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# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

25  
ways  
to reform  
your fall.

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10 ELECTIVES  
YOU SHOULD  
TAKE BEFORE  
GRADUATION

⋮

REMEMBERING  
PROFESSOR  
CHARLES  
DRAPER

⋮

WHAT  
LUTHER'S HYMNS  
SAY ABOUT  
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JESUS, THE SERMON  
ON THE MOUNT,  
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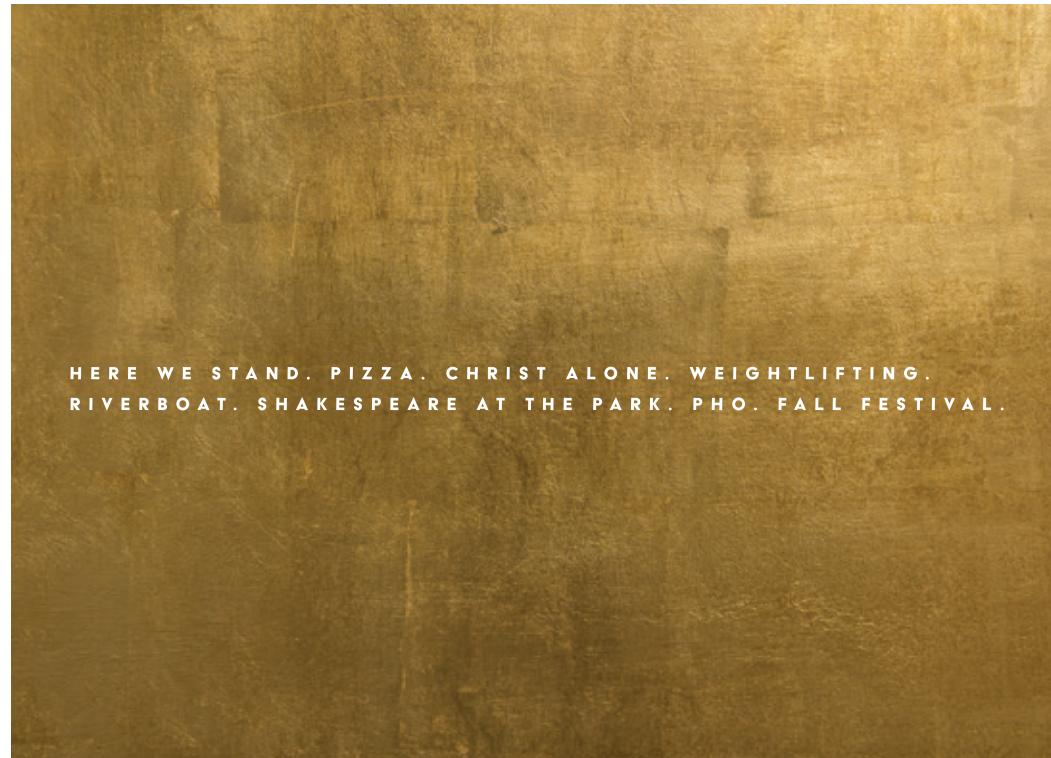
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## 95 ways to reform your fall

Whether you're new to Louisville or a veteran of blue books and Moodle deadlines, mark your fall semester with a different sort of 95 theses.



### FROM THE EDITOR

When I started my M.Div. program at Southern Seminary in 2012, I moved into a single-occupancy dorm room and didn't leave it for a year. I made few friends.

I didn't go to Fall Festival for two years, and didn't attend a lecture outside of class for at least that long. In 2013, a few guys all but dragged me out to the J-Bowl to play football with them. I'm still friends today with each of them, and the act of barging in unannounced and pulling me into their group was, in retrospect, a means of grace.

Fall 2017 promises to be an exciting one for Southern Seminary. The Here We Stand confer-

ence, marking the 500th anniversary of one of the watershed moments in church history, is unlike any event we've hosted here. Fall Festival is a great opportunity to hang out with friends old and new. Several new restaurants and events have sprouted up around Louisville.

If you're a new student, make it your goal to do one thing this fall that makes you maybe a little uncomfortable. Don't just stand there, do something.

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## Hundreds of alumni gather in Phoenix

Mohler presented two major awards at annual reunion of alumni and friends at the Southern Baptist Convention.

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## The Sermon on the Mount can help you flourish

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## Mohler is looking forward to this academic year (here's why)

SBTS president notes the importance of milestone and institutional memory.

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## Remembering Boyce College's beloved professor

Family and former students honor the life of Charles Draper.

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**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 presents two major awards at annual reunion of alumni and friends at the Southern Baptist Convention

By SBTS Communications

As several hundred alumni and friends gathered in Phoenix June 13-14 for the Southern Baptist Convention, The Southern Baptist Theological Seminary President R. Albert Mohler Jr. presented two major awards and a report on the seminary at the school's annual reunion luncheon, June 14.

Mohler presented the E.Y. Mullins Award for Distinguished Denominational Leadership to Rick Lance, who is executive director of the State Board of Missions and treasurer of the Alabama Baptist

Convention. Lance has pastored multiple churches in Alabama prior to assuming leadership of the state's Baptist convention. Mohler said the award notes Lance's "example of commitment" to the Southern Baptist Convention and its work, and his long commitment to pastoral ministry and theological conviction.

Mohler also presented Jason K. Allen, president of Midwestern Baptist Theological Seminary, with Southern Seminary's Alumnus of the Year Award. Allen is a two-time graduate of Southern (M.Div.,

2004; Ph.D., 2011), and, according to Mohler, he "stood out from the very beginning."

In addition to the two awards, Mohler reported to alumni and guests that Southern Seminary's enrollment now exceeds 5,300 students on campus and online, including 2,000 men in the Master of Divinity degree program — the largest collection of M.Div. students in the history of higher education. He told those gathered that the seminary this spring celebrated awarding its 2000th doctor of philosophy degree.



## New Boyce College office will connect students to their calling

By SBTS Communications

A new office on campus aims to guide Boyce College students in determining their calling, growing in their understanding of vocation, and helping them find an outlet for that calling. Matthew J. Hall announced earlier this summer.

“Part of what it means for a student to succeed at Boyce College has to be their ability not only to discern their vocation, but to grow in their ability to identify strategic opportunities to pursue that vocation in a way that serves the kingdom of Christ and honors God,” Hall said.

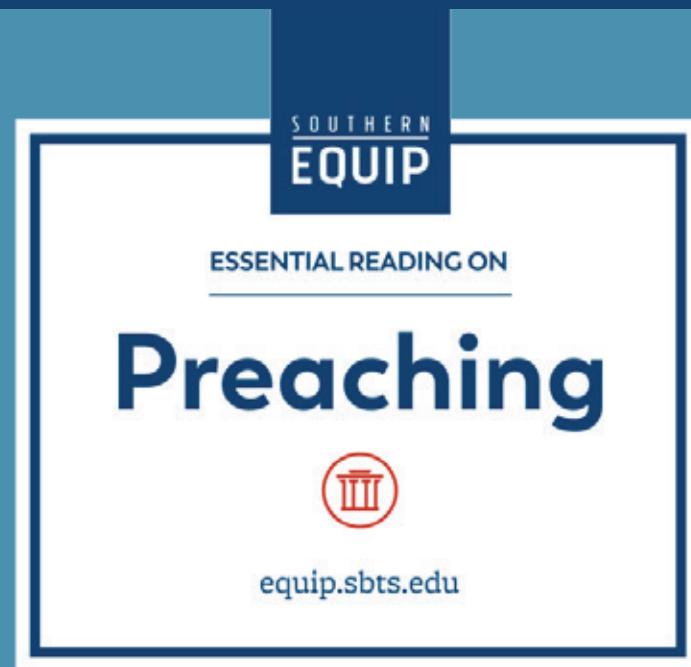
With this new office, housed within Southern Seminary’s Center for Student Success, Hall hopes to complete the sequence from when a student arrives on campus to when he or she graduates.

“There was room for us to improve how we help students think about

their vocation, and not just theoretically or abstractly, but in concrete ways,” Hall said.

Ben Hussung, an SBTS M.Div. student, will lead the new Office of Vocation and Career Development. He will be responsible for advising and counseling students, as well as serving as liaison with companies and employers to connect students with internships and entry-level jobs.

“The weight of the position is daunting but also exciting,” said Hussung. “So many students in their 20s graduate from college and either move back home or take several years to find a job. This position is an opportunity to help students think about vocation and career from a biblical worldview, recognizing that their identity is not in their career, yet that they can work in a way that glorifies God.”



## SBTS Press releases new book about effective preaching

By Andrew J.W. Smith

Published the same year as the 500th anniversary of the Protestant Reformation, a new book from SBTS Press focuses on one of its most enduring legacies: the faithful proclamation of the Word of God. *Essential Reading on Preaching* encourages and equips pastors toward more fruitful preaching ministries.

Drawn from Southern Equip, a service from Southern Seminary that extends faculty training beyond the classroom, the book is a collection of articles about preaching written by SBTS faculty and instructors. In its first chapter, President R. Albert Mohler Jr. describes the urgent problem facing modern Christianity: that secular pluralism has driven the church to the margins of cultural discourse. Its only way to survive, according to Mohler, is the unapologetic exposition of Scripture.

*Essential Reading on Preaching* not only features big-picture explanations of the need for exposition (“Expository ministry: A comprehensive vision” by Dan Dumas), but also practical guidance for pastors preaching every Sunday (“5 ways to fight a ‘preaching hangover’” by Brian Croft) and studies of great preachers from the history of the church (chapters about John Owen and John Broadus from Michael A.G. Haykin and Tom J. Nettles, respectively). The book also includes resources for further reading on preaching.

*Essential Reading on Preaching* is available in print and digital editions at [sbts.edu/press](http://sbts.edu/press).



## Two new professors join Boyce College faculty

By Zachary Ball

Joining the Boyce College faculty is Old Testament scholar Adam Howell, who will serve as assistant professor of Old Testament interpretation, and counselor Andrew Rogers, who will serve as an assistant professor of biblical counseling and program coordinator for the biblical counseling major.

“I’m thankful that Adam Howell has taken on this new responsibility for Boyce College in teaching Old Testament,” said R. Albert Mohler Jr. “He comes with a great combination of pastoral experience and experience in the classroom. He is a scholar of the Old Testament with a proven ability to inspire college students to want to know more about God’s Word.”

Howell, a master of divinity (2007) and doctor of philosophy (2015) graduate of Southern Seminary, has served as an adjunct instructor of biblical studies at Boyce College since 2013 and as an adjunct instructor of Old Testament interpretation at Southern Seminary since 2014. He has taught Hebrew extensively at both the college and seminary level. His research appeared in several academic publications, including the *Journal for the Study of the Old Testament* and the *Journal of Biblical Manhood and Womanhood*, and he presented a paper at

the 2015 annual meeting of the Evangelical Theological Society. Howell teaches an adult Bible fellowship group at Ninth & O Baptist Church in Louisville, Kentucky.

Rogers is completing his Ph.D. in biblical counseling at Southern Seminary, after earning his M.Div. and master of arts in biblical counseling from The Master’s Seminary in Sun Valley, California, in 2006. He is also a fellow and board member with the Association of Certified Biblical Counselors (ACBC).

“One of our most important programs at Southern Seminary and Boyce College is biblical counseling,” Mohler said. “Andrew Rogers will bring outstanding leadership to the Boyce College program, preparing a new generation of young people to counsel on the basis of the unqualified truthfulness, authority, and sufficiency of Scripture.”

Rogers previously served as an adjunct professor at Boyce in 2014, and recently worked as an adjunct at three separate institutions, including Trinity Evangelical Divinity School in Deerfield, Illinois. His scholarly writing appeared in the *Journal of Biblical Counseling*.

Both Rogers and Howell will begin teaching for the 2017-2018 academic year.

## Boyce College names new athletic director and head basketball coach

By SBTS Communications

Boyce College announced earlier this summer Mike McCarty as the athletic director for the college, as well as head men’s basketball coach. His is a unique job, shaped by the distinctive role athletics play at Boyce.

“Athletics at Boyce College are a part of our broader mission and priority to equip and to train men and women to be leaders in the church, in their homes, and in the public square,” said Matthew J. Hall, who is dean of the college. “Our vision for our athletic programs, and for our student athletes in particular, is that they would be leaders on the campus.

“That requires an athletic director who buys into that kind of vision, who hires coaches who buy into that vision and recruiting philosophy for student-athletes. Mike McCarty represents all those things. He’s committed to the kind of institution we are, to the kind of vision we have for Christian higher education, and a balanced approach to athletics.”

McCarty assumes leadership over men’s basketball and soccer teams, women’s volleyball, and one club sport. In addition to his duties with the college, McCarty will serve as director of Southern Seminary’s Health and Recreation Center.

Before coming to Boyce, McCarty was athletic director at both Clark Summit University in Clark Summit, Pennsylvania, and Northland International University in Dunbar, Wisconsin.

McCarty replaces Blake Rogers, who was Boyce’s athletic director and head basketball coach for the last three years.





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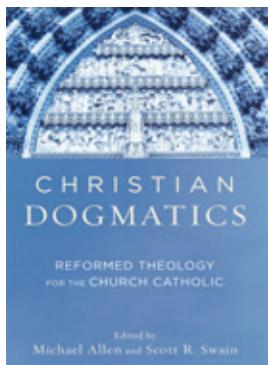
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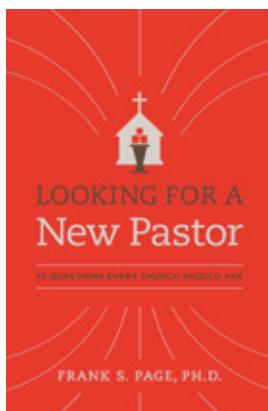
## Book Reviews



(Baker Publishing Group 2017,  
\$36.99)

***Christian Dogmatics: Reformed Theology for the Church Catholic*** eds., Michael Allen and Scott R. Swain Review by Gabriel Reyes-Ordeix  
*Christian Dogmatics* is a compilation of essays on the theology of the Reformation, systematically divided by subjects of study and with faithful consideration to the historical theological heritage. In the same way that the Reformation had its roots on the sufficiency of Scripture, “what bind these essays together is their attempt to draw the fecund resources of Holy Scripture within the context of the catholic church of the Reformed confessions.” The 16 essays’ subjects range from the Trinity to creation, and from anthropology to the sacraments.

“Dogmatic reasoning is the concerted attempt of the church to discipline its hearing of and testimony to the gospel, specifically, to the promise that God makes himself known to and by his people,” writes a contributor.



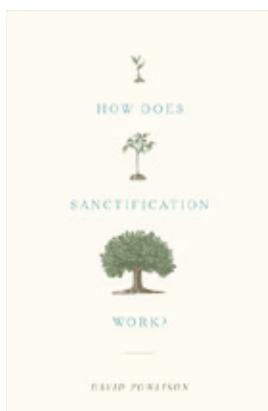
(B&H Books 2017, \$16.99)

***Looking for a New Pastor: 10 Questions Every Church Should Ask*** Frank S. Page Review By Caleb Shaw

Growing up as a pastor’s kid, I had the opportunity to watch the work of pastoral search committees many times. My father has pastored three churches in my lifetime, and I vividly remember two of those searches. I’ll never forget how the people on those committees loved and cared for my family during those hard transitions between communities and churches.

Search committees play an important role in the life of a church as they seek the Lord and present a potential pastoral candidate to the church, but many search committees don’t know what to look for in a pastor. Frank S. Page helps solve this problem in his new book, *Looking for a New Pastor*. By providing and explaining 10 questions that every church should ask while looking for a pastor, Page helps churches with practical truth drawn from Scripture, church history, research, and his own pastoral ministry.

“Calling a new pastor is truly a significant accomplishment and can be an occasion for new growth, new excitement, and new unity,” Page writes. “Satan will fight this at every hand. Make sure God’s people stay focused on God’s plan, always keeping vigilant for the enemy.”



(Crossway 2017, \$9.99)

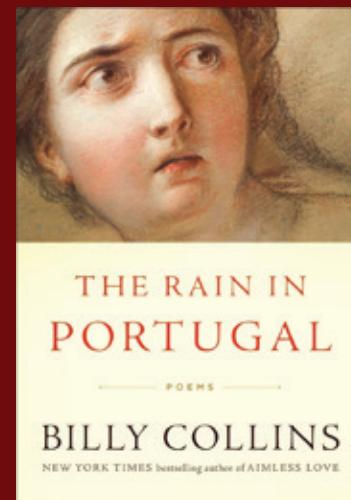
***How Does Sanctification Work?***

David Powlison Review by Annie Corser

David Powlison’s *How Does Sanctification Work?* distinguishes between helpful advice and holy sanctification. This discussion includes resting in God’s promises, understanding the process of sanctification, following God’s commands, remembering justification, and being transformed to be more like Christ.

In addition to explaining the process of sanctification, Powlison provides several examples of how sanctification plays out in daily life. He does this through illustrating how sanctification is a process that has various paces. In each story, the reader can identify their own journey and recall how the Lord has molded them more into his image and likeness.

“Learning how to live is the most complex skill imaginable, the struggle will not cease until you and I have faced our last enemy and we see the face of God,” Powlison writes. “We will no longer need to learn endurance, forbearance, patience, perseverance, forgiveness, repentance, peacemaking, and all the other things that are so important on our journey home.”



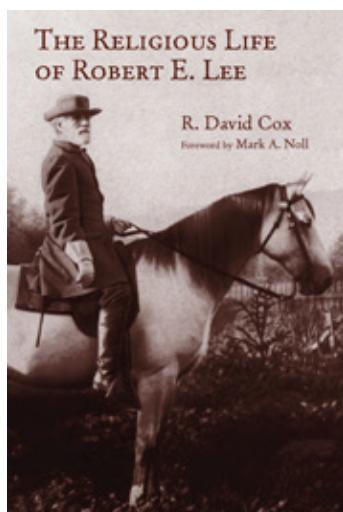
***The Rain in Portugal***  
(Random House 2016, \$26)

Billy Collins

“Reading (and writing) poetry  
is good for the mind and soul.  
I love Collins because of his  
accessibility, humor,  
and poignancy.”



**JONATHAN T. PENNINGTON**  
Professor of New Testament  
Interpretation



(Eerdmans 2017, \$26)

### ***The Religious Life of Robert E. Lee*** R. David Cox

Review by Andrew J.W. Smith

Much has been written about Robert E. Lee, Confederate general during the Civil War and president of what would later be called Washington and Lee University. In the nearly 150 years since his death, no figure from the Confederacy has drawn as much biographical attention, nor has anyone embodied so strongly the ethos of southern “Lost Cause” ideology.

But historian and Episcopal priest R. David Cox’s book *The Religious Life*

of Robert E. Lee discusses Lee’s faith in unique detail unmatched both by military analyses or post-war southern hagiography of the man. He was deeply and distinctively Anglican — a product of not only his family and social standing, but also his personal commitment. Cox demonstrates that Lee was far from a trained theologian, but displayed a deep trust in divine providence, shaped by years of reading Scripture and hearing it preached.

“Lee acted on a faith that had grown from his childhood,” Cox writes. “Like his father, Lee looked to a God whose providential care guides nations and peoples, especially through qualities such as virtue

and duty. Like his mother, he also believed in a God whose providential hand not only guides nations but also shepherds souls toward personal salvation and individual service. Lee came to combine the two, with his concept of divine providence binding them together.”

Cox also helpfully describes Lee’s views on slavery and race, drawn from both public statements and personal letters. His legacy is unsurprisingly tinted by this: Lee was clearly a white supremacist (in the most basic sense of the term) and disclosed in private letters an obvious racial bias. He was firmly a man of his time and place, and Cox’s book faithfully portrays him as the complex individual he was.

### ***The Sermon on the Mount and Human Flourishing*** Jonathan T. Pennington

Review by Andrew J.W. Smith

**T**he Sermon on the Mount is a rich and often-contested section of Scripture. As outlined helpfully in the beginning of this book, numerous Christian denominations, theologies, and schools of thought have offered their interpretation of the Sermon — from the Lutheran view that the sermon presents an unattainable ideal that should inspire the listener to turn to Christ in faith, to the highly literal reading of the Anabaptist tradition (such as refusing to take oaths).

Recognizing the millennia of Christian thought and research on the Sermon on the Mount, Jonathan T. Pennington, associate professor of New Testament interpretation at Southern Seminary, suggests the Sermon provides a way toward true human flourishing. Presenting Jesus as the “true philosopher-king,” Matthew’s most famous discourse presents Christ’s solution to the ancient problem of human flourishing in a broken world — a wholeness experienced only through deep communion with the Triune God.

Pennington argues the Sermon on the Mount comes about at the intersection of

two profound and rich traditions: the story of Israel told in Jewish wisdom literature and in Greco-Roman philosophy, particularly its virtue tradition. Both traditions pursue an answer to perhaps the deepest existential question facing humanity: What is it that makes human beings truly happy, whole, and at peace?

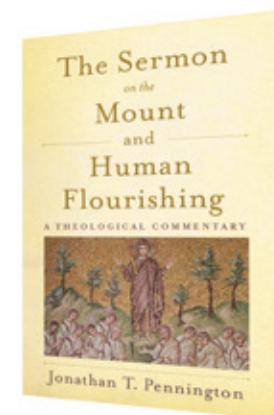
“This flourishing is only experienced through faithful, heart-deep, whole-person discipleship, following Jesus’ teaching and life which situate the disciple into God’s

**“The reason teachers teach and preachers preach and philosophers philosophize is so that their hearers will grow in understanding, affection, and orientation, and thereby change for the betterment of themselves and those around them. Thus, our reading of the Sermon, which is clearly focused on providing a vision for a way of being in the world, should naturally and rightly be focused on reading for the purpose of being transformed.”**

community or kingdom,” Pennington writes. “This flourishing will only be experienced fully in the eschaton, when God finally establishes his reign upon the earth. As followers of Jesus journey through their lives, they will experience suffering in this world, which in God’s providence is in fact a means to true flourishing even now.”

Drawn from years of teaching classes both on the Gospel of Matthew and the Sermon on the Mount, the book is broken into two sections: the first, a broad-scoped orientation to the Sermon, then a commentary addressing each key section of the sermon. The commentary is not a verse-by-verse explanation of every word or phrase, but rather explores how each individual section, identified grammatically, relates to the whole Sermon. After each section of Scripture is analyzed exegetically, Pennington includes a few pages of reflection on how its message relates to the matter of human flourishing.

“As the church awaits the return of the risen Savior, the disciples of Jesus are invited into a way of being in the world that leads them into an experience of present-but-not-yet-full human flourishing, aligning them with the reason God created the world as the place of life and peace for his beloved creatures, and empowering them to be engaged in bringing flourishing to the world,” Pennington writes.



More than simply an intellectually stimulating academic work, *The Sermon on the Mount and Human Flourishing* is an invitation to personal transformation — the application of some of Jesus’ most challenging and perplexing teaching directly to the lives of normal 21st century Christians struggling with mortgage payments and smartphones.

“You shall be whole as your heavenly Father is whole,” Pennington translates Matthew 5:48, and rather than as a requirement for perfect behavior, he reads it as a solution to the evergreen problem of not only divided attention spans, but divided souls. The Sermon on the Mount instead calls all people to “wholeness” — a singleness of purpose that only comes from a pure heart. (Baker Academic 2017, \$32.99)

# ‘Blessed are the flourishing’

## HOW THE WISE TEACHINGS OF JESUS IN THE SERMON ON THE MOUNT LEAD TO TRUE HAPPINESS

By Andrew J.W. Smith

**EDITOR’S NOTE:** Below, Jonathan T. Pennington, assistant professor of New Testament interpretation, talks with *Towers* editor Andrew J.W. Smith about his new book, *The Sermon on the Mount and Human Flourishing*.

**AJWS: This book is part commentary, part instructional for reading the Sermon on the Mount. How does that affect the structure?**

**JP:** The first half of the book is how to read the Sermon. The second half, 150 pages, looks at distinct sections of the Sermon. At the end of each section, I have a short explanation of how the section talks about human flourishing. The final chapter is where I try to pull together the ideas and form six theses on the Sermon, including showing from the whole Bible how human flourishing is a theological category. There were moments during the writing process — more than one — where I panicked, like the book can’t decide what it is. Is it a monograph about the historical and literary background of the Sermon or is it a commentary? At the end of the day, we pressed forward, and I talked to my editors over the years and they said, “Let’s just go for it.” I’m really happy with how it came out — that it is a combination and mixing of genres.

**AJWS: In the book, you talk about how the Beatitudes are often misunderstood. How does that affect your reading of the Beatitudes as a whole?**

**JP:** Protestants reject the view that sees the Beatitudes as entrance requirements, but end up doing the same exegetical gymnastics in Matthew 5 that they do in Psalm 1. We don’t want to say so baldly — “If you do this God will bless you,” because we

recognize that this can confuse the notion of grace. So according to the common interpretation, there’s grace first, then you obey Jesus’ command, then God blesses you — but he actually started the whole thing so it’s okay! I think that misses the point. Macarisms, or statements of blessing like Jesus’ in Matthew 5, are very common in the ancient world and they are ways of describing what true flourishing and true happiness looks like. That’s why some translations even render the Beatitudes as “happy,” which is good. I think that communicates more clearly than “blessed” because blessed sounds like divine stamp of approval. But “happiness” is too weak in English today, probably, as well.

**AJWS: What is involved in translating *makarios*, the Greek word for “blessed,” into English?**

**JP:** Interestingly, when I’ve asked international students to look at their own translations of Matthew 5, every language I’ve found so far — Persian, Chinese, Spanish, French, German — every one has a clear distinction between “divine favor” and a description of “happiness,” except English. We use “blessed” for both of them, and it has perpetrated this huge confusion where in other languages it’s very clear: divine favor is one word, and someone describing a state of happiness is a totally different word. The word in the Beatitudes describes a state of happiness. Latin’s an example: *beatus*, where we get the word for “Beatitudes,” means happy

or flourishing. It's not benedictus. Greek is the same way — it has *makarios*, which means happy or flourishing, while *eulogeomai* is blessed in Greek. It's the same thing in Hebrew: *baruch* versus *ashre*.

This distinction is absolutely essential to read the Beatitudes well. It frees us from reading them as either blessings, curses, or entrance requirements. Instead, we recognize they're pointing to Jesus the sage, the philosopher showing what true happiness is. That's where it gets interesting, because what he defines true happiness as is shocking. It's totally unexpected. He doesn't say, "Flourishing is when you have lots of kids," "Flourishing are those who have tons of money," "Flourishing are the prestigious ones in society," "Flourishing are the virtuous ones in society." Instead, it's flourishing when you have a poverty of spirit, a hungering or thirsting — not positive things. When you are humble, that means not getting your rights. When you're merciful, you are giving up your rights and forgiving someone who has wronged you. All these things he describes as flourishing are totally unexpected.

That's why the second part of each macarism is essential. Why in the world is that craziness true? Why is it flourishing to have poverty of spirit? Because you'll be comforted. Yours is the kingdom of heaven. You are actually the sons of the kingdom.

For me, that was one of the many crucial parts in my study of the Sermon — recognizing that we have completely misunderstood the Beatitudes, right out of the chute. Then one of the bigger implications of that is that it's one of the smoking guns that this is wisdom literature. This is what sages do — they offer macarisms or explanations of what true human flourishing looks like. And then, at the end, how does Jesus describe this whole Sermon on



the Mount? Are you going to be wise or are you going to be a fool? The wise one builds their life on these words, the foolish one doesn't and the result is either flourishing or destruction. It's all throughout the Sermon, and studying the Beatitudes was one of the real turning points when I came to understand that.

**AJWS: How do you connect your reading of the Beatitudes and the Sermon on the Mount to the passion in Matthew's narrative — the climax of his plot?**

**JP:** I would not say that Matthew's whole point is the passion of Jesus. I'd say that Matthew wants to communicate a lot of key information about how to be a disciple and that the people of God are defined differently now. That includes and is inaugurated by Jesus' death and resurrection, but those events are part of something bigger.

One crucial thing to recognize is that the message of the Gospels isn't just that Jesus died for your sins. It's that Jesus died as an atoning sacrifice and rose from the dead to *inaugurate a new covenant*, which is the means by which the reign of God is to be restored from heaven to earth. Once you define the gospel that way (which is a more biblical way of defining it), then things like the Sermon on the Mount and the other four discourses in Matthew that present Jesus as the sage-king, the philosopher-king, make sense. What a king means in the ancient world is the one who rules wisely, the one who takes care and shepherds his people with wisdom.

Once you see that and connect it with the bigger message of what the gospel is in the Gospels, we recognize this is not in conflict at all: Jesus is being presented as the king, the one who is inaugurating the reign of God on earth, so of course he is going to be giving teachings of wisdom for what it means to be a citizen of his kingdom.

**AJWS: How did you get so interested in the Sermon on the Mount in the first place?**

**JP:** It's hard to remember exactly. Honestly, it was probably just from teaching Matthew, and then one year I decided to offer a course just on the Sermon. I saw it in the course catalogue, no one had taught it forever, and I thought, "I can probably say something about the Sermon on the Mount." But when I started teaching I realized, "Holy cow, I have a lot to learn!" As a result, it's helped me understand Matthew better — even writing this book helped me understand so many things about Matthew I've never seen before.

The origins are not very glamorous — in that sense it was just a class to teach. The things that struck me immediately were that I didn't know anything about ethics and that I generally don't agree with how most Christians approach them. So I quickly began to educate myself on ethics, and from that, Greek philosophy. The second thing I realized was that the history of the interpretation of the Sermon itself is just a tour de force and a fascinating revealer of all kinds of things — it has a Lutheran reading, a two kingdoms reading, a virtue ethics reading, a monastic reading. It quickly started to consume my thinking, and I'm very glad that it did.

***“The message of the Gospels isn't just that Jesus died for your sins. It's that Jesus died as an atoning sacrifice and rose from the dead to inaugurate a new covenant which is the means by which the reign of God is to be restored from heaven to earth.”***

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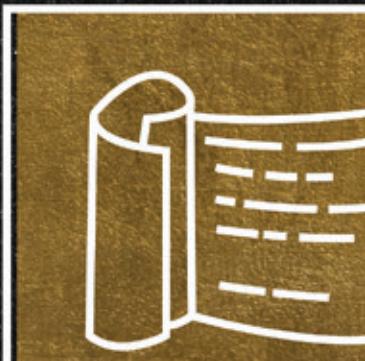


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your fall.



125TH





WITH THE 500TH ANNIVERSARY OF THE BEGINNING OF THE REFORMATION RIGHT AROUND THE CORNER, THE CAMPUS AND COMMUNITY OF SOUTHERN SEMINARY IS SET TO RE-EXPLORE THE KEY DOCTRINES THAT MAKE THE PROTESTANT CHURCH WHAT IT IS TODAY. MAKE SURE THAT NOT JUST YOUR THEOLOGY IS REFORMED, THOUGH, WITH THESE 95 SUGGESTIONS FOR MAKING THE MOST OUT OF YOUR FALL SEMESTER THIS YEAR.

## 3 things you can't miss

### 2. 125TH ANNIVERSARY OF DOCTORAL STUDIES (1892-2017)

#### 1. HERE WE STAND CONFERENCE

Five hundred years after the Protestant Reformation, where do evangelicals stand, and what do we stand for? On Oct. 31, 2017, the 500th anniversary of Martin Luther nailing the 95 Theses on the door of the church in Wittenberg, leading scholars and pastors will celebrate the confessional legacy of the Reformation at The Southern Baptist Theological Seminary during a three-day conference, Here We Stand.

Speakers from Southern Seminary, Ligonier Ministries, and Reformed Theological Seminary will explore why the Reformation was necessary, what fueled the movement's success, and the challenges that remain for evangelicals today. Join Southern Seminary for the commemoration on Southern's campus, Oct. 31 - Nov. 2.

#### 3. DO YOU BELIEVE WHAT YOU BELIEVE YOU BELIEVE?

Do you believe God is in charge of the universe? Do you believe we are responsible for evangelism and missions? Do you believe truth and justice will prevail? Don't miss this series of critical apologetics messages by R. Albert Mohler Jr. in this fall's chapel season.

## 6 things your family will love



#### 1. CIRCUS-THEMED FALL FESTIVAL

(Sept. 8) The biggest SBT's community event of the year. It'll be a circus out there (literally).



#### 2. PARENTS' DATE NIGHT OUT

Give your kids a fun night in the rec center and spend time with your spouse on the Health and Recreation Center's Date Night Out. Visit the HRC website for more information.

#### 3. BOUNCE HOUSE DAY

Your kids officially have permission to jump all over the furniture on one day this year.

#### 4. STINGERBALL FRIDAY

(Oct. 20 7-9 p.m.) Paintball without the paint. Shoot your friends and family and don't feel too bad about it. Gear is provided, games are in the darkened Levering Gym.

#### 5. FAMILY SWIM NIGHT AUG. 19 6-7 P.M.

A night of games, fun, and swimming. Swim instructors and lifeguards will be in the pool to answer any questions about lessons or pool safety. There will also be swim tests for those interested in registering for lessons.

#### 6. BULL MOOSE CLUB

Help your son develop the discipline of being a godly man and smell the crisp, cool Kentucky air. The Bull Moose Club gives boys aged 10-17 a time to be outdoors and build relationships. The club will meet on Saturday mornings during the fall.

# 2 changes on campus to remember

## 1. THE SOUTHERN EXCHANGE

The store formerly known as “The Attic” is now “The Southern Exchange” and will open September 6 at 2 p.m. Located in Fuller Hall, The Southern Exchange is a collection of clothing, shoes, household goods, electronics, and furniture available to Southern Seminary and Boyce College students and their families.



## 2. PIZZA HUT

During the summer, the seminary built a Pizza Hut restaurant in the old Student Housing Office on the first floor of Honeycutt. No word yet about an on-campus Blockbuster Video.

# 2

## things to download

(ONE OF WHICH IS THE BRIEFING)

1. **DOWNLOAD ESSENTIAL READING ON PREACHING AT EQUIP.SBTS.EDU (IT'S FREE)**
2. **SUBSCRIBE TO “THE BRIEFING”, A DAILY CULTURAL ANALYSIS, ON YOUR PODCASTS APP**

# 5 faculty books about the Reformation to buy at LifeWay\*

\*DON'T FORGET LIFEWAY PRICE MATCHES



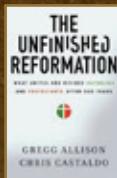
1. **CHRIST ALONE,**  
STEPHEN J. WELLUM



2. **THEODORE BEZA,**  
SHAWN D. WRIGHT



3. **FAITH ALONE,**  
THOMAS R. SCHREINER



4. **UNFINISHED REFORMATION,**  
GREGG R. ALLISON



5. **CHURCH HISTORY 101,**  
MICHAEL A.G. HAYKIN

## 1. HERE WE STAND MUG (5TH AND BROADWAY AND EDGAR'S)

\* DON'T MISS THE FOUNDERS' MUG

## 2. T-SHIRTS AND SWEATSHIRTS

## 3. LIMITED EDITION REFORMATION PARKER PEN

## 4. LUTHER PRINT BY LA PLUME STUDIO

# 4

Reformation-themed stuff to buy in a campus store



# 10 events no Boyce student should miss

## AUGUST

1. **AUG. 10-12: NOW RETREAT AND NEW STUDENT ORIENTATION**
2. **AUG. 14: FIRST DORM MEETING**
3. **AUG. 18: BACK TO SCHOOL BASH**

## SEPTEMBER

4. **SEPT. 4: LABOR DAY COOKOUT AND STUDENT-LED DORM MEETING**
5. **SEPT. 18: HALL BALL**
6. **SEPT. 22: COFFEEHOUSE**

## OCTOBER

7. **OCT. 20: FRIDAY NIGHT FIRES**
8. **OCT. 27: FALL PARTY**

## NOVEMBER

9. **NOV. 3-9: MISSIONS WEEK**
10. **NOV. 10: THANKSMAS**

## 1. FANTE'S COFFEE

**2501 GRINSTEAD DR.** With on-site roasting, a sleek, inviting vibe, and a location five minutes from campus, Fante's Coffee is an underrated component of Louisville rich coffee culture. Try one of their siphon brewers.



## 2. PHO BA LUU

**1019 EAST MAIN ST.** Vietnamese cuisine if you're feeling exotic. Try the beef pho.



## 3. THE EAGLE

**1314 BARDSTOWN ROAD** With locations in northern cities Cincinnati, Columbus, and Indianapolis, The Eagle makes its way south of the Mason-Dixon line. Visit the old El Camino building on Bardstown for this southern eatery. The fried chicken is particularly well-reviewed.



# 7 new local digs

## 4. MARTIN'S BBQ

**3408 INDIAN LAKE DRIVE** Whole hog BBQ joint on the northeast side of Louisville with a new location being built where the iconic Lynn's Paradise Cafe once operated.



## 5. THE FAT LAMB

**2011 GRINSTEAD DRIVE** Popular Louisville chef Dallas McGarity started his own restaurant, The Fat Lamb, in the fall of 2016, owning and operating it himself. Don't miss the double cheeseburger.



## 6. PORTAGE HOUSE

**117 EAST RIVERSIDE DRIVE, JEFFERSONVILLE, IN** Housed in an old Jeffersonville building from the Civil War era, the Portage House has a beautiful view of the river and Louisville skyline. Try the grilled cheese sandwich topped with a fried egg.



## 7. QUILLS/STEEL CITY POPS IN ST. MATTHEWS

**COMING SOON** Enjoy two of your favorite Highlands locations in one St. Matthews building.



# 6

things  
to do  
for free  
(without  
driving  
far)

**1. VISIT CAVE HILL CEMETERY, FIND THE GRAVES OF SBTS LUMINARIES**

**2. CHECK OUT THE TORAH SCROLL IN THE LIBRARY**

**3. TAKE A STROLL THROUGH THE BEECHES**

**4. SPREAD OUT ON A PARK BENCH AND READ SOMETHING**

**5. HAVE A PICNIC AT CHEROKEE PARK**

**6. PLAY ULTIMATE FRISBEE ON THE LAWN**

# 5 ways to get swōle

**1. CROSSFIT SBTS** Varied, complex programming and Olympic movements will challenge your current level of fitness.

**2. SWIM CLUB** Designed to help swimmers of all different levels, Swim Club teaches necessary skills like stroke technique, lane etiquette, and workout sets.

**3. CAMPING RENTALS** Get your family ready for a wilderness weekend by renting camping equipment from the Health and Rec Center.

**4. GROUP FITNESS CLASSES** From Zumba to Brazilian Jiu-Jitsu, there is an exercise class that works for you.

**5. WEIGHTLIFTING PLATFORMS** Installed before the 2017 spring semester, these weightlifting platforms and Rogue bumper plates can be a gamechanger for your personal strength training.

# 5

things in  
Louisville  
you've probably  
never done — but  
need to

## 1. MEGA CAVERNS ZIP LINE

Ever visit a natural park — say, the Grand Canyon — and thought, "this could use a zip line"? Now's your chance.

## 2. RIVERBOAT CRUISE

See the Louisville skyline and learn more than you have ever wanted to know about river locks.

## 3. ESCAPE: LOU ON FRANKFORT AVE.

Get locked in a room with your friends and find the clues to get yourselves out.

## 4. LOUISVILLE ORCHESTRA

Maestro Teddy Abrams is the edgiest classical music conductor out there.

## 5. SHAKESPEARE AT THE PARK

Shakespeare and the summer outdoors is about the best combination there is.

# 21

## Bulldog home games

### VOLLEYBALL SCHEDULE

SEPT. 19 BEREA COLLEGE

SEPT. 23 EARLHAM/CROWLEY'S RIDGE

TRI-MATCH

SEPT. 28 BRESCIA UNIVERSITY

OCT. 10 WELCH COLLEGE

OCT. 21 GRACE BIBLE/ALICE LLOYD

TRI-MATCH

OCT. 24 KENTUCKY CHRISTIAN

OCT. 28 CROWN COLLEGE

### SOCCER SCHEDULE

AUG. 29 UC-CLERMONT

SEPT. 16 KENTUCKY CHRISTIAN

SEPT. 19 APPALACHIAN BIBLE COLLEGE

SEPT. 22 CROWN COLLEGE

SEPT. 23 WARREN WILSON COLLEGE

SEPT. 29 HIWASSEE COLLEGE

OCT. 7 SOUTHERN STATE COMMUNITY COLLEGE

OCT. 27 GRACE BIBLE COLLEGE

### BASKETBALL SCHEDULE

NOV. 2 WRIGHT STATE

NOV. 7 MIDWAY UNIVERSITY

NOV. 14 UC-CLERMONT

NOV. 17 WELCH COLLEGE

DEC. 1 HIWASSEE COLLEGE

DEC. 18 ROSE-HULMAN TECH

save  
these  
14  
dates

#### 1. MISSION TRIPS

(Oct. 31) Make the connection from the classroom to the mission field on a 2017-2018 short-term mission team. The application is available online at [missions.sbts.edu](http://missions.sbts.edu). The deadline to apply is Oct. 31.

#### 2. GREAT COMMISSION WEEK

(Sept. 25-30) Consider your role in the global fulfillment of the Great Commission during this week focused on missions. For more information, visit [missions.sbts.edu](http://missions.sbts.edu).

#### 3. TASTE OF THE NATIONS

(Sept. 25) Taste of the Nations will kick off missions week, and is designated to raise money and get a taste of the many nations represented on our campus.

#### 4 AND 5. GLOBAL CONNECTIONS

(Sept. 15, Oct. 20) These free lunch meetings will help connect the dots between the classroom and the mission field. RSVP at [missions.sbts.edu/home/events](http://missions.sbts.edu/home/events).

#### 6 AND 7. CHURCH PLANTING 101

(Sept. 22, Oct. 27) The Bevin Center will host a free lunch, allowing students to engage with other church planters and pastors. RSVP at [missions.sbts.edu/home/church-planting](http://missions.sbts.edu/home/church-planting).

#### 8. GREAT COMMISSION RACE

(Sept. 30) Run or walk to support Southern and Boyce students in their upcoming missions opportunities through the Bevin Center.

#### 9. MEETING MY MUSLIM NEIGHBOR

(Nov. 3-12) Hosted by Boyce College and the Jenkins Center for the Christian Understanding of Islam, Meeting My Muslim Neighbor is a week-long opportunity to learn about and engage with Islam.

#### 10. NIGHT OF VALOR

(Nov. 6) On Veterans' Day, honor those who served with a night of hearing men talk about their military experiences. This event is open to the public.

#### 11 AND 12. KOINONIA EVENTS

(Aug. 28, Oct. 23) Koinonia events are times for ladies to connect with women from both Boyce and Southern by providing a fun atmosphere of fellowship. More information is available at [sbts.edu/koinonia](http://sbts.edu/koinonia).

#### 13. SWI FAMILY LIFE CONFERENCE

(Sept. 15-16) Enrich your marriage at the Family Life Conference for students of the Seminary Wives Institute. Learn more at [sbts.edu/swi](http://sbts.edu/swi).

#### 14. A SOUTHERN CHRISTMAS

(Dec. 1) We know, we know: This seems really far away. But once you see the giant tree lit and taste the gingerbread, you'll be glad you marked your calendar now.

5  
causes  
worth  
your  
support

#### 1. REFUGE LOUISVILLE

Work with refugees through your local church.

#### 2. LOUISVILLE RESCUE MISSION

A homeless shelter in downtown Louisville. A great place to earn your preaching caps.

#### 3. SPEAK FOR THE UNBORN

Speaking to women mere seconds before they walk into an abortion clinic, SBTS Ph.D. student Andrew King runs one of the most intense but important ministries you'll find, and they always need volunteers.

#### 4. SCARLET HOPE

It's neither easy nor glamorous work, but Scarlet Hope ministers to women who are victims of Louisville's sex industry.

#### 5. PRISON MINISTRY

Take advantage of an opportunity to preach chapel services at Boyle County jail on Sunday afternoons.

See all opportunities at [missions.sbts.edu](http://missions.sbts.edu)

**THERE ARE LOTS OF CLASSES TO CHOOSE FROM**

at Southern Seminary, and a select category of courses that, well, you actually get to choose. Beyond the core requirements of each concentration are elective classes (the number of which vary by degree program). Far from a “top 10” list, the courses listed below are a sampling, chosen by seminary students and graduates, of the many excellent classes available at this institution. Your editor offers one of his favorites first.

**Greek Exegesis of Matthew with Jonathan T. Pennington**

“This class forced me to read more carefully than I ever had before — both in the Bible and biblical scholarship. The lectures showed me how rich and complex biblical intertextuality is, and the exegetical work pushed me deeper than translation and observation and into spiritual and devotional reflection. The exegetical paper was also one of the more stretching experiences of my M.Div. program.”

—*Andrew J.W. Smith, Towers editor*

10

**ELECTIVES  
YOU  
SHOULD  
TAKE  
BEFORE YOU  
GRADUATE****Roman Catholic Theology  
with Gregg R. Allison**

“Reading official contemporary Catholic doctrine from the source helped me appreciate what we have in common with Catholics but most importantly forced me to reckon with my own faith and cherish Reformation doctrines like justification by faith and Christ as our only mediator.”

—*Craig Sanders, M.Div. graduate and former Towers editor*

**Advanced Greek Grammar with Peter J. Gentry**

“There is not a course that challenged me at Southern the way that Advanced Greek Grammar did. Obviously, there is a large intellectual and academic component to that — since it is the most demanding and rigorous course that I took in my time here. Even spiritually, however, the course pushed me to consider the relationship of my academic work with my spiritual life, since I often tend to separate the two.”

—*Matthew Grotheer, M.Div. graduate*

### Discipleship in Music Ministry with Joseph R. Crider

“This class changed the way I viewed ministry work. Yes, there is a focus for music ministers, but I think the class is so good it would do well as a requirement for all seminarians. This class confirmed for me that I should be in ministry. If I could take it every semester while working my job in full-time ministry, I would.”

—Jonatan Barahona, M.A. graduate and worship director at Sojourn Community Church, Midtown campus

### Christians in Pluralistic and Postmodern Society with Stephen J. Wellum

“This is a class that helps shine light on the cultural landscape throughout history — past, present, and future. Dr. Wellum’s teaching style helped me gain a better grasp of how we ended up where we are today and the Christian response to the pluralistic and postmodern society we meet when we engage with the world around us.”

—Dylan Eagle, M.Div. student

### Marriage and Family Counseling with Robert D. Jones

“Those of us headed into a full-time ministry context will inevitably be thrown into a world, and a church, with shattered marriages and broken families. Though as an M.A. in Biblical Counseling student this course was not elective for me, any student, especially those men called to pastoral ministry, would benefit deeply from Dr. Jones’ thorough, pastoral approach to counseling a wide variety of marriage and family-related issues that afflict those inside and outside the local church. An A will not come easily, but more importantly, I can’t imagine coming out of this class without experiencing challenge and conviction regarding your own marriage or family.”

—Celeste Eagle, M.A. student

### Jewish/Greco-Roman Backgrounds to the New Testament with Jarvis J. Williams/Michael A.G. Haykin

“I’m cheating here by offering two-for-one. The important thing about these classes is that they push you to read the literature of the Mediterranean world carefully and on its own terms. These courses remind us that the gospel of Jesus Christ did not exist in a historical vacuum, but conversed with and confronted a larger world with values and priorities much different than our own. By immersing yourself in the literature surrounding the Bible you can begin to see how we as modern readers bring our own agendas to the text, which may or may not be valid.”

—Trey Moss, M.Div. graduate and Ph.D. student

### Models of Divine Providence with Bruce A. Ware

“Although I was certainly challenged academically and intellectually, I was more than anything spiritually strengthened by Ware’s patient, convictional, and helpful approach to explaining aspects of theology that are not only complicated, but ones that can also elicit strong emotion. I recommend this course to any student who desires to plumb the depths of the doctrines of providence. But more importantly, in my experience, students who take this course will not only learn more about doctrine, they will leave with a greater love for God.”

—David Clossen, M.Div. student

### Hebrew Composition with Russell T. Fuller

“This class is not for the faint of heart. However, it wasn’t until I took this class that I learned to read Hebrew well. In Dr. Fuller’s system, it’s the way to get the most out of those previous semesters of morphological drills in Elementary Hebrew and Syntax and Exegesis. I read Hebrew almost every day because of this class.”

—Trey Moss, M.Div. graduate and Ph.D. student

# Mohler on new academic year and seminary milestones

SBTS PRESIDENT ON THE IMPORTANCE OF SPIRITUAL HALLMARKS

By SBTS Communications

*The mission doesn't change. Neither does the bustle of students and rhythms of classrooms and chapel services. Still, each year at Southern Seminary is different, carrying with it a unique character and, in the case of this year, new milestones. That's what excites R. Albert Mohler Jr., president of the seminary, about each new academic year. We sat down with Mohler to talk about 2017-2018 and what it means for the Southern community.*

**The 2017-2018 academic year is a year of dates — the 500th anniversary of the Protestant Reformation, 125th anniversary of Southern Seminary's doctoral program, your 25th year as president. What is the value in observing these kinds of milestones?**

**RAM:** Every generation is prone to think of itself only in contemporary terms, but it's a lot easier these days, given the velocity of society. It's very important to remember, as Christians and servants of the church, that we are following in a long line of faithfulness. For an institution like Southern Seminary — now over 150 years old — it is good to remember that we are inheritors of an investment in and a commitment to theological education. That is what makes Southern Seminary as we know it today possible.

That's also set in the larger context of the 500th anniversary of the Protestant Reformation. When I was recently in Germany, celebrating that anniversary, one of the things that struck me is that 500 years represents a very long passage of time to us. But that's only a quarter

of Christian history since the book of Acts. We are part of a story that begins in Genesis and brings us to the present day, and we need hallmarks so we can remember that story.

In ancient Israel, fathers were told to be ready to answer their children when they asked, "What is the meaning of these stones?" We need these stones, just to remember ourselves and make certain that we know our theological identity. We belong to a tribe, seeking to be faithful to Scripture for whom these are significant hallmarks.

**The seminary is not only celebrating major milestones, but also experiencing rapid growth. That seems to parallel the vision laid out by founder James P. Boyce to be accessible, scholarly, and confessional. Has that been fulfilled or is it ongoing?**

**RAM:** It's always ongoing, but the greatest satisfaction for me is knowing that what we are doing now, and what has happened at Southern Seminary in the last quarter of a century, is exactly what Boyce called for when he established the institution. It is, without question, a clearly confessional institution. The current generation of students may take that for granted, but it's important to remember that came at great cost.

This institution is accessible to every God-called minister of the gospel. We not only have a fully accredited, undergraduate program in Boyce College, but one that is growing week-by-week. That fulfills Boyce's vision in a way that he could never have imagined. Even in the generation of Boyce and Broadus, they hoped that Southern Seminary would be at the front lines of the highest level of academic preparation available, and 125 years after

the establishment of the doctoral program, that is exactly where Southern Seminary stands.

**Why is it important to set aside time to recognize the 500th anniversary of the Protestant Reformation?**

**RAM:** I was a teenager when the United States celebrated its bicentennial. On the Fourth of July, 1976, the entire nation stopped to ponder what it meant that the United States had reached 200 years of age — that this experiment in democratic self-government had survived. Similarly, the 500th anniversary of the Reformation is a fairly mandatory opportunity for evangelicals to remember who we are, and to recognize how indebted we are to events that happened 500 years ago. We are chronological creatures; anniversaries mean something to us. An anniversary of 500 years is one of the rarest opportunities human beings will experience in any single lifetime.

It's interesting that in the first centennial of the Reformation, there appears to have been very little recognition — probably because they were still living it out. But by the second centennial, Europe began to observe that anniversary of the Reformation, understanding that what had taken place was even bigger than what they knew at the time. 500 years later, it's even more emphatically true. Luther had no idea that his heirs would include students training for ministry in a Baptist seminary in Louisville, Kentucky. But we don't know who we are without that event, and if it's worth remembering, it's worth remembering theologically — not just as a matter of an historical event, but as a matter of the recovery of biblical Christianity. That's what we want to see happen in our own generation.

## HISTORY HIGHLIGHT

## What we can learn about Martin Luther from his hymn writing

By Chris Fenner

**E**arly in his efforts to reform the worship of the church, he expressed in a letter to his friend Georg Spalatin, “Following this example of the prophets and fathers of the church, I intend to make vernacular psalms for the people, that is, spiritual songs so that the word of God even by means of song may live among the people.”<sup>1</sup> The Southern Baptist Theological Seminary is blessed to own reproductions of Luther’s hymns, which are a testament to his commitment to congregational singing. Luther’s first attempts at hymn writing were published in a very small collection called *Etlich christlich lider Lobgesang un Psalm* (sic, 1523), nicknamed *Das Achtliederbuch* (“The Eight-Song-Book”)

because it contained only eight hymns, four of which were by Luther, the others by Paul Speratus. Speratus worked alongside Luther in 1523 but was later sent to Prussia to be a vital reformer there. Probably the most well known of these initial hymns by Luther is his paraphrase of Psalm 130, “Aus tiefer Not schrei ich zu dir,” known to many English worshipers as “Out of the depths I cry to Thee,” translated by Catherine Winkworth.

The following year, Luther published a more expansive collection, *Geystliche gesangk Buchlein* (sic, 1524, or *Geystliches Gsangbüchlein*), including 24 hymns by Luther, in cooperation with his friend and composer Johann Walter. This collection

was unique in that Walter composed five-part harmonies to be sung by a choir. Luther was an advocate for congregational singing, with most of his collections containing unison melodies, but the choir arrange-

worshipers via Frederick Hedge’s translation, “A mighty fortress is our God,” was first published in a 1529 collection, *Geistliche Lieder auff’s new gebessert*. Unfortunately, no copies survive, but the

by Valentin Babst, contained 120 German hymns, 35 of which were by Luther, with his final revisions. Among the newer pieces were Luther’s two Christmas hymns, the longer “Vom Himmel hoch da komm ich her,” known in English as “From heaven above to earth I come” by Catherine Winkworth, and the shorter hymn, “Vom Himmel kam der Engel Schaar,” translated as “To shepherds as they watched by night” by Richard Massie.

Luther made good on his intentions to craft congregational songs in the German language, and this legacy is preserved in these facsimile editions, but moreso it is preserved in Lutheran churches and hymnals, where Luther’s corpus of hymns is still performed via carefully

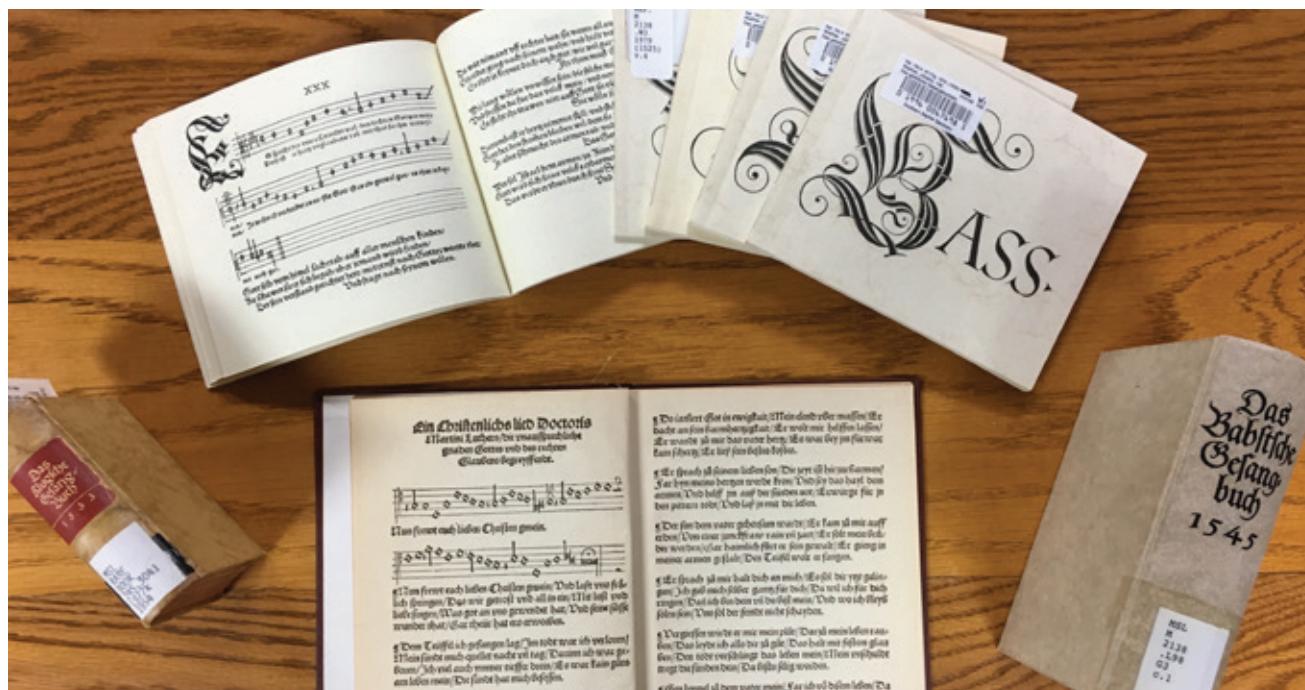
curated translations. Baptist hymnal compilers and worship leaders have generally limited themselves to “The battle hymn of the Reformation,” but this year’s grand anniversary is an opportunity to explore the greater breadth of Luther’s hymn writing.

**To learn more, visit the Archives and Special Collections in the James P. Boyce Centennial Library.**

<sup>1</sup>Robin Leaver, *Luther’s Liturgical Music* (Grand Rapids: Eerdmans, 2007), 144.

<sup>2</sup>Leaver, 88.

<sup>3</sup>Leaver, 148.



ments were intended to help introduce the congregation to the new hymns. Additionally, Luther felt the part-singing would be attractive to the younger generation, “to wean them from love ballads and carnal songs and to teach them something of value in their place.”<sup>2</sup> Each voice part was published separately in small booklets. Luther, a skilled singer in his own right, preferred to sing from the alto partbook.<sup>3</sup> Among the hymns in this edition were Luther’s renditions of the Ten Commandments, Simeon’s song (Luke 2:29-32), the Nicene Creed, and some adaptations of venerable Latin chants.

Luther’s most famed hymn, “Ein feste burg ist unser Gott,” known to English

contents were repeated in a 1533 edition by Wittenberg publisher Joseph Klug. Modern Protestants might be surprised to hear the vibrant rhythms of Luther’s classic Reformation hymn as it was first published, versus the stately march it had become by the time of J.S. Bach. This collection contained 29 hymns by Luther, including an alternative version of the Latin Sanctus (“Holy, holy, holy,” from Isaiah 6:3), “Jesaia dem Propheten das geschach,” which was later translated by Richard Massie as “These things the seer Isaiah did befall.”

Luther’s final collection was published in 1545, the year before his death. *Geystliche Lieder Mit einer neuen vorrhede*, printed



## SOUTHERN STORY

## SBTS community remembers Draper at memorial service

By SBTS Communications

**H**undreds gathered in the Alumni Memorial Chapel on Wednesday, June 28, to remember and honor Charles W. Draper, a professor of Boyce College and chair of the school's department of biblical studies, who died from a heart attack during the early hours of Sunday, June 25. He was 70.

Draper was a highly accomplished scholar and teacher, particularly in the realm of biblical studies and textual criticism. But those who knew him best say he was in his element in private conversations with students, encouraging and challenging them to grow both inside and outside the classroom.

"Professor Charlie Draper was a cherished member of the Boyce College and Southern Seminary faculty, and he will be greatly missed," said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary and Boyce College. "He has taught an entire generation of students, and he was known in the classroom for his passion for the Bible and his love for students. Time after time, I would hear from Boyce students about the influence of Dr. Draper on their lives. His personal investment in them and in their ministries is a timeless gift.

"Charlie Draper was always an encourager to me, to

students, and to all his colleagues on the faculty. To know him was to know his joy in Christ."

For more than 50 years, Draper taught the Bible in numerous contexts — pastoring churches from Florida to Hawaii for more than 20 years, speaking in five different countries, and teaching at the college level. He was also the general editor of the bestselling Bible reference book, *Holman Illustrated Bible Dictionary*.

Draper was a founding professor of Boyce College in 1998, when the school relaunched as the fully accredited James P. Boyce College of the Bible, replacing the non degree-granting Boyce Bible School. From that

## FORMER STUDENTS ON DRAPER'S CLASSROOM MINISTRY

time, Draper served as associate professor of biblical studies before becoming chair of the department of biblical studies in 2013.

“Only those who knew Dr. Draper as a professor or colleague can fully grasp the magnitude of his nearly two decades of service at Boyce College,” said Matthew Hall, the current dean of Boyce College. “His teaching ministry shaped an entire generation of alumni who are now spread out across the globe. And he was a kind and generous friend and mentor to virtually every member of our faculty, shaping so much of what makes Boyce College exceptional. We grieve the loss of a teacher, a colleague, and a friend.”

Before joining the faculty at Boyce College, Draper was assistant professor of religion at North Greenville College in Tigerville, South Carolina, and adjunct professor at several institutions, including New Orleans Baptist Theological Seminary.

Mohler also emphasized the personal influence and friendship of Draper and his family.

“Charlie and [his wife] Retta Draper have been such an example of devoted marriage,” Mohler said. “We will be praying especially for Retta and the Draper family. Our hearts are grieving with them, even as we share their confidence in Christ.

“Mary and I have treasured Charlie and Retta as dear friends. Given Charlie’s background and family in SBC leadership, they understood some of the challenges we faced. I am so deeply thankful for Charlie’s devotion to Christ, his love for the church, and his commitment to our work together.”

Draper was born in Jacksonville, Texas, on May 25, 1947. His older brother, Jimmy, was a major figure in the conservative resurgence of the Southern Baptist Convention in the 1980’s and 1990’s, serving as SBC president from 1982 to 1983 and then as president of LifeWay Christian Resources from 1991 to 2006. Charles Draper was ordained as a minister in Warren, Arkansas, in 1964, and took his first pastorate at age 17.

He completed a bachelor’s degree at Baylor University in 1968. Draper then went on to earn a master of divinity degree from Southwestern Baptist Theological Seminary (1971), a doctor of ministry degree from Luther Rice Seminary in Atlanta, Georgia (1981), and a doctor of philosophy from New Orleans Baptist Theological Seminary (2000). For his Ph.D. dissertation, Draper collected and organized manuscripts of the Gospel of John in order to build a critical apparatus of the original text of John’s Gospel.

Draper leaves behind his wife of 48 years, Retta, who is also a long-time employee of Southern Seminary; his children, Shelly Hardin and David Draper; and his six grandchildren. He was a member of the East campus of Highview Baptist Church in Louisville, Kentucky.

*“The most influential things that were said to me at Boyce College were said by Dr. Draper, and they always had to do with Scripture. Until I die, I am going to look at Scripture differently because of him. ... You would be hard-pressed to find a wiser man at Boyce College, and it came from his reading of the Bible several times a year and applying it to his life.”*

—BRIAN GREEN,  
BOYCE COLLEGE GRADUATE  
AND FORMER STUDENT  
OF DRAPER

*“I consider Dr. Draper my father in ministry. Any time I had an issue or any type of ministry issue, he was my first phone call. Our relationship meant everything to me. ... If a student asked a question in class, he was never afraid to take as long as needed to answer the question. For him, every student was an individual student — not a means to an end, but an end in itself.”*

—TRAVIS KERNS,  
NAMB MISSIONARY IN  
SALT LAKE CITY AND  
FORMER STUDENT  
OF DRAPER



**SEEN AT SOUTHERN**

This breathtaking landscape was near the 2017 SBC annual meeting in Phoenix, Arizona.

**Photos by Emil Handke**



# August 2017

## DONATE TO THE SOUTHERN EXCHANGE

Drop off your donations to The Southern Exchange at Fuller Hall. After-hours donations may be left in the hallway.

## 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.

## 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 on the clinic website, [sbts.edu/clinic](http://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.

## 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](http://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.

## AUGUST

10

THURSDAY  
SBTS ORIENTATION

11

FRIDAY  
BOYCE NEW STUDENT  
ORIENTATION AND NOW RE-  
TREAT

12

SATURDAY  
BOYCE NEW STUDENT ORIENTA-  
TION AND NOW RETREAT

13

SUNDAY  
BOYCE NEW STUDENT ORIENTA-  
TION AND NOW RETREAT

14

MONDAY  
ALL FALL CLASSES START

BOYCE DORM MEETING

18

FRIDAY  
BOYCE BACK-TO-SCHOOL BASH

19

SATURDAY  
FAMILY SWIM NIGHT  
HRC 6 – 7 P.M.

21

MONDAY  
HERITAGE GOLF CLASSIC

22

TUESDAY  
ANNUAL JOB FAIR  
MCCALL PAVILION,  
11 A.M. – 3 P.M.

25

FRIDAY  
DATE NIGHT IN  
HRC 6:30 – 9:30 P.M.,  
REGISTER ONLINE

ENGAGING MUSLIMS FOR  
CHRIST, LEGACY 303

26

SATURDAY  
ENGAGING MUSLIMS FOR  
CHRIST, LEGACY 303

28

MONDAY  
KOINONIA  
HERITAGE HALL, 7 P.M.

29

TUESDAY  
CHAPEL – R. ALBERT MOHLER  
JR., CONVOCATION, 10 A.M.

BOYCE SOCCER GAME

31

THURSDAY  
CHAPEL – 10 A.M.



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# 3

## Questions

— with —



**JEMAR TISBY**  
President of the  
Reformed African  
American Network

1

**For Christians who feel uninformed or unequipped to handle issues of race in their churches or communities, how can they start to educate themselves?**

**HONESTLY**, the first response is “Google it.” In the information age, knowledge about race has never been more accessible. People need to own their ignorance and take proactive steps to acquire knowledge. Don’t simply rely on racial and ethnic minorities to do the work for you.

That said, there is a lot to know and some people study racial issues for a living. Despite the rumored “death of expertise” there are experts on race and you should listen to them. I particularly recommend historians. Read works by Eric Foner, Justo Gonzalez, Carolyn Renee Dupont, Thomas Kidd, Ibram X. Kendi, and Keisha Blain to start.

There are also some preliminary and brief essays you should access. For instance, “Unpacking the Invisible Knapsack of White Privilege” is a good one for understanding how skin color can help or hinder you in America. Of course, if you haven’t read *Divided by Faith* by Michael Emerson and Christian Smith, stop what you’re doing and order it right now. It’s foundational.

2

**You have written about what the African-American religious tradition can learn about Reformed theology. But what can the Reformed world learn from the African-American tradition?**

**FIRST**, let’s be clear that the black church has done a marvelous job of preserving and passing down the faith through generations. Every denomination and tradition is subject to error and the Black church is no exception. At the same time, no single branch of Christ’s church has the corner on theological precision. We must start from a position of equality between black and white church traditions if we are humbly to learn from one another.

Africans in America often learned the Christian faith from their oppressors, and had to glean the truth of Scripture from the distorted messages they were receiving from men who didn’t practice the doctrines they professed to believe. So the modern, white Reformed and evangelical world can learn from African American Christians how their faith can thrive in the midst of persecution.

Black Christians composed spirituals and gospel songs to express their suffering under slavery and white supremacy as well as their hope for salvation both in this life and the next. The world of Reformed theology in the West must learn how to lament about injustice and find joy in the middle of pain. Pull up a chair and learn from your brothers and sisters of African descent.

3

**As a Notre Dame graduate and football fan, list between 4-8 reasons the Irish will be better in 2017.**

**WELL**, I haven’t caught up on all my Irish sporting news yet, but I can give you several reasons why Notre Dame football is always fun to watch, even if they have a mediocre season.

1. The students are die-hard fans. They stand up for the entire game and only sit during halftime. Every year a new “The Shirt” (that’s the actual name for it) is designed and the students all wear them during each game that season.
2. After every game, win or lose, the Notre Dame football players jog to the corner of the stadium where the students sit and sing the alma mater. It’s a moving display of unity after a hard-fought contest.
3. As an independent team, Notre Dame plays other top programs from around the country. This makes for some phenomenal match ups. This year I’m looking forward to games against Michigan State, USC, and Stanford. The Navy game is always entertaining.
4. You either love or hate Notre Dame; there’s not much middle ground, so every game feels like an epic rivalry.