hard. It is hard for  $me\ as\ a\ New\ Testament\ scholar\ because\ scholar\ s\ tend\ to$ be territorial and we love our territory. But as Christian scholars. I think Kevin and I desired to invite people from other disciplines (and races) into our space and share space with each other so that we can join forces

with other diverse brothers to produce this work that promotes Christian unity in our churches.

Collaborating with Kevin should also show that black people aren't monolithic. I think one of the racist lies that we have believed in our churches is this idea that all people from the same race are the same. I'm a New Testament scholar. He's trained as an educator. He's from west Louisville. I'm from east Kentucky. I'm a Wildcat fan. Even though he's a UK grad, he's not a Wildcat fan. Even though we are members of the same race, we're very much different in many respects — which at some level should help shatter some of these racialized barriers that divide us in our churches.

"WE CAN NEVER FORGET AS SOUTHERN BAPTISTS THAT OUR IDENTITY IS HISTORICALLY CONNECTED TO WHITE SUPREMACY. AND WE HAVE TO ADMIT THAT AND UNDERSTAND HOW WHITE SUPREMACY WORKS — NOT ONLY IN TERMS OF HISTORICALLY BURNING CROSSES ON LAWNS AND RECENTLY SHOOTING NINF BLACK PROPLE IN A CHURCH, BUT ALSO IN TERMS OF THE SUBTLE AND MORE ACCEPTABLE SYSTEMIC WAYS IT SHOWS UP IN THE CULTURE AND IN CHRISTIAN SPACES."

CS: What do you see as signs of hope in the Southern Baptist Convention? How do we get past having the right things to say and actually start demonstrating reconciliation in our churches? **KJ:** I think some of the things that are taking place at different institutions are progress.

Supporting minority-led programs and scholarships. I think having a space to speak right now is progress. But it's slow, and I think sometimes it takes a while for change to happen, and I'm okay with that because the masses may not see what Jarvis and I are privy to.

I mean, the masses are not privy to conversations that are held in whatever kind of meetings are taking place here on this campus or at other institutions. But we see small walls, even large walls, being nicked at and broken down. I hope that even the fact that people are preordering the book is a sign of hope. We have these 10 guys who in their own areas of expertise are contributing to this book. That's a sign of hope.

I think what is in the book is truth. It's gospel-saturated by guys who have in every sense lived lives that highlight Jesus Christ as Lord and Savior. So I think as people meet the truth, they're going to have to do one of two things with the truth of the book. They're going to have to say, "Yeah, I've been racist, and maybe I've supported some racist practices."

JW: Let me say a word about some hopeful things, but also some areas where we can do better. Along the lines of hope and encouragement, the fact that right now we're sitting in the Boyce Centennial Library, and we have several white Southern Baptist images looking at us on these walls as two white guys are interviewing two black guys who teach at The Southern Baptist Theological Seminary about a book that they've co-edited about racism speaks quite powerfully to the progress that we've made. That you have so many brothers and sisters in the SBC and the broader evangelical movement who are using their privileged voices to pursue Christian unity in our denomination and in our churches is evidence of progress. That you have folks who are placing themselves in spaces voluntarily to reach multiethnic communities speaks to progress. That diverse groups of Southern Baptist Christians are partnering together to plant multiethnic churches in racially diverse communities is evidence of encouraging progress. That churches are becoming more diverse is evidence of progress. That black and brown Christians serve on staff or in leadership of white churches and that white brothers and sisters serve on staff or in leadership at predominantly black and brown churches demonstrate progress. And that there are intentional efforts being made on a regular basis in SBC life to include more black and brown people in SBC leadership throughout the various areas of SBC life speaks to progress. And the list could go on.

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However, one of the things we hope our book can speak into is the need to include even more vetted black and brown Southern Baptists into denominational leadership in the various areas of denominational life. We don't think that we should ever hire someone just because he or she adds ethnic diversity to the denomination or to our churches. We should be faithful to our Great Commission vision and to our doctrinal commitments. And we should never fall into tokenism simply to gain diversity. But we should at least as a denomination and as churches ask the questions: Can we find vetted and qualified black and brown folk who can do that ministry, this ministry, speak at that conference or this conference, teach this class or that class, pastor this church or that church, write this curriculum or that curriculum? Or are there black and brown academics teaching in our convention who can say something helpful about this issue or that issue when and if needed (and not only about issues related to race)? Thankfully, there are folks asking these questions in the SBC and taking action to find answers, but we should keep asking the questions about vetted and qualified diversity to people who can help us find answers to these questions. If we're not intentionally looking for vetted and qualified diversity, we likely will not find it.

Also, sometimes I hear certain folks in the SBC when they speak about non-white people, they categorize them as "ethnic." This gives the impression that white people are normal but black and brown people are ethnic. As an ethnic minority, I hear this kind of talk to suggest that a non-white person is the "other." In my view, we're all ethnic, and everybody is somebody's "other." One of the things we must do in terms of reconciliation and Christian unity in the SBC is make sure our words are consistent with the gospel, that we attempt to build up the different races in our convention with our words

# KEVIN AND I ARE LIVING TESTIMONIES TO THE POWER OF THE GOSPEL AND THE PROGRESS THAT WE'VE MADE AS SOUTHERN BAPTISTS SINCE OUR FOUNDING.

even when we speak hard truths to each other, and that we do not perpetuate racism and dehumanize people by the words that we speak.

We can never forget as Southern Baptists that our identity is historically connected to white supremacy, and we have to admit that and understand how white supremacy works — not only in terms of historically burning crosses on lawns and recently shooting nine black people in a church, but also in terms of the subtle and more socially acceptable systemic ways it shows up in the culture and in Christian spaces.

This is a word that ethnic minorities need to hear too. As ethnic minorities, we often wrongly think that being part of a race that has been traditionally marginalized gives us the right to direct racist speech or behavior toward white people. Christian unity requires Spirit-empowered living and speaking by those from every tongue, tribe, and people, and nation in our convention. Christian unity requires that the majority white brothers and sisters and racial minority brothers and sisters must pursue each other in Spirit-empowered love on a regular basis.

KJ: Every time I hear my students say "Great Books," that rubs me the wrong way. It's white men determining that

books written by white men, particularly about white people, are great books. Minorities who come on this campus have to read the Great Books — and none of the Great Books are written by people who look like them. I never want minority students to leave this institution and say, "I've never read a book by someone who is Japanese, Chinese, Hawaiian, Pacific Islander, or African-American." I want to tell them to take 200 hundred to 300 books, right now, written by and about people who don't look like you. If you can start reading books like that to people who are 5 and 6, then maybe their view of the *imago dei* will be different by the time they're 18 and 19 years old.

JW: There are students at evangelical institutions who can graduate without reading very much of, about, or any black or brown authors. Certain disciplines are more difficult than others to include black and brown voices. But this lack of exposing students to black or brown voices or to black or brown contributions to Christian history is at times due in part to a system of educating that we've inherited that has traditionally prioritized European and white contributions to the Christian movement. These contributions are very important contributions to the Christian story and need to be emphasized. But we often emphasize them to the neglect of other voices.

As a professor of New Testament, I don't think I intentionally try to dismiss or neglect black and brown voices, but I often neglect black and brown voices because they have not been traditionally prioritized in my field. And if I don't intentionally go searching for black and brown voices, I will have a hard time finding them. Since racism historically and systemically worked to minimize the role of black and brown people by keeping them in the posture of subjugation to white people, this inevitably affected the voices who could contribute and who would

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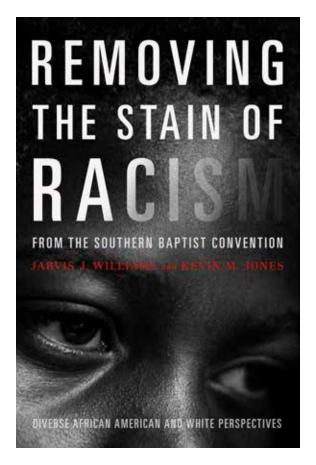
be heard. And since liberals often historically welcomed black and brown people into their institutions and conservatives generally did not, it's no surprise we have a paucity of black and brown voices in conservative evangelicalism to expose our students to today.

But we do have black and brown voices from the Christian tradition to expose them to, and we have a rich Christian history from Africa, Ethiopia, and Egypt about which we need to know more and say more in our Christian institutions and in our churches. There were white evangelicals (and white Southern Baptist evangelicals) who historically worked to end racism and many evangelicals and Southern Baptists who are working now to pursue Christian unity today, but, as Emerson and Smith showed in Divided By Faith, evangelicalism was a racialized movement. And we've inherited the systems stained by racism because of racialization, even as our hearts are genuinely transformed by the gospel. And we still feel the effects of this today in our Christian institutions, organizations, denominations, and churches. Another way we can improve in the area of Christian unity is to educate people in the faith in our churches and institutions, helping them see that black and brown Christians play a role in and have made contributions to the Christian story too.

CS: Kevin, when we talk about progress, it can make white evangelicals feel that their actions are being called into question, they feel sensitive and targeted. How do you speak to white Southern Baptists in such as way that you're able to navigate those frailties and show them that this is a gospel issue?

KJ: I try to point people to two things — to the text and to history. Repeatedly. So, this is why I'm still unsettled about education. First, read your Bible so that you know sin really exists. And then bone up on the history between 1500 and 2017, the things that have taken place. We read a book called Self Taught: African-American Educations in Slavery and in Freedom, and the kids are weeping when I'm explaining to them that hands were cut off for trying to read the Bible. You know, these are African-American slaves trying to read the Bible! They're being castrated and dismembered because they were trying to read the Bible. When you see that, you know we've made a little progress but we've not made a ton.

Because if you don't know that, maybe you're not valuing the same Bible the way that I am, you're not valuing education the way I am. In a class a couple of weeks ago, we were reading a book called *Academic Profiling:* Asian Americans and Latinos in Education and a student



said, "I just don't know what to say." And I told her: "Just don't say anything for the next four years — on race — until you've read these books, and then you will have a different posture to speak from." I wasn't trying to belittle her, but if you want to speak, you have to have the knowledge to be able to speak so that you're no longer asking the question, "What's the deal?" When someone asks, "What is the issue?" I say, "You just haven't been exposed enough. You're not around enough people who don't look like you."

CS: When we talk about removing the stain from the denomination, there's also individual stains. My ancestors were slaveholders and that's something that grieves me. A lot of people don't bother to find out. They'd rather not know their family history. They'd rather not feel responsible for it. I don't think shame should define me but I do want to be cognizant of the sins of my ancestors and be driven to pursue reconciliation. How would you encourage whites to look at those dynamics, and should that shape how they pursue reconciliation?

KJ: First, recognize that there is another side out there. Second thing, I want to encourage our brothers that there is no condemnation for those who are in Christ Jesus. And that's biblical. There is no condemnation. So as we wrestle with the truth of all of our sin, we know that there is no condemnation in us. But we have to do something, we have to work out the gospel, we work out our salvation to make our calling and election sure. So, when you're assaulted with the truth, what do you do with it? You work it out in whatever fashion you can — in your local church, in your local school, in your local small group. You work those things out. That's a part of working out our salvation: taking knowledge and doing something with it to help those who are marginalized people.

JW: I would encourage people to keep learning the gospel on a regular basis, to keep learning how the gospel intersects with every area of our lives and to plead with God to show us how the gospel changes everything. We should also keep learning about racial hierarchy, racialization, white supremacy, and the different ways in which racism manifests itself both systemically and individually.

Race and racism are complex. And no one has all of the answers. But they exist in the American context because of original sin and because of the old belief in a pseudo-scientific, racist, racial hierarchy that was rooted in a biological fiction and eventually given scriptural sanction. Racism drove years of slavery, lynching, Jim Crowism, and the residue of the construct of race and racism still affect Christians today, both individually and systemically. This is part of our heritage as American Christians, and this is part of our heritage as Southern Baptists. So, we need to own that history. We need to work to understand that history, and then to baptize that history in the gospel as we seek to learn from the past and to live out the new life in Jesus in the present in our churches and in our communities.

So, when I walk into Southern's library, I love the fact that it says "Boyce" at the top of the building. He was a founder of this institution, its first president, and he was a racist. I'm blessed to teach at his school. I love his school. I'm a four-time graduate of his school. His school is my school. I check out books from his library. I'm having this conversation in his building about race as the racist past of Boyce and our founders haunts me. And I want that ghost here, to haunt me, as I am talking about the redemptive power of the gospel in front of that shadow and as I seek to serve our denomination and Southern Seminary well. Kevin and I are living testimonies to the power of the gospel and the progress that we've made as Southern Baptists since our founding. And we pray God will use our book to help us make even further gospel-centered progress on this issue in the SBC and beyond.

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DNA OF A CHRISTIAN WORK ETHIC

DILIGENCE // INTEGRITY // ETERNITY

# ENTITLED, LAZY, OBNOXIOUS, AND PRESUMPTUOUS— WORDS THAT SHOULD ONLY DESCRIBE A CAT, NEVER A CHRISTIAN.

The believer's work ethic should be nothing short of exemplary. Yet many of the worst workers also claim to belong to Christ. They see work as a necessary evil, not a means of God's provision. They are allergic to prolonged effort and magnetized by ease. They proclaim salvation by grace but lament that their paycheck is earned by works. The Bible calls them sluggards (Prov 6:9-11).



They lurk where Christians gather. They abscond supplies needed by the widows and orphans, siphon off the generosity intended for the disabled, and erode the fibers of strength that hold relationships together. Their parasitic hooks dig into the muscle of the church and consume its ministry capacity. Male sluggards rebel against God's design and are worse than insurgents in their own homes (1 Tim 5:8). Female sluggards chew the cud of gossip and spew the venom of slander (1 Tim 5:13). Together they are intoxicated with leisure (Prov 26:14), envious of ease (Prov 19:24), carnivorous for comfort (Prov 13:4), and prolific with excuses (Prov 26:16). While some may find minimal employment, the vast majority of able-bodied sluggards will perpetually find their home in the comfort of the couch.

The Scripture wastes no time trying to reason with sluggards. The rule is simple: "If anyone is not willing to work, then he is not to eat" (2

Thess 3:10). But that is not the way the church often handles the lazy. If a prodigal son shows up in most churches today, he would be given a place to live, meals to eat, probably a car to drive, and never feel the full weight of his sinful heart. God's plan is for lazy people to repent and work; then they will see how he provides.

The Apostle Paul exemplified this when serving the church at Thessalonica. He said, "For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God" (1 Thess 2:9). He refused to let his personal needs become an obstacle to others hearing the gospel. He even refused to "eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you" (2 Thess 3:8).

Hard work is nothing new to God's people. From the Old Testament through the New, the history of God's people is a history of hard work. Scripture gives us many examples of a hard working God follower, from Noah building the ark to Ruth gleaning diligently to provide for herself and those in her care. There are even more examples of believers known for their work in the New Testament. Imagine the discredit it would bring if Joseph was a reckless carpenter, or the damage done to the gospel if Paul made poor quality tents.

Their capability in the workplace gave them credibility in the market-place. Recklessness in the workplace undermines any level of gospel influence we may hope to have. Our example in the workplace is critical to any gospel we proclaim. Paul said it this way: "With labor and hardship we kept working night and day so that we would not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example" (2 Thess 3:8-9).

Yes, there are sluggards in society,

sluggards in the church, and sluggards in the pulpit. But the sluggard of greatest concern is the one in us: the embedded tendencies that weaken our resolve and threaten our witness. The seeds of laziness grow in the fertile soil of an undisciplined heart. It's the pastor's duty to root out idleness, destroy lethargy, and bring every impulse under the control of the Spirit. The preacher's credibility is at stake. Paul said, "I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified" (1 Cor 9:27).

The DNA of a believer's work ethic is described in Colossians 3:22-24: 'Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve."

### DILIGENCE

Colossians 3:22a

Obey. It's a simple command. Do the job, right away, in the right way. In Ephesians 6:5, Paul exhorts us to immediately carrying out our responsibilities, without delay, without excuse, without debate. It does not take salvation to obey an employer; a faithful believer, however, does this work with an attention to detail where only God will see. That awareness is what drives our diligence.

Diligence does the job. Perhaps no other word summarizes the believer's work ethic better than the word diligence. It encapsulates the obedience, discipline, endurance, and attention to detail that is critical to a job well done and a life well-lived.

Diligence is being concerned with both the quality and quantity of the work. More than just working hard, it is working smart so as to maximize both the time and resources available. Our goal is to work with sincerity of heart (Eph 6:5), doing our work heartily, as for the Lord rather than for men (Col 3:23).



### INTEGRITY

Colossians 3-22h-2

Spurgeon once asked a young girl who worked as a maid how she knew she was saved. She answered, "I now sweep under the mats." Her transformed heart was concerned with honoring God where only he would see. That is what separates a believer's work ethic from the world. We are concerned with excellence in the places that only an omniscient God will inspect. The world seeks only to gain the approval of the employer but disregards the heart visible only to God. We work for God. He expects us to have the same work ethic regardless of any human audience.

Be a faithful employee. Integrity in our work demonstrates the beauty of God's transforming work in our lives. Whatever we do, we do it before the Lord, in his presence, in his name, and for his glory.

How does God evaluate our efforts? Is he pleased with our honesty and excellence in our work? Is our attention to detail fitting for one who has been saved by the death and resurrection of Jesus Christ? Remember, it's not what we are doing that makes the difference; it is how we do it. A dishwasher with a pure heart trumps a preacher with a putrid heart.

### ETERNITY

Colossians 3:24a

The world has its eyes on the paycheck. Christians have their eyes on eternity. Yes, that paycheck is critical, but it is not satisfying. It is immediately absorbed by bills, taxes, and necessities of life. Like sand through a sieve, it slips away.

Our reward for a job well done is so much more than any monetary gain. Our reward is the eternal inheritance of a home in heaven. It is the Lord Christ whom you serve and it is he who is preparing that eternal home for us.

Work is not our enemy. It is not punitive. It existed before sin began on earth and is a perfectly balanced part of God's design. In the perfect garden of Eden, Adam was tasked with subduing, cultivating, and caring for creation (Gen 1:28; 2:5, 15). The fall of man invoked the curse that complicated the environment in which man would work (Gen 3:17–19), showing us that work is not a result of sin, but sin will complicate our efforts to work.

Work is a means of God's provision. It is a common grace given to humanity as the primary way the necessities of life can be afforded. With every ounce of strength, we are saying "thank you" back to God not only for the power to engage our work, but for the privilege of providing in this way. The sluggard presumes on the goodness of others while shutting down a natural conduit of God's blessing.

Work is often where we find our mission field. It is where our transformed lives are on display so that unbelievers may "see your good works, and glorify your Father who is in heaven" (Matt 5:16). The works they see are not just done to earn a paycheck — they can be an act of spiritual service, an act of worship (Rom 12:1).

Our goal is to honor Christ until we see him face-to-face and hear the precious words of our Lord: "Well done good and faithful servant ... enter into the joy of thy Lord" (Matt 25:21).

We labor with diligence, integrity, and our eyes focused on eternity so that we say along with Paul, "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim 4:7).

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### PROVERBS ON DILIGENCE

10:4

"POOR IS HE WHO WORKS WITH A NEGLIGENT HAND, BUT THE HAND OF THE DILIGENT MAKES RICH"

11:27

"HE WHO DILIGENTLY SEEKS GOOD SEEKS FAVOR, BUT HE WHO SEEKS EVIL, EVIL WILL COME TO HIM"

12:24

"THE HAND OF THE DILIGENT WILL RULE, BUT THE SLACK HAND WILL BE PUT TO FORCED LABOR"

12:27

"A LAZY MAN DOES NOT ROAST HIS PREY, BUT THE PRECIOUS POSSESSION OF A MAN IS DILIGENCE"

13:4

"THE SOUL OF THE SLUGGARD CRAVES AND GETS NOTHING, BUT THE SOUL OF THE DILIGENT IS MADE FAT"

21:5

"THE PLANS OF THE DILIGENT LEAD SURELY TO ADVANTAGE, BUT EVERYONE WHO IS HASTY COMES SURELY TO POVERTY"



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### HISTORY HIGHLIGHT

### The personal stewardship of James P. Boyce

### **By Adam Winters**

ames Petigru Boyce, Southern Seminary's co-founder and first president, was born into a family that thought carefully about money. His father, Ker Boyce, was a shrewd businessman of Irish descent who had cut his teeth in financial expertise as a tax collector in South Carolina's Newberry District before becoming a bank president in the early 19th century. Ker Boyce's defining moment as a financial entrepreneur came during a panic in 1825 that threatened to crush the local cotton industry. While other banks closed fearing insufficient funds to cover their large advances to planters, Boyce leveraged an accumulated \$50,000 in requisition to save his business and inspired sufficient confidence in other financiers to weather the storm.1 Comparable to a real-life version of George Bailey from It's a Wonderful Life, Ker Boyce's prudence and perseverance earned him a high reputation with his business partners.

As a youth, James Boyce stayed close to his father, often traveling into town together so that he could check out a pile of books from the Charleston Library while his father attended to banking duties. He also took advantage of the privileges available to him

through his father's patronage of Charleston's great institutions, one of which was membership in the Charleston Library Society.<sup>3</sup> Library access allowed Boyce to read hundreds of books despite the fact that he did not have the funds to start a personal library until after his college graduation.<sup>4</sup>

After a brief stint as editor of a Charleston Baptist newspaper, Boyce attended Princeton Seminary to strengthen his educational acumen, but he left prior to graduation in order to pastor the First Baptist Church of Columbia, South Carolina. In addition to his preaching and pastoral service to the congregation, Boyce put his financial prudence to use by leading a campaign to construct a new worship house. Even after resigning the pastorate, he pledged \$10,000 from his personal reserve provided the church could raise an additional \$15,000, a decision which spurred other churches across the state into greater giving.<sup>5</sup>

Perhaps the most difficult chapter of Boyce's life prior to his founding of Southern Seminary was the heavy burden which fell upon his shoulders in 1854, when his father passed away after an apparent cardiac attack while visiting him in Columbia. Boyce became executor chief responsible for his late father's estate, which made him more wealthy but also bound him to the work of designating inheritances between Ker's seven children and other connections. The specifications of Ker's will were complex in detail, as he had owned stock holdings, outstanding loans, and properties in multiple states. Boyce continued to pay out distributions and interest on investments (sometimes hundreds of thousands of dollars annually) until 1886, two years before his death.<sup>6</sup>

Boyce opposed the Confederacy's secession from the Union because he believed it would bring about the financial ruin of the Southern states and their institutions.7 In that regard, he was correct; though he served as a Confederate chaplain, his own personal fortunes suffered greatly as a result of the Civil War and its aftermath. The seminary's endowment was also wrecked, and Boyce spent much of his next two decades traveling extensively to find willing donors for the institution. Even periods of financial strain did not prevent Boyce from being a generous giver, and, by some assessments, he might have given away more money in the service of others than he had spent on his own family's interests.8

Throughout his life, Boyce handled large financial trusts with faithfulness and prudence. Though he attended to the needs of his own nuclear family, he was often responsible for stewarding over money for extended family and institutions such as Southern Seminary. Boyce's trustworthy reputation for handling money instilled confidence with many other benefactors of the seminary that their contributions would be put to good use in service of Christ's kingdom.

The James P. Boyce Papers and Boyce's personal books are accessible in the Archives and Special Collections office on the second floor of the James P. Boyce Centennial Library.

<sup>1</sup>John A. Broadus, *Memoir of James Petigru Boyce* (Louisville: Baptist Book Concern, 1893), 7–8.

<sup>2</sup> Ibid., 18.

<sup>3</sup>Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg, NJ: P&R Publishing, 2009), 36.

 $^4$ Broadus, Memoir of James Petigru Boyce, 20–21.

<sup>5</sup> Nettles, James Petigru Boyce, 101-102.

6 Ibid., 102-106.

<sup>7</sup> Ibid., 186, 532.

<sup>8</sup> Ibid., 533. Broadus, *Memoir of James Petigru Boyce*, 174–75, 362.

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### **SOUTHERN STORY**

### Blessing the bereaved

### JANE KRATZ TURNED HER GRIEF INTO MINISTRY

### By Myriah Snyder

n December 2001, Jane Kratz said "yes" to the man she would marry. His name was Stephan. Before their marriage, her pastor's wife, Annemarie Lombard, asked, "Jane are you sure this is what you want?" She didn't ask this question because of a flaw in Stephan's character or concerns that they were incompatible. Lombard asked her this question because she knew that Stephan could die at any moment.

"He is my best friend and I am going to have to deal with his death one way or another. Yes, I am sure I want to marry him," was Jane's reply. She knew that Stephan had cystic fibrosis, an incurable, genetic disease that progressively worsens throughout a person's lifetime. But since her conversion when she was about 30, Jane had prayed for the Lord to send her a godly husband.

Jane and Stephan, both from South Africa, met after she had only been a believer for a short time. Within months, she started attending his church and developed a relationship with his mother as well, who helped encourage her in her faith.

Jane was no stranger to overcoming disability to live a full life. She was born with no thumb on her left hand, her left arm is shorter than her right, she has fused vertebrae in her neck, and is unable to bear children. When she and Stephan were dating, she sat beside him at the funeral of one of his friends who also had cystic fibrosis. The friend and her husband had only been married for one year when she passed away. Jane knew that could be her and Stephan's story, too. But she also knew she was supposed to marry him.

Although his illness meant that he had to live every day with permanent lung infection, diabetes, asthma, chronic pancreatitis, and in his case, also cirrhosis of the liver, the first seven years of their marriage he was "relatively healthy," Jane recounted. However, he still took pills daily to help his food digest, as well as multiple other medications. He spent several hours nebulizing each day and his pain-free days were few and far between. But his

illness didn't keep him from working, co-owning a campus bookstore with Jane, and going for hikes. The two even considered adoption or foster care from time to time, but God continually closed those doors, she said.

While he was still alive, the Kratz family was no stranger to grief. Jane's mother became terminally ill with cancer in 2002. In 2004 Stephan's dad died suddenly of a stroke. Her mother passed away later that year, as well as five other friends.

"All those deaths heightened my anxiety and fears about whether I would be able to cope with Stephan's death one day. Nevertheless, we both lived with the awareness that every sunrise together was a precious gift of life from God," Jane said. "Our mutual faith in Christ and in the promise of resurrection life, strengthened our gratitude to God for the gift of 'life.' God graciously granted Stephan and me ten-and-a-half years of marriage."

The last three years of Stephan's life were challenging, as he was in and out of the hospital five separate times in

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each of those years. However, Jane was encouraged by the generosity of her church family during that time, she said.

Eventually, Stephan took a turn for the worse. Jane stayed faithfully by his side, juggling his care and work. He slipped into a coma, and a week later, Stephan passed away.

"In spite of being 'prepared' for death in the sense of expecting it, ultimately one cannot be fully prepared for it. I had no idea how deep the anguish of searing loss would be," Jane said. "Though my faith was strong and I never doubted my faith and union in Christ, I found it difficult on an experiential and emotional level to reconcile God's sovereignty and his goodness with my experience of suffering. I found it difficult to understand and make sense of the suffering that I had not only witnessed Stephan endure, but the suffering I had endured in watching his journey of dying. Having been united to my husband in marriage as one flesh, I felt as though a part of me had died with him.

"While I knew without a shadow of doubt that I will see him again because of the promise of resurrection from the dead for those who are in Christ, that truth did not diminish the initial feelings of loneliness, of loss, and of sorrow," she said.

But Jane, who always had a love of a new adventure, resolved to channel her grief into something greater. Although her church family was supportive, she saw "I found it difficult on an experiential and emotional level to reconcile God's sovereignty and his goodness with my experience of suffering."

firsthand a need for a better approach to grief counseling in the church.

Having studied psychology as an undergraduate and earned a postgraduate diploma in theology, she knew she wanted to continue her studies in grief counseling. Jane became acquainted with the biblical counseling concentration at Southern Seminary and moved to the United States, enrolled at the school, and began work on her Th.M. in summer 2016. Her Th.M. research seeks

"to move the bereaved person to a place where he or she experiences deeper communion with God in the midst of suffering so that the bereaved will find peace from the God of all comfort."

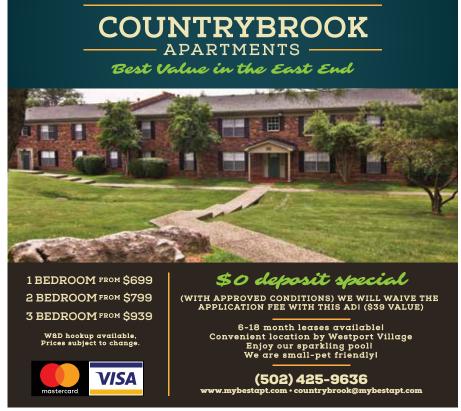
This is not only the goal of her research, but seeing this implemented practically is a focus of her time in Louis-ville, as she is involved in the care ministry at Sojourn Community Church Midtown.

"I've seen Jane grow, first of all, with her growing understanding of what's offered in the field regarding grief," said Robert Cheong, pastor of care at Sojourn Community Church and Jane's Th.M. advisor. "I think that in her studies at Southern and her experience at Sojourn, she was able to better understand the deficits in the field of grief. I think she's not only grown in a biblical/theological understanding of the dynamics of the heart, but also that through her ministry experience and the theology of care that we have at Sojourn she has a better understanding of how grief is part of the experience of living in a fallen world. That's given her perspective."

Jane hopes not only to use her training to work with women in a church setting, but maybe to develop a Sunday School curriculum for dealing with grief in her home country.

"There's such a need in South Africa," she said. "I'd love to be able to take what I'm learning back and share it with them."





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### HRC SUMMER HOURS

The Health and Rec Center will have regular business hours throughout the summer, except for Sundays. Starting May 14, the HRC will be closed on Sundays throughout the summer.

### **SUMMER CLINIC HOURS**

The H. Hart. Hagan Clinic, located at Honeycutt 213, will be open Monday, Wednesday, and Friday, 10 a.m.-5 p.m., and Tuesday and Thursday, noon-6 p.m. Call (502) 897-4497 to schedule appointments for urgent care needs, physicals, or travel immunizations. The dermatologist has returned and is receiving patients on Mondays, 1-4 p.m. More information and price listings are found on the clinic website, **sbts.edu/clinic**.

### **MORNING CHILDCARE**

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

### SBTS LIST

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

### SEWING CLASS

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

JUNE

02

FRIDAY

Family Pool Night

**HRC** | 6:30 - 7:30 p.m.

12

MONDAY

< Bella Ballet Summer Intensive

13

MONDAY

< Bella Ballet Summer Intensive>

< SBC Annual Meeting, Phoenix, AZ

14

WEDNESDAY

< Bella Ballet Summer Intensive> SBC Annual Meeting, Phoenix, AZ>

15

**THURSDAY** 

< Bella Ballet Summer Intensive>

16

FRIDAY

Bella Ballet Summer Intensive>

19

MONDAY

< HRC Swim Camp

< D3 Youth Conference

20

TUESDAY

< HRC Swim Camp >

< D3 Youth Conference >

21

WEDNESDAY

< HRC Swim Camp >

< D3 Youth Conference >

22

**THURSDAY** 

HRC Swim Camp >

D3 Youth Conference >

JULY

04

TUESDAY

Offices closed for holiday

22

SATURDAY

The Southern Games

24

MONDAY

< Volleyball camp

25

**TUESDAY** 

< Volleyball camp>

26

WEDNESDAY

< Volleyball camp>

27

**THURSDAY** 

< Volleyball camp>

28

FRIDAY

Volleyball camp>









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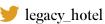


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MICHELLE HIGGINS
Director of worship and outreach,
South City Church, St. Louis;
director of Faith for Justice

1

What first steps can students and pastors take to work for racial justice beyond just saying the right things on social media or from the pulpit?

### MY FRIENDS WHO LIVE LIKE NICODEMUS:

Do not speak haughtily on social media of things that you are ashamed to live. It is not bad to seek more teaching before you join a movement, but do not act like you're an expert when your best testimony is that you are a learner, not a leader. My friends in white congregations: Justice and diversity are not the same thing. Change your leadership structure. Look at the leaders in your congregation. Are you attempting to uplift the oppressed through strategies developed by the privileged?

2

How do you show love for St. Louis and your neighborhood to seek the good of the city?

WE BUY LOCAL and support businesses that center the poor and people of color. We challenge politicians to get educated on the deep wounds of racial hatred in our region. My personal commitment to the St. Louis region is to see the initiatives of Forward Through Ferguson implemented as soon as possible. Youth at the center, fighting for a decent minimum wage, seeking justice for all, centering racial equity, and redefining public safety are all factors in whether the St. Louis region will merely survive ... or thrive.

3

What are you listening to now that you find particularly refreshing or inspiring?

MUSIC IS A WORLD! My recent musical mix includes Freedom Ave. by SeauxChill (aka Nabil Ince, find him on soundcloud), everything from Urban Doxology, Cecile McLorin Salvant, Leslie Odom Jr., Solange Knowles, Elle Winston, Tribe Called Quest, Miles Mosley, and a million more. But the Winans, the Clark Sisters, Sade, and Stevie Wonder are ALWAYS on in my house.