



Towers

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STRANGER THINGS

THE UNSEEN FORCES OPPOSING THE GREAT COMMISSION

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POSTMASTER

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What the rest of the world believes about the spiritual realm

Missions professor M. David Sills talks about the importance of acknowledging spiritual warfare, especially in international missions.



FROM THE EDITOR

If you mention “spiritual warfare” to evangelical Christians, most of them will think of something like a Frank Peretti novel — a literary spiritualism in which

believers must fight off the wiles of Satan. It seems that spiritual warfare is all over the Bible, just not exactly in that way. Paul prays that the “eyes of [our] hearts may be enlightened” to the heavenly places, where Christ has been seated “far above every ruler and authority and power” (Eph 1:17-21). Similarly, in the midst of a Syrian siege against Israel, the prophet Elisha prays that the LORD would “open the eyes” of his servant to see the heavenly army of the LORD enveloping his foes (2 Kings 6:16-17).

Spiritual warfare is not about telling spooky stories around a campfire; it’s the enactment of God’s redemptive work. Like the realm of the “Upside-Down” in the popular Netflix show *Stranger Things*, there is an alternate dimension of reality that, for Christians, defines their identity. I hope this issue unveils this spiritual reality for you — that any time Christians worship in church (cf. 1 Cor 11:10) or take the gospel to new territory (cf. Acts 16), their work has strange and heavenly effects.



SBTS votes to adopt 'Nashville Statement'

Southern’s annual Heritage Week included several institutional announcements, including the adoption of the Nashville Statement as an official confessional document for the school.



The truth must be plain

Authors of a new book about preaching guide readers through the importance and task of preaching expositionally.



Meet the Boyce student who grew up in the jungle

Morgan Wild grew up on the mission field of Indonesia with his life on camera.



Lottie Moon saw some weird stuff

Keeping in theme with stranger things in missions, this month’s History Highlight explores Lottie Moon’s ministry in China.

Our mission is to use our time, resources, and talents to tell the Southern story in an accurate, timely, and creative manner to the glory of God.

Newslog



Southern Seminary trustees vote to adopt ‘The Nashville Statement’

By Andrew J.W. Smith

The Board of Trustees of The Southern Baptist Theological Seminary unanimously approved a recommendation to adopt “The Nashville Statement” as an official part of the school’s confessional documents during its fall meeting, Oct. 9. The Board also responded to two additional motions, heard financial reports, and celebrated record student enrollment from the previous academic year. The recommendation about The Nashville Statement came from seminary President R. Albert Mohler Jr.

The Nashville Statement is a document that affirms biblical teaching about gender and sexuality and seeks to clarify Christian beliefs on some of the most pressing cultural issues. It was published earlier this year by the Council on Biblical Manhood and Womanhood and signed by evangelical leaders across the United States, including each Southern Baptist seminary president. That Southern Seminary adopted it, according to Mohler, is a matter of responsibility.

“Southern Seminary takes its confessional responsibility with great significance,” Mohler said in an interview immediately following the Board’s public session Monday evening. “Years ago, our Board of Trustees recognized the need of adopting certain statements that clarify and establish the meaning our longstanding confessional documents: the Abstract of Principles, adopted in 1859, and the Baptist Faith

and Message, as revised in 2000.”

Like the “Chicago Statement on Biblical Inerrancy” and the “Danvers Statement on Biblical Manhood and Womanhood” — both previously adopted by the board — The Nashville Statement is a “timely addition” to that list of official documents, according to Mohler. Faculty members at Southern Seminary and Boyce College agree to sign and teach according to the Abstract of Principles and the revision of the Baptist Faith and Message. The Nashville Statement was adopted to help interpret those two binding statements and specify the seminary’s conviction on matters not directly addressed in the central confessions of the institution, he said.

Mohler said he hopes other evangelical institutions will follow the Board’s actions.

“In the end, I think the Nashville Statement will prove to be a watershed in the evangelical movement,” he said. “I would certainly hope that other evangelical schools, ministries, and organizations will adopt the very same statement, and do so making very clear where they stand on this issue. Southern Seminary is making its convictions on these questions very clear, and I was glad to join with other evangelical leaders in adopting the Nashville Statement.”

The Nashville Statement is available at nashville-statement.com.

Trustees report favorable updates on SBTS community

- The trustees observed a record enrollment at Southern Seminary and Boyce College for the 2017-2018 academic year, with the number of students between the two schools climbing to 5,489.
- Trustees heard reports from various sub-committees of the Board about the financial and student body health of the school. Without exception, reports told favorable stories about the state of Southern Seminary.
- The trustees adopted an expansion of Southern Seminary’s doctrinal statement, which makes clear that the board is Southern Seminary’s “final interpretive authority on the Bible’s meaning and application.” According to Mohler, the statement makes clear that the Board of Trustees is responsible for the theological guardianship of the seminary, since it is elected to do so by the Southern Baptist Convention. This recommendation also came from Mohler.
- The Board of Trustees responded to a motion from the Southern Baptist Convention, June 13-14, in Phoenix, Arizona, that all SBC entities publish online the names and contact information for the trustees of each institution. The Southern Seminary trustees replied that the school does not release personal data concerning its board, which is consistent with its policies regarding the security of personal information.

The next meeting of the Board of Trustees will take place April 16-17, 2018, in Louisville.



H.B. Charles: Lean on God's strength when life grows difficult

By Grant Mitchell

God's strength is real, and he provides it to those who need it, said trustee and pastor H.B. Charles during an October 10 chapel message during Heritage Week at The Southern Baptist Theological Seminary.

"God's strength is real, available, and sufficient. One who follows Jesus truly has ambidextrous faith," said Charles. "They can take trouble on one hand and blessings in the other hand and hold the two in tension — trusting that all things really do work together for the good of those who love God and are called according to his purpose. God will give you strength if you trust him in your time of weakness."

Christians shouldn't turn to human help when they are in need, because they will inevitably be disappointed. Only God is reliable when believers confront earthly troubles.

"Whatever your problem is — let me just warn you — it better not be too big, it better not last too long, and definitely it better not cost too much," Charles said. "Human resources inevitably run out. But consider this about our God: He never fails."

Charles is a recently appointed trustee of Southern Seminary and in June was voted the first black president of the SBC Pastor's Conference.

More information about SBTS chapel is available at sbts.edu/chapel.

SBTS Press publishes collection of Reformation-era writings edited by Michael A. G. Haykin

By Grant Mitchell

SBTS Press released *Here We Stand: Enduring Truth and the Reformation of the Church*, a collection of significant writings from the Protestant Reformation. The book, from the publishing division of The Southern Baptist Theological Seminary, released Oct. 31.

"[In the book] one can read the words that shook European churches and society to their very depths and brought about the profound recovery of biblical Christianity that marked the Reformation era," Michael A.G. Haykin, Southern Seminary professor of church history and biblical spirituality, and editor of *Here We Stand* said.

Describing the importance of the Reformation, Haykin stated "There is little doubt that the Reformation is one of the most important events of western history in the last thousand years. It reshaped nations and every facet of culture, from theology to art and from politics to music."

The book includes writings from Desiderius Erasmus, who published the first Greek New Testament; Martin Luther, who initiated the Protestant Reformation; John Calvin, who published the *Institutes of the Christian Religion*; and Hugh Latimer, who was one of the most gifted preachers of the Reformation, among several others.



Mohler recognizes 1959 alum during Heritage Week

Southern Seminary President R. Albert Mohler Jr. acknowledged Carol Smith who graduated with Southern's centennial class of 1959. Smith attended the seminary's annual Heritage Week, October 10-12. She is from Ferguson, MO, and graduated with a degree in church music. "She has served for many years and is serving still and is serving with us, and God's glory is in that," Mohler said.



Jenkins Center hosts expert on Quran for academic lectures

By Grant Mitchell

“Almost everything you read about Islam on the web is false,” Gordon Nickel recently said at a lecture series hosted by the Jenkins Center for the Christian Understanding of Islam, September 21-23.

Whenever someone writes about Islam, they want to be seen on the correct side politically, Nickel said.

“You see, everyone is seeking to position themselves on the [correct] side of the political spectrum,” he said.

Nickel, director of the Center for Islamic Studies at South Asia Institute of Advanced Christian Studies in Bangalore, India, believes the only way to obtain salvation in Islam, if there is one, is to let your good works outweigh your bad works. “There is no discussion of grace beyond the law,” he said.

Islam and Christianity are different religions, and it’s important for Christians to understand this. For Nickel, properly understanding Islam is essential for the Christian witness.

“Some of the things that you’ll want to explain to your Muslim friends in evangelism and disciple-making are things that they have no idea about,” Nickel said.

Nickel earned his Ph.D. in Islam in 2004 from the University of Calgary. He is also the author of *Peaceable Witness among Muslims* and *The Gentle Answer to the Muslim Accusation of Biblical Falsification*.

More information about the Jenkins Center is available at jenkins.sbts.edu.

Mark your calendar for Boyce Bulldog home basketball games

Boyce College Bulldogs will kick off their fall season, Nov. 2 with a home game against Wright State-Lake. More information about games, including a full schedule and locations is available at boycebulldogs.com.

Nov. 2, 7 p.m. Wright State-Lake

Nov. 7, 7 p.m. Midway University

Nov. 14, 6 p.m. UC-Clermont

Nov. 18, 2 p.m. Welch College

Dec. 1, 6 p.m. Hiwassee College

Dec. 18, 7 p.m. Rose-Hulman Institute of Technology

Jan. 9, 5 p.m. University of the South

Jan. 15, 7 p.m. Simmons College of Kentucky

Jan. 20, 2 p.m. Southern States Community College

Jan. 23, 7 p.m. Simmons College of Kentucky

Jan. 26, 7 p.m. Crown College

Feb. 10, 2 p.m. Lincoln Christian University

Feb. 13, 7 p.m. Kentucky Christian College

Feb. 16, 7 p.m. Johnson University

Feb. 22-24 NCCAA Regional Tournament





Annual Great Commission Race raises \$12,000 for student mission trips

More than 280 students, faculty, and staff of The Southern Baptist Theological Seminary community participated in the annual Great Commission Race, September 29. The 5k, hosted by the Bevin Center for Missions Mobilization, raises funds for student-led mission trips each year. This year the event raised \$12,000, which will assist students going overseas for mission trips with the Bevin Center. Next year's Great Commission Race is scheduled for September 29, 2018. More information about Bevin Center events is available at missions.sbts.edu.

Woman's Auxiliary fall luncheon hosts more than 100 ladies

By SBTS Communications

From discussions on grief to raising teenagers in a secularized culture, Southern Seminary's fall Woman's Auxiliary luncheon hosted more than 100 women from around Louisville, Kentucky, to hear from speakers and raise support for the program, Sept. 25.

Topics of discussion included "Improbably Joy: A Conversation on Grief," by Lori Bordas; "Beholding Him Better: Helps for Understanding and Applying God's Word," by Nora Allison; "The Connected Church: Discipling Younger Women in A Sexualized, Selfie-Saturated Society," by Jeannie Hall; "Survive or Thrive: Exploring the Relational Challenges of the Teen Years," by Cara Croft; and a pie making

demonstration by Southern Seminary's first lady, Mary Mohler, who often bakes pies for trustee meetings and open house events for the Southern Seminary community.

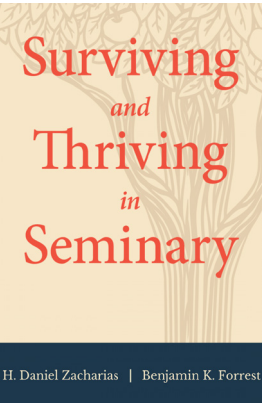
The Woman's Auxiliary provides scholarships for Southern Seminary students preparing for ministry, and also provides resources, events, and training for women on campus.

The spring luncheon is scheduled for April 23, 2018. Tina Thompson will present on her new book, *Released: Setting Your Spirit Free from Depression and Anxiety*.

More information about Woman's Auxiliary is available at sbts.edu/womens-programs.

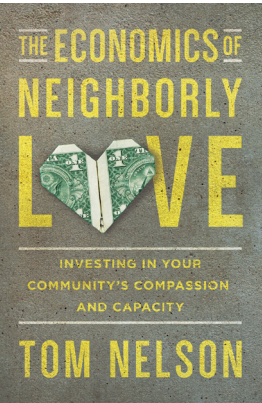


Book and Music Reviews



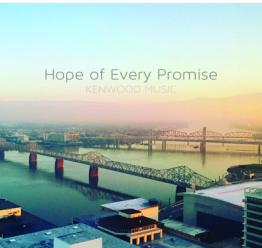
(Lexham Press 2017)

Surviving and Thriving in Seminary
H. Daniel Zacharias and Benjamin K. Forrest Review by Andrew J.W. Smith
Seminary is hard. Whether you’re single or married, seminary is probably going to push you in ways you didn’t expect. Beyond simply learning time management or sharpening their research skills, prospective seminary students need an array of practical and spiritual tools in order to navigate their studies. Students also need to wrestle with their souls before they start their first class, preparing for a time of spiritual dryness as they start to experience God and his Word in a brand new and often disorienting way. This book, written by two former seminarians who now teach at divinity schools, provides a helpful guide to the challenging and often discouraging world of seminary education. “We want not only to help you understand the reality of what you are getting yourself into, but also to equip you with the skills to succeed — spiritually, relationally, and academically,” they write. “We’re not going to coddle you or pull any punches. We know exactly how students sabotage themselves and procrastinate because we’ve done it and seen it done. Being a seminary student is rewarding, but it is also demanding. You need to know this ahead of time so you are not blindsided.”



(IVP Press 2017)

The Economics of Neighborly Love: Investing in Your Community's Compassion and Capacity
Tom Nelson Review by Tabitha Rayner
“Poverty is lacking relationships that bring flourishing,” Tom Nelson writes in his insightful and helpful guide to understanding what loving your neighbor means, *The Economics of Neighborly Love: Investing in Your Community's Compassion and Capacity*. When I moved to Louisville almost four years ago, I moved into the neighborhood touted as being the poorest zip code in Louisville. It was a shocking, life-altering, eye-opening experience that has entirely shaped the way that I relate to the world around me. As I read this book, I found myself wishing that everyone could read it. Nelson writes about poverty as someone with experience, wisdom, and compassion. He encourages Christians to be good workers who contribute to society with their finances and strong work ethic, arguing that this is one of the best ways to care for the poor. If you are looking to be encouraged toward a biblical work ethic and a godly view of economics and finances, read this book.



(Kenwood Music 2017)

Hope of Every Promise
Kenwood Music Review by Aaron Cline Hanbury
Longing weighs on *Hope of Every Promise*. And while you probably shouldn’t call this EP a concept album, you can’t miss the continuity of the project. Taken together, the six tracks anticipate an audience walking a spectrum of suffering, discouragement, and exhaustion — Christians longing for rest. This collection of singable, churchy songs, out last month from the Louisville, Kentucky-based Kenwood Music, invites you to reflect on God’s promises, to remember his love, and to reclaim the fulfillment of each in Jesus Christ. The opening track, “Hope for Every Promise,” acts like a summary of the EP, identifying the kind of impatience characteristic of the Christian life and celebrating the source of fulfillment and hope. The standout track, “Good to Know the Father,” offers a soul-filled, mournful recitation of God’s love. It’s a weary celebration reminiscent of the third Psalm. Five of the six tracks on Hope of Every Promise are the work of Southern Seminary alumnus Matt Damico.

FACULTY RECOMMENDATION



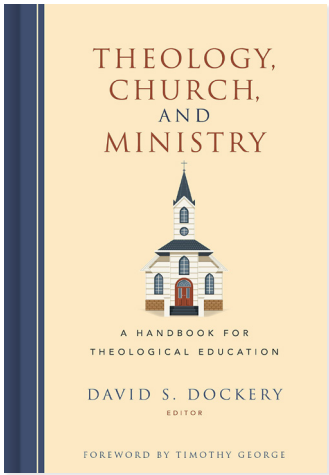
The Dangerous Calling

(Crossway, 2012)
Paul David Tripp

Your biggest problem in ministry is not going to be your problem deacon. The preacher’s number one problem is his own heart. That’s taught me that one of my responsibilities as a preacher is to diagnose the human heart. The problems your people perceive are typically surface-level, symptomatic problems, but they often don’t get to the deeper heart issues. Tripp is a master at that.



BRIAN PAYNE
Boyce College associate professor of Christian theology and expository preaching



Theology, Church, and Ministry: A Handbook for Theological Education
 edited by David S. Dockery
 Review by Caleb Shaw

In his new book, *Theology, Church, and Ministry* David S. Dockery, president of Trinity International University, explains theological education and its relationship to the church. Dockery has gathered some of the brightest minds in evangelicalism to write about their own areas of expertise within theological education. Dockery and other contributors, such as Southern professor Gregory A. Wills, explain theological education and its history, survey the many areas of the theological education curriculum, and show the relationship between

education and ministry in the church. “Wherever the Christian faith has been found,” Dockery writes, “there has been close association with the written Word of God, with books, education, and learning.” Institutions like Southern and others advance the faith and join in this great tradition of Christian thinking by participating in theological education.

Dockery summarizes the purpose of theological education well by writing, “Theology and healthy theological education provide the backbone for the church. The work of theological education, done well, helps develop mature believers, strengthening heart, head, and

hands, and resulting in the praise and exaltation of God.”

Theology, Church, and Ministry is a helpful introduction to what theological education is and why pastors should pursue it. If you have lost sight of the purpose of your long hours of reading, writing, and studying at seminary, I would encourage you to let this book remind you of the important task of theological education with which you are involved— a task that Christ uses to build up his church. (B&H Academic 2017, \$30.00)

“Theology and healthy theological education provide the backbone for the church. The work of theological education, done well, helps develop mature believers, strengthening heart, head, and hands, and resulting in the praise and exaltation of God.”

Encountering God through Expository Preaching: Connecting God’s People to God’s Presence through God’s Word
 Jim Scott Orrick, Brian K. Payne, and Ryan Fullerton
 Review by RuthAnne Irvin

The preacher’s task is not just a Sunday morning endeavor. Instead, it involves much preparation and investment — seven days a week. While this task is essential to the flourishing of the church, expository preaching is often lacking in many of today’s churches, at the detriment of the people who fill the pews each week.

In their new book, *Encountering God through Expository Preaching: Connecting God’s People to God’s Presence through God’s Word*, Boyce College professors Brian Payne, Jim Orrick, and Immanuel Baptist Church’s senior pastor Ryan Fullerton explore various reasons expository preaching is necessary for pastors to implement in their church services.

“Making the truth plain is what an expository preacher does,” they write. “When the main point of the text is the

main point of the sermon, the preacher has the assurance that the Lord himself is coming to speak and act. That is, the Lord’s power, authority, and presence are eruption to make things new.”

From the beginning, the authors integrate the importance of expository preaching with an equal need: the holiness of the preacher himself. “He [God] blesses men actively seeking holiness in all of life’s struggles right alongside God’s people.”

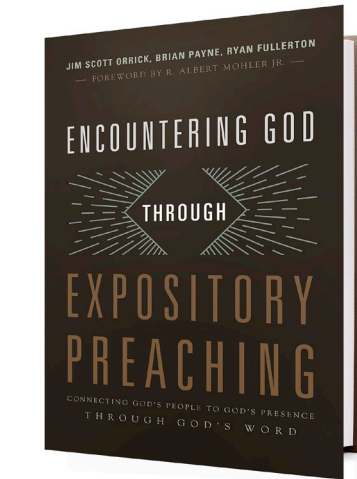
The authors emphasize the definition of preaching as the invitation of a pastor to his congregation to “come and experience God with me in this text.” If the preacher is not experiencing the holiness of God, they write, the congregation cannot follow them. The holiness of the preacher is the first place to begin. “God desires the ministry of preaching and teaching to be done by men who are holy, qualified, and progressing.”

Each of these aspects — holiness, qualifications, and progressing in faith and skills — all work together to help a preacher as he grows in expositing Scripture. *Encountering God through Expository Preaching* provides readers with helpful anecdotes and biblical evidence for the benefits of expository preaching. The authors address common

topics of discussion regarding preaching, like topical sermons, various methods of sermon preparation, preaching from a manuscript versus preaching without notes, and the indispensable aspect of the Holy Spirit’s work during the preaching of the Word of God.

Three chapters are dedicated to “The Sermon and the Spirit,” emphasizing the Spirit’s involvement in moving within hearers’ hearts during sermons. “The Spirit of God who wrote the Bible,” they write, “is also the Spirit of God who illumines the Bible. The One who inspired the objective Word of God also illumines our darkened hearts to delight in it and proclaim it.”

In addition to the Holy Spirit’s work through preaching, the authors encourage preachers to “seek answers from the text that the text itself is asking.” Preachers accomplish this through asking what the text says in relation to the whole counsel of Scripture. Preachers need to evaluate four “horizons” of the text: contextual (immediate context), covenantal (context of the period of revelation), canonical (context of the entirety of revelation), and contemporary. Each of these aspects help preachers discern what to focus on in their sermon, and how to exegete while remaining



faithful to the original intention of the text.

Orrick concludes the book with an exhortation to young preachers to focus on preaching the Word of God with sobriety and faithfulness that proves fruitful, even when difficult. “Be a holy man of God,” he writes. “Ask him to fill you with his Holy Spirit. Spend your days walking with God. Every time you have the opportunity, stand up like a man, open the Word of God, look your hearers in the eye, lift up your voice like a trumpet, and say with every fiber of your being, ‘Come! Encounter God with me in this text.’”



Making the truth plain

AUTHORS DISCUSS NEW BOOK ABOUT EXPOSITORY PREACHING

By RuthAnne Irvin

EDITOR'S NOTE: Below, Brian K. Payne, associate professor of Christian theology and expository preaching at Boyce College and pastor of First Baptist Church of Fisherville, Kentucky, Jim Orrick, professor of literature and culture at Boyce College, and Ryan Fullerton, lead pastor of Immanuel Baptist Church in Louisville, Kentucky, talk with *Towers* writer RuthAnne Irvin about their new book, *Encountering God through Expository Preaching: Connecting God's People to God's Presence Through God's Word*.

RAI: Why did you all collaborate to write the expository preaching book?

BP: It began with Jim Orrick's vision and dream, and at the time, he was in Ryan's church, and he's told me this on numerous occasions, "Ryan's the best preacher in the city." I would agree with that. He wanted Ryan's insights. He wanted Ryan to be a part of this project. But we saw a need. I mean, there are some great books on preaching out there, but we felt like the topics we addressed had never been assembled together in one book. We were really passionate and convictional about the

particular issues we addressed in this book, so that's why we felt like the Lord gave us the burden for it.

RAI: How is this book unique?

RF: There are a lot of preaching books, and we're not aware of a preaching book that brings together both character and hermeneutics, the role of the Spirit and the role of careful exegesis, and then even includes worldview issues in terms of hermeneutics and theology, which Brian handles so well. We tried to run the gamut. So there are books that go deeper on all those subjects,

but not an entry level book that brings them all together.

RAI: You talk about bringing your people along with you to experience God's truth. So for our readers who haven't picked up the book, can you give a brief explanation of what expository preaching is?

RF: Well, the whole book really tries to unpack one phrase, that "expository preaching happens when a man of God says to the people of God, 'Come, experience God with me in this text.'" So probably more

Christians have experienced that than they have ever read the book. There are Christians who have just said, “Boy, when I heard the Word this morning I heard the Lord.” And you hear from people all the time, “Did you have my number or were you reading my email?” And of course we weren’t but God was unpacking the heart.

JO: Expository preaching is exposing the truths and ideas in a chosen text of scripture and explaining, proclaiming and applying those truths with the authority of God’s Spirit. The main idea of the text ought to be the main idea of the sermon. The supporting ideas of the text ought to be the supporting ideas of the sermon.

RAI: You encourage pastors to preach through whole books. Are there times where you would say it’s okay to step away from the series and address other things, like with the mass shooting in Las Vegas?

RF: I think what we’re trying to argue in the book is the best main diet for a congregation is going to be walking through books of the Bible. That’s going to teach them to think God’s thoughts after him and learn how to argue. By going through books, God sets the agenda in a unique way. We kind of talk about how it can be good, and even necessary at times, to walk through topics because it allows you the ability to pinpoint something.

JO: If there is a crisis in the church, interrupt your series from the book you are preaching through, and help your people understand what God says in his word about the crisis. Do the same if there is a national crisis or issue that is weighing heavily on everyone’s mind. I was pastoring in Kansas City when the World Trade Center was attacked in 2001. Everyone was heavy with the event. I interrupted whatever I was preaching through at the time, and I devoted two weeks to helping my people think through from a Christian perspective what had happened. In 2015, when the U.S. Supreme Court legalized same-sex marriage, I was interim pastor in Frankfort, Kentucky. On the Sunday morning after the decision was handed down, I announced that I would address the issue of same-sex marriage during the evening service. I think our Sunday night attendance doubled that night. People wanted to hear what the Bible said about the issue.

RAI: So what practical things have you found helpful in consistently preparing to preach expositionally? Has it changed over the years?

BP: First of all, he begins so well in the book on you

have to be a man of God. You have to walk with God. You have to be repentant vertically and horizontally and have a vibrant walk with God. I can’t lead people where I’m not going. If Christ is not my treasure, in the pulpit I’m just performing, I’m faking. That’s the first step.

JO: Memorization has been such a revealing way to encounter revelation! I sometimes wonder if I thoroughly understand anything that I have not committed to memory. If you start early and continue plugging along for 35 or 40 years, you end up with a lot of material committed to memory. When I preach from a book of the Bible that I have committed to memory, I have already put many hours of meditation and prayer into every passage in that book. I know the general message of the book, and I have considered every passage in its context.

“You have to know your Bible. There’s not a preaching class that’s really going to make a preacher. God makes the preacher. But the preacher’s responsibility is to be a man of the Word.”

RAI: There’s a chapter where you talk about expectations. Are there ways you deal with unmet expectations, either from your congregation or from yourself, like when you prepare and the sermon falls flat?

JO: Realistic expectations while seeking faithfulness: Do not seek great things for yourself. Be faithful day by day. The seeds of truth that you quietly sow in your day-to-day life will grow. If God has sent you to school, study like a son of God. If you die the day before graduation, you will have died in the field where God sent you to work. The great work of a preacher is not sermon preparation; it is preacher preparation. God knows where you

are and what he intends to do with you. Wait on the Lord and be of good courage. “The stone that is fit for the wall will not be left to lie in the ditch” (ancient proverb).

RF: You have to set your goal as faithfulness rather than a certain vision of success. There is some link between our faithfulness and the fruitfulness of our ministries, but not a direct link. There are many, many godly men who labor in small places who are godlier than you but that are not seeing the fruitfulness you’re seeing. One of the things I think it’s important to remember is whether you’re a large church or a small church, whether your church looks like it’s not growing or whether it looks like it’s experiencing exponential growth, most of the work preaching does is secret work. That is, most of the things that happen in people’s hearts as you preach, you don’t hear about. Or maybe they’ll mention it to you five years after they heard the sermon. Unless people are going to line up and tell you everything they think God did in their hearts during every sermon, you’re not going to know most of it, yet he’s doing a deep work in every heart, every Sunday.

RAI: What advice do you guys give in your preaching classes or training courses to those who are just figuring out the ropes of expository preaching?

JO: Saturate yourself with the Word of God. Meditate on it day and night. Stop wasting your life reading social media, sending text messages, reading tweets and blogs, watching sports, and playing video games. Redeem the time. The thing you do crowds out the thing you might have done. Walk with God. Realize the dignity that God has conferred on you as a son of God and as a preacher of God’s Word. Do not be a parrot. Do not clomp around in some other preacher’s shoes. God called you to preach, and he intends to communicate his truth through your voice and your personality. If you abide in Christ, and his Word abides in you, you will bear much fruit.

BP: You have to know your Bible. There’s not a preaching class that’s really going to make a preacher. God makes the preacher. But the preacher’s responsibility is to be a man of the Word. I try to make it a daily discipline to read in theology outside of my daily reading of Scripture. I try to read in theology, biblical theology, systematic theology. I try to read current events. I read an article recently that said “The two most important books on a pastor’s desk are his Bible and the church directory.” So as you’re exegeting the text, you’re thinking about your people.



STRANGER THINGS

WHAT THE REST OF THE WORLD BELIEVES
ABOUT THE SPIRITUAL REALM

DISCLAIMER:

YOU MIGHT HAVE TO TURN YOUR PERSPECTIVE
UPSIDE DOWN IN ORDER TO FULLY UNDERSTAND
THE CONTENTS OF THIS FEATURE.

SPIRITUAL WARFARE AND INTERNATIONAL MISSIONS

BY M. DAVID SILLS

In *The Man in the Leather Hat*, veteran missionary Paul Long tells story after story about his three decades as a missionary pilot and church planter. When he served in Brazil, he would fly into the deep interior of the country and plant churches where people had not interacted much with the outside world. A lot of the stories, however, don’t end the way we might like.

In one story, Long went to an African village, flipped open his Bible, and began to preach. The locals warned him, saying he couldn’t preach in the place where he stood because it was the devil’s property. As he started to speak, he suddenly felt like there were icy fingers grabbing his throat. Not only could he not speak, he couldn’t breathe. As he gasped for air, the villagers began laughing at him. It wasn’t until he closed his Bible and walked away a few feet that he was able to breathe again. “We told you!” the people said. The villagers pointed him to a different place, where he was able to preach the Word. People came to faith and he was eventually able to plant a church in that village.

What do you do with that? That doesn’t end the way we would like it to end. God would not have needed any significant display of strength to defeat the devil in that situation, so why didn’t he? Long’s only explanation was that it was not a power encounter God had ordained for him; it was one he took on for himself, much like the seven sons of Sceva in Acts 19. Spiritual warfare is serious business, and no one should go looking for fights like that.

It concerns me when people in our culture fail to take this kind of spiritual warfare seriously. Many think spiritual warfare is something only mystical or weird Christians think about. The truth is, spiritual warfare is very real, and we should expect it. The devil hates you and has a horrible plan for your life. Although he cannot take your salvation, he does not want you to enjoy a life growing in sanctification, to be effective in ministry, or to be happy. He wants you to constantly fall into sin and constantly struggle with discouragement. The attacks come in many ways, and the goal is to destroy your ministry and effectiveness for the gospel.

Paul was clear about this spiritual warfare in Ephesians 6, one of the most famous passages about spiritual warfare in the Bible. I pray through this

passage in my quiet time every day, asking for God to equip me with the full armor of God:

FINALLY, BE STRONG IN
THE LORD AND IN THE
STRENGTH OF HIS MIGHT.
PUT ON THE WHOLE
ARMOR OF GOD THAT YOU
MAY BE ABLE TO STAND
AGAINST THE SCHEMES OF
THE DEVIL. FOR WE DO NOT
WRESTLE AGAINST FLESH
AND BLOOD, BUT AGAINST
RULERS, AGAINST THE
AUTHORITIES, AGAINST
THE COSMIC POWERS
OVER THIS PRESENT
DARKNESS, AGAINST THE
SPIRITUAL FORCE OF EVIL
IN THE HEAVENLY PLACES.
THEREFORE, TAKE UP THE
WHOLE ARMOR OF GOD
THAT YOU MAY BE ABLE TO
WITHSTAND IN THE EVIL
DAY, AND HAVING DONE
ALL, TO STAND FIRM.
EPHESIANS 6:10-13

This is especially true about overseas missions. When I speak on missions, I’m frequently asked a similar question. At conferences, events, or just after classes, people will come up to me and ask, “Do you think missionaries encounter more warfare than others?” I tell them that they certainly do, but not in the way you probably think. Spiritual warfare is an ever-present reality for missionaries, but not because it necessarily happens more often. It’s simply more easily recognized.

The ‘Flaw of the Excluded Middle’

More than 40 percent of the world holds to some sort of animism, or the belief in personal spiritual beings and impersonal spiritual forces that have power over human affairs. In animistic cultures, adherents consider natural objects to be animated by spirits. Everything holds a life force. For many people around the world, human beings must discover what beings and forces influence them and figure out a way to manipulate their power — whether through a shaman, witch doctor, or medium.

Say you’re a new missionary, and you’ve just arrived at your unreached people group. You’re here to teach the Bible — to teach all the systematic theology you learned in seminary. So you gather together the whole indigenous group and start to teach. But you quickly realize your message isn’t connecting. Why?

The spiritual world of most American Christians features two categories: the divine realm (where God lives) and the earthly realm (where humans live). There are religious matters — faith, miracles, and other-worldly problems — and scientific matters — the senses, natural order, and this-worldly problems. There is a sacred realm and a secular realm.

Much of the rest of the world does not see it this way. For animistic people throughout the world, almost all of life is instead found in the spiritual “in between” — what missiologist Paul G. Hiebert calls the “excluded middle.” They think about local gods and goddesses, ancestors and ghosts, demons, and dead saints. There are no seminary classes for dealing with the regular onslaught of evil spirits. We know things like that existed during Bible times, but we don’t think about it. In this area, missionaries often confuse people and don’t communicate well because of their Western, two-tiered view of reality.

Fighting the war

When dealing with spiritual warfare, we must avoid two extremes: a denial of the reality of Satan and the spiritual battle within and around us, and an undue fascination with, and fear of, Satan and his hosts. Spiritual warfare is real; perhaps we’ve excluded more than we should have of the “excluded middle.” Regardless of whether every form of superstition you face is legitimate spiritual warfare, remember many people throughout the world believe it is real. When

you are on the mission field, remember that to the degree it is real in their minds, it is real to them. When you preach truth, remember what people perceive, so that you can give them the real truth so they can experience real salvation and deliverance.

Don't see an evil spirit and spiritual warfare every time the sound system at your church feeds back, or every time your car won't start, or every time someone in your church gets a cold. Understand there is real spiritual warfare, but maintain a biblical perspective. Don't deny the presence of Satan and warfare; don't run from it either. Do not be afraid of the spirits.

There is a spiritual battle for the hearts and souls of humans, but Satan has no power over God's people other than what God permits him for the testing of their faith. God is ultimately in control. Don't despair, wring your hands, and furrow your brow — as if we don't know how the battle between God and Satan will conclude.

Satan and his hosts can also demonize people, but those with a demonic presence are to be pitied more than feared. If you encounter legitimate demonization — whether possession or oppression — on the mission field or in your ministry, don't be so afraid of them. Pity them instead. They are prisoners of war, and you are there to preach the truth that can liberate them.

The focus of the Christian minister or missionary should be on love, reconciliation, peace, and justice — not on going around and looking for opportunities to engage in spiritual warfare. Don't put "exorcist" on your business card. Regardless of all the supernatural opposition you might face, always remember that the supreme event of spiritual warfare is the cross of Jesus Christ. Consider Colossians 2:

COLOSSIANS 2:13-15

WHEN YOU WERE DEAD IN YOUR SINS AND
IN THE UNCIRCUMCISION OF YOUR FLESH,
GOD MADE YOU ALIVE WITH CHRIST.
HE FORGAVE US ALL OUR SINS, HAVING
CANCELED THE CHARGE OF OUR LEGAL
INDEBTEDNESS, WHICH STOOD AGAINST
US AND CONDEMNED US; HE HAS TAKEN
IT AWAY, NAILING IT TO THE CROSS. AND
HAVING DISARMED THE POWERS AND
AUTHORITIES, HE MADE A PUBLIC SPECTA-
CLE OF THEM, TRIUMPHING OVER THEM.
BY THE CROSS.

On the cross, Jesus put to shame the principalities and power that are at war against us. He is the Lord, the king, and the master of all creation. At his command, the storms of this natural world and the forces of the supernatural world alike are silenced.

M. DAVID SILLS

serves as the A.P. and Faye Stone Professor of Christian Missions and Anthropology at Southern Seminary. He is the author of several books, including *The Missionary Call: Find Your Place in God's Plan For the World*.

‘WE’RE GOING INTO BATTLE’

SPIRITUAL WARFARE AND PASTORAL MINISTRY

INTERVIEW WITH WILLIAM F. COOK

CHRISTIANS NOT ONLY ENCOUNTER SPIRITUAL WARFARE OVERSEAS, BUT ALSO IN DAILY CHRISTIAN LIFE AND MINISTRY. TOWERS EDITOR ANDREW J.W. SMITH TALKED WITH WILLIAM F. COOK, PROFESSOR OF NEW TESTAMENT INTERPRETATION, ABOUT WARFARE IN THE BIBLE, HOW TO TEACH KIDS ABOUT IT, AND HOW CONGREGATIONAL SINGING IS A “BLOW AGAINST HELL ITSELF.” COOK IS CO-AUTHOR OF THE FORTHCOMING BOOK, *SPIRITUAL WARFARE IN THE STORYLINE OF SCRIPTURE*.

AJWS: How should Christians think about spiritual warfare in the Christian life?

WC: First, there’s a maximalist and a minimalist understanding of spiritual warfare. The maximalist understanding sees demons under every rock and behind every tree and attributes every sickness and every sin to demonic activity. That’s the extreme charismatic approach. Most evangelicals, however, probably affirm the minimalist approach — acknowledging the reality of cosmic warfare, spiritual warfare, angels, demons, and Satan, but not allowing it to affect anything about the way we evaluate life. It doesn’t affect how we pray, nor how we evaluate circumstances and situations.

From beginning to end — beginning with Genesis and ending in Revelation — the Bible is about a cosmic conflict. But while the maximalist position overemphasizes the role of cosmic conflict in the life and day-to-day activity of the church, the traditional evangelical minimizes it. In Ephesians 6, which is probably the most important passage in the New Testament on spiritual warfare, the reader should come away with the determined conclusion there’s a battle going on, and that battle primarily takes place in the moral life of believers. While Satan is involved in the hearts and lives of unbelievers, a significant part of his strategy is to depreciate the glory of God in the life of Christians, to stop them from growing spiritually, and to minimize their effectiveness as gospel witnesses.

Both in training ministers and in the discipleship of regular church people, we need to do a better job of teaching them how to wear the gospel armor — the sword of the Spirit, which is the Word of God, and prayer, which is essential.

AJWS: Western Christians often hear stories about incredible things happening overseas, but don’t typically experience “demonic activity.” Are we witnessing spiritual warfare and just not aware of it, or does spiritual warfare take different forms for us in the West?

WC: We do see in third-world countries, and in other parts of the world, spiritual warfare in a more visible manner, where people are much more open to spiritual realities. Most of us raised in the West are naturalists.

We’ve been raised in a system of scientific approach to life: If you can’t see it, taste it, and test it it doesn’t exist. So naturalism, I think, hinders us, and it also aids demonic activity because I don’t think it’s any less real. It’s just under the cover of darkness in a way that’s less evident in third world countries that are more animistic. They’re more open to the reality of demons. They see demonic manifestations on a regular basis in many places. They’re much more involved in witchcraft, the occult, astrology. And we reject those things.

So Satan would rather work under the cover of darkness, and he does an effective job by just leading most of the western hemisphere not to believe in the realities of spiritual warfare. I think that what’s happening is that Satan is just as active, but in a less visible way. And while I don’t hold to territorial spirits in the traditional way that Peter Wagner teaches it, I do believe that there is significant demonic activity in our culture. I think you see it in the movie industry. I think you see it in our entertainment. So he’s working behind the scenes, in an invisible way, but every bit as real because there is a world every bit as real as the physical world.

AJWS: There’s a strange passage in 1 Corinthians 11, where Paul is talking about women wearing head coverings “on account of the angels.” How can we observe supernatural realities present in the life of the local church?

WC: I think in the local church, particularly in 1 Corinthians 11 in that unusual passage about women’s head coverings and angels observing our worship, I think when you look at the implications, our worship is viewed in some way by angels and demons. I think genuine, authentic worship is a means of spiritual warfare. I don’t want to overemphasize this verse in Nehemiah, but “Put on the

garment of praise for the spirit of heaviness.” I think that when we sing, we are actually engaging in a form of spiritual warfare. I often will tell my congregation in my opening comments before pastoral prayer, “We’re getting ready to confront the enemy. We want to sing loud and bold and courageously about what we believe about Jesus and how we feel toward Jesus. In doing that we’re striking a blow against hell itself as we affirm the reality of the one true and living God.”

We can either give too much attention or too little attention to it, and we also have to keep in mind that when the early church gathered they didn’t give a lot of attention to the reality of angels and demons. Acts is where I often turn to to see how the early church worked out the teaching of Jesus. They saw Jesus minister, they heard Jesus teaching, particularly the Apostles. So how did it work its way out in Jerusalem and in Antioch? You don’t see them giving a lot of attention to those kinds of things in worship.

I think that we need to pray that Satan be kept at bay during the preaching. You see, for example, at the upper room during the institution of the Lord’s Supper, Judas was in that upper room and Satan was in that upper room. When Jesus dipped the morsel and gave it to Judas, Satan entered into Judas. Satan can be present in the most holy of places, or more likely his demons, but in that particular instance Satan himself. In the most holy of settings, he can be present.

So we need to be cognizant, particularly as ministerial staff, that we’re going into a battle, we’re going into a war. Our members are not going to recognize what’s going on. Satan will be trying to distract them, divert them in a variety of ways. We need to make sure we’ve prayed for our congregation and prayed that the Word and the Spirit would manifest the power of Christ in the life of his people.

AS: What about teaching children and high schoolers about these truths? How do you teach kids about spiritual warfare in a sensitive, faithful, but not creepy or Halloween-glorifying manner?

WC: Whether you’re teaching junior highers or adults, when you come across something in the text, you have to explain it in a way they can understand. As shepherds and ministers of the gospel, we ignore the topic to our own demise. The key to explaining it well is to simply follow what the text says. If we spend too much time on it we’re out of balance with where Scripture inserts it in key passages and places. If we skip by it all the time, we’re subverting it on the other side. So I think it’s best to allow preaching through the Bible expositionally: when it comes up, just spend considerable time on it, then you let it go as long as the Bible lets it go.

WE’RE GETTING READY
TO CONFRONT THE
ENEMY. WE WANT TO
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AND COURAGEOUS-
LY ABOUT WHAT WE
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AND HOW WE FEEL TO-
WARD JESUS. IN DOING
THAT WE’RE STRIKING A
BLOW AGAINST HELL IT-
SELF AS WE AFFIRM THE
REALITY OF THE ONE
TRUE AND LIVING GOD.

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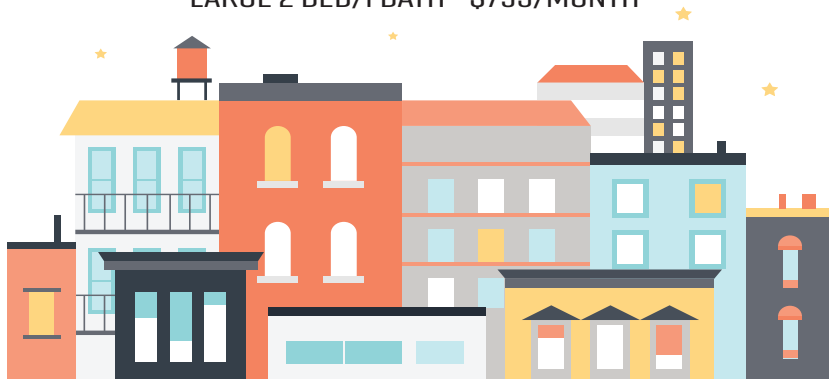
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Morgan Wild:

FROM THE JUNGLES OF INDONESIA TO THE HALLS OF BOYCE COLLEGE

By Myriah Snyder

On the surface, Morgan Wild looks like an average Boyce College student. He not only grew up in Papua, Indonesia, but he also grew up with his life on camera.

In high school, Answers in Genesis, an apologetics ministry dedicated to helping Christians defend their faith and proclaim the gospel of Jesus Christ effectively, began chronicling the life and adventures of his family through video.

The Wild brothers, spearheaded by their oldest brother Morgan, collaborated with Answers in Genesis to write scripts, film, and edit some of their adventures for an eight-video series. They created the videos in order to share the story of what life was really like for missionary kids. They wanted to not only help foster a heart for an interest in missions, but the brothers also desired to show how “life on the mission field for missionary kids

is not all pain and suffering. It’s hard at times, but there’s also excitement and adventure that goes along with that,” Morgan Wild said in a recent interview.

The result was an “apologetic-adventure series” that resonated most with kids and accomplished its goal of fostering an interest in missions. The series was aired on Answers in Genesis’ website, complete with DVDs, a soundtrack written by Morgan, a blog, and memorabilia.

The story Answers in Genesis told through this series is, in fact, an extraordinary one.

Wild spent his childhood mornings in his home, being taught alongside his three brothers by their mother, much like any other homeschooler. But he spent his afternoons and evenings running around shirtless with a piece of bamboo through his pierced septum. Throughout the jungles of Papua, Indonesia, he played with

bows and arrows, and he cooked bugs for sport. Besides his own brothers and the daughters of their partner missionary family, his best friends were native to the Wano tribe.

The remote Wano tribe was previously unreached before the Wild family and their partners came along. Their religion was characterized by animism, and they live a life virtually “off the grid.”

From the time his family surrendered to the call to missionary service when he was young, this was the life that Wild knew. Although he felt a call to pursue a life similar to his parents, he has chosen to “step aside from the missionary kid bubble, so to speak, and experience what the rest of the world has to offer,” he said.

Wild explained that many missionary kids choose missions because of comfort or familiarity — all the wrong reasons.

“What really interested me about going

to the mission field was I had the unique privilege to see the Lord work in amazing ways that not a lot of people get to experience,” he continued. “Having that background was a profound influence on even my younger years that ‘this work is real. God is powerful and He changes people. There’s still so much more work to be done. Why can’t I do the same thing as my parents?’ That’s how I always confronted it.”

Growing up on the mission field, his parents, along with their partner family, the Ingles, slowly immersed themselves in the Wano tribe, starting with building trust through medicine. The tribe of about 1,500 individuals had essentially no Western influence, and therefore, practiced no modern medicine. The infant mortality rate was approximately 75 percent.

Eventually, they not only learned the language of the tribe, but they also began

writing it down. The missionary team became so proficient with literacy that within a few years, they were teaching it to the Wano tribe.

The next step was to teach and translate the Bible chronologically and systematically. Story by story, they shared the gospel with the tribe. Although the entire Wano Bible translation is not completed yet, they have worked through enough of it that the formerly animistic tribe now has a clear understanding of the gospel. There is a growing Wano church.

Now, after 12 years, there are teachers of the Bible within the Wano tribe. Wild grew up with friends who practiced and believed the animistic religion, and are now teaching the gospel to other more remote parts of the tribe. Several small satellite churches have been formed. In addition, tribe members have taken over their healthcare and literacy training as well, freeing the missionaries up for discipleship and translation.

Wild is thankful for his role as a missionary kid. Although he was never the one translating Scripture or teaching the Bible, especially in the early days of their ministry, many in the tribe were intrigued by the way the family loved and respected each other.

“Kids can have a tremendous role on the mission field, serving alongside their parents,” he said. “Some people think kids can’t cope on the mission field. That even prevents people from going on the mission field because they love their kids so much that they think that the risk isn’t worth it.”

He explained that one of the most influential ways to “be Christ to a dark and hopeless people,” is by living out Christ’s example in their lives and mirroring the gospel.

Wild added, “Growing up in an unreached tribe was great because it really opened up my mind to see the world from a broader perspective and to appreciate cultural differences and also to be aware of the need.”

He continued, “My parents raised my brothers and I instead of looking at missions as a cost and a sacrifice, as more of a privilege and opportunity. My brothers and I have really taken that to heart and

we’ve tried to make the best of it.”

Because of this deeply ingrained love for missions and ministry, Wild’s first step in pursuing ministry involved coming to Boyce College to study worldview and apologetics. “Boyce was tailor-made for students preparing to go into ministry, not just out to get a degree or get the college experience,” Wild said. “I think what struck me the most about Boyce College was the fact that students

loved the Lord and they were actually going to college because they were interested in pursuing ministry.”

He enjoys his time as a Boyce student, using this as an opportunity to grow theologically, better learn how to defend his faith, and see what other areas of ministry God could be calling him to.

“Boyce College has prepared me for ministry because it has given me a new outlook,” he added. “Coming to Boyce and

engaging with professors, students and even just hearing a wide range of views on different things has opened up my mind and allowed me to just solidify what I believe and also bring on new ministry philosophies into my life and broaden my worldview for ministry.”

More information about the Wild brothers, including their video series, is available at answersingenesis.org/wild-brothers.





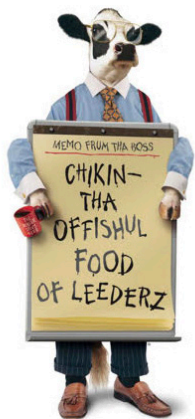
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HISTORY HIGHLIGHT

Lottie Moon and Chinese Superstitions

By Adam Winters

Even over a century after her death, the name of Charlotte “Lottie” Digges Moon stands as perhaps the most recognizable Southern Baptist in history.

Born on December 12, 1840, Moon was baptized upon her profession of Christian faith in December of 1858, and she served as a Southern Baptist missionary to China between 1873 and her death on December 24, 1912. Any consistent attendee of a Southern Baptist church will likely associate her name with the annual Christmas offering for the International Mission Board, which began in 1888 but was rechristened to honor Moon following her death.

Moon also holds a special connection to Southern Seminary. It was John A. Broadus who led the revival in Virginia under which Moon experienced Christian conversion and baptism after years of resisting the gospel. For some years afterward, she maintained close ties and correspondence with SBTS professor Crawford Toy, who was himself considering foreign missionary work and was an eligible bachelor. Toy gradually shifted toward liberal theology, and he and Moon never progressed further in their relationship. In the first half of the 20th century, Southern Seminary served as the campus for the Woman’s Missionary Union Training School, and many items associated with Lottie Moon came under the seminary’s stewardship.

During her lifetime, Moon maintained a strong direct influence upon

Baptist perceptions of foreign mission work through her contributions published in the SBC’s *Foreign Mission Journal*. In various columns, she updated Baptists on the challenges of the Baptist China mission, particularly emphasizing the spiritual battles. On the spiritual climate from Tung Chow, she wrote:

“The Chinese fully believe in demoniacal possession. They also speak of persons as ‘possessed of the fox,’ or ‘possessed of the weasel.’ Witches worship the spirit of the fox, and are supposed to have its help in injuring others. These witches also have the reputation of being able to cure diseases.”¹

Burial customs were an evident effect of the power that spiritual beliefs held over the people of China. While visiting a friendly acquaintance at home, Moon encountered a coffin containing the body of the hostess’s deceased mother-in-law in the center of the kitchen. The family delayed burial until they could raise enough money to pay a fortune-teller to select a lucky burial place, a priest to perform funeral rites, and musicians to participate in the ceremony.² Moon also explained the burial ritual of leaving a hole in the grave because of the popular belief that persons possess three souls, one which remains interred with the body while the other two transverse to temples and ancestral tablets.³ Though the custom had apparently fallen out of favor by the time of Moon’s arrival in China, she heard stories of a time when persons 60 years of age were entombed with a little food and left to die.⁴

Despite the prevailing influence of pagan superstitions, Moon had the highest praise for the common people of China, noting, “the Chinese are a kind-hearted, friendly race when once you know them and come to live among them in a familiar way. They are disposed to be neighborly, and are kind in sickness.”⁵ She spoke frankly about the spiritual hunger of the country, recalling that during a lesson one woman interrupted with the question “If we don’t worship the idols, what must we worship?” To Moon’s delight, another girl answered “Worship the True God. Worship Jesus.”⁶

Moon expected that membership in a Christian church should necessitate the abandonment of certain Chinese cultural traditions. Particularly notable among them was the practice of polygamy, which she called a “horrible system.”⁷ While at Pingtu in 1886, Moon visited a polygamous household in which the husband had cast off his first wife and replaced her prominence in the home with another woman, simply because all their male children had died. For Moon, repentance from polygamy and its cruel injustices against displaced Chinese wives was a matter essential to proving the sincerity of spiritual conversion and admission into Christian fellowship.⁸

Despite all the challenges, Moon remained steadfast in her mission and urgently pleaded for continued Southern Baptist participation and support for the work in China:

“No heart that has truly caught the

Master’s spirit can look out on the vast multitudes of heathen and fail to be moved with a like piety. . . . How are these people to be saved without the gospel? . . . The majority of the natives look upon [the itinerant missionary] as a ‘devil’ to be hated. . . . There are family influences, there are superstitions of ages, there is obloquy and hatred. The newly awakened man needs the moral support of the missionary’s presence. Is it a wonder that many give up in despair, thinking it is no use to try, and that they can’t walk this hard path alone? Suppose there are converts; they need to be taught how to live the Christian life. They need before them actual examples of holy Christian living.”⁹

More resources on Lottie Moon can be found in the Archives and Special Collections at the James P. Boyce Centennial Library. A transcribed collection of Moon’s correspondence and articles can be found in *Send the Light: Lottie Moon’s Letters and Other Writings*, ed. Keith Harper (Mercer University Press, 2002).

FOOTNOTES

¹ *Send the Light: Lottie Moon’s Letters and Other Writings*, ed. Keith Harper (Mercer University Press, 2002), 203.

² *Ibid.*, 204.

³ *Ibid.*, 202.

⁴ *Ibid.*, 207.

⁵ *Ibid.*, 205.

⁶ *Ibid.*, 207.

⁷ *Ibid.*, 212.

⁸ *Ibid.*, 213.

⁹ *Ibid.*, 227.

Theology Forum

FOR THIS MONTH, TOWERS ASKED TWO THEOLOGY FACULTY MEMBERS TO ANSWER THIS QUESTION: WHERE ARE YOU ON THE CESSATIONIST-CONTINUATIONIST SPECTRUM? WHAT DO YOU MAKE OF STORIES ABOUT INCREDIBLE SUPERNATURAL OR DEMONIC ACTIVITY?



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T. RUPERT AND LUCILLE
COLEMAN PROFESSOR
OF CHRISTIAN THEOLOGY

My position is a bit of a compromise, or blending, of the cessationist and continuationist views. The name I've given to my view (a rather inelegant name, to be sure) is that of a "gift cessationist / function continuationist" position. That is, I consider it best to understand the miraculous gifts to have ceased at the end of the age of the apostles. Ephesians 2:20 indicates that the church is built upon the foundation of the apostles and prophets. We know these are NT prophets, not OT prophets, in light of Paul's ongoing discussion of them in 3:5, and so they end when the apostles end (by the end of the first century). The gifts of healing and miracles, likewise, because they were primarily confirmatory of the inbreaking of the age of the Messiah (see Matt 11:4-5) and the new revelation of the apostles (see 2 Cor 12:12; Heb 2:4), are best thought of as ending (as gifts) also at the end of the apostolic era. So, I think the evidence points in the direction of these gifts, qua gifts, as ending when the age of the apostles ends.

But I do not think that the ending of a

miraculous gift means that God will not sometimes use the "function" of that gift as he so chooses. Healing is a good example, I believe. Though the gift of healing is over, so we don't look for particular people who have that gift to exercise in the church, nevertheless God can still heal today, and many of us can even point to specific accounts where supernatural healing has occurred. The same may be true of other gifts – where the gift itself ends, but the function of that gift can be used by God whenever he chooses. Consider the accounts today of how many converted Muslims have had the experience of a vision of Christ. So, though revelatory gifts have ended, God can still reveal himself in a dream or vision as he chooses to do so.

Holding this middle position leads to two advantages, in my view: It directs one to go through life open to God acting in miraculous ways rather than thinking that all such divine miracles or supernatural forms of divine leading are over in this age. We should not go through life as "functional naturalists," disbelieving God's ability to do any time, in any place, just what God chooses to do, including supernatural activities. But it also means that we do not promote the use of supernatural gifts in the church, since these do not continue as gifts. Honestly, if one holds a strict continuationist view, and so believes that the supernatural gifts have continued, then that person is obligated to see those gifts practiced in the church. If these are gifts of the Holy Spirit, given for the common good, how could we rightly restrict their use? But if they are not any

longer gifts (my view), then we do not seek to see them practiced in the church, while we also are open to God acting in supernatural ways in our lives, in our churches, and in our world (also my view). So, I commend for your consideration this hybrid view of gift cessationism with function continuationism.



GREGG R. ALLISON
PROFESSOR OF
CHRISTIAN THEOLOGY

I'm a continuationist: the Holy Spirit continues (hence, the position of continuationism) to distribute today all the spiritual gifts set forth in the New Testament, including the so-called "sign" gifts (prophecy, speaking in tongues, interpretation of tongues, word of knowledge, word of wisdom, healings, and miracles). Continuationism differs from cessationism because the latter position, while agreeing the Holy Spirit distributes many of his gifts today (e.g., teaching, leading, mercy, helps), believes that the Spirit ceased (hence, the position of cessationism) giving the so-called "sign" gifts.

Continuationism is grounded theologically on the primary purpose for spiritual gifts, namely, the building up of the church so that it reaches maturity in Jesus Christ. As the church will not attain complete maturity until the Lord's return, his body will always need to be edified until that event takes place. Thus, the full range of spiritual gifts is necessary until "the perfect comes" (1 Cor 13:8-13; cf. 1 Cor 1:7-8).

As for stories about supernatural and demonic activity, discounting those tall tales that are clearly bogus, fictional, outright lies, and false, I believe these accounts are true testimonies of people's experiences with the miraculous power of God and the maleficent activity of Satan and his minions. Examples of the first category include dreams and visions of Jesus Christ in the Muslim and Hindu world. Thousands, perhaps tens of thousands, of non-Christians have experienced these miraculous manifestations and thus been prepared to embrace the message of the gospel when someone later (days, weeks, months, years, even decades afterwards) communicates it to them. Also, in some church planting movements (CPMs) in certain parts of the world, healings of sicknesses and miracles of sight and speech so regularly accompany the advancement of the gospel and the rapid multiplication of churches that they are commonplace.

At the same time this supernatural divine power is expressed in the midst of intense demonic activity. Widespread false doctrine (e.g., the prosperity gospel), intense physical and emotional torments, seemingly impenetrable idolatrous religions, sufferings due to curses placed on people, fierce persecutions of churches, lurid temptations leading to dehumanizing addictions, seemingly inexplicable disunity in and among churches, debilitating demonic oppression and even possession, and much more are manifestations of the evil one and his crazed cohort.

CRITICAL TO THE LIFE OF ANY SEMINARY IS HEALTHY THEOLOGICAL CONVERSATION AMONG ITS STUDENT BODY. TO THAT END, THE STAFF AT TOWERS WILL REGULARLY SET ASIDE A SECTION OF THE ISSUE FOR A SHORT CONVERSATION ON A THEOLOGICAL TOPIC WITH FACULTY OF SOUTHERN SEMINARY. IF YOU HAVE ANY BURNING QUESTIONS FOR A PROFESSOR, EMAIL TOWERS@SBTS.EDU AND WE WILL TRY TO GET IT ANSWERED IN A FUTURE ISSUE.



CITY SPOTLIGHT

Quills Firehouse, 802 E Main St., Louisville, Kentucky

Reviewed by Justin Carey, M.Div. student

Louisville has a thriving coffee community. A popular member of that community for the last 10 years is Quills Coffee, which recently opened a location on East Main Street, called Quills Firehouse, in the NuLu area. This new shop opened this summer, and like the other Quills locations, it features a friendly and knowledgeable staff. On the few occasions where they weren't able to make a specific drink, they were able to offer suggestions for making something similar to what I wanted. One thing that sets this location apart from the others is the full kitchen, with a brunch and evening menu (mint chocolate mochi waffles

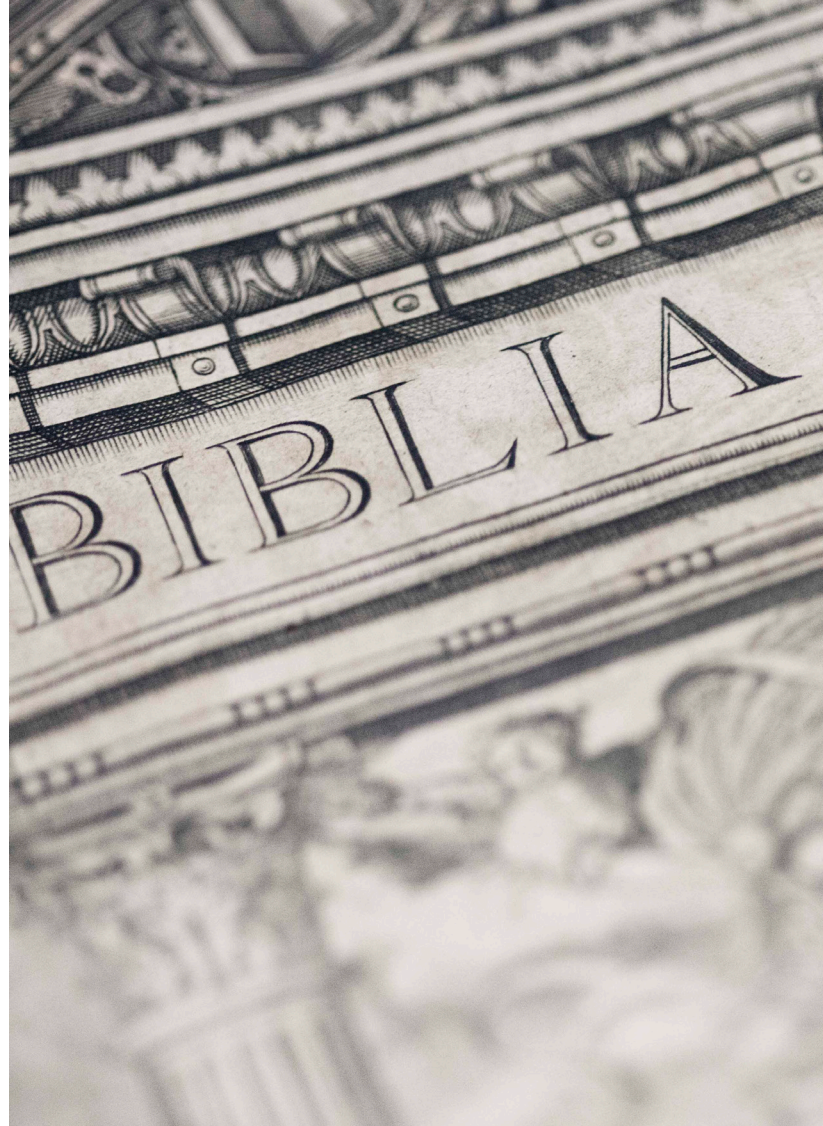
are a favorite). The evening menu offers beef, chicken, or veggie skewers, along with the delicious pork belly bun. Another great feature is the large amount of seating at this location. They play great music, ranging from indie rock to electronic, and I've even heard some jazz and classical instrumental piano music played as well.

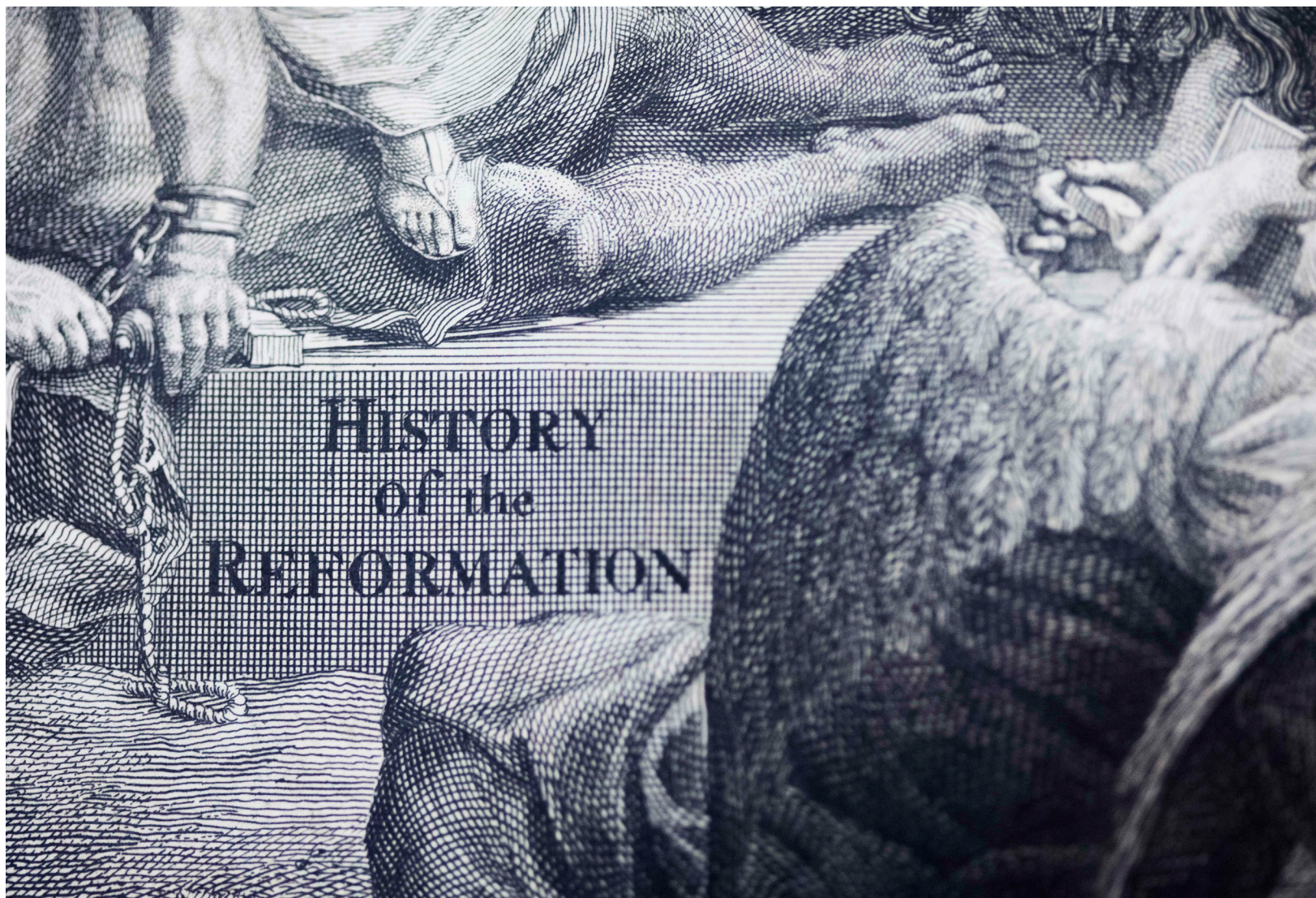
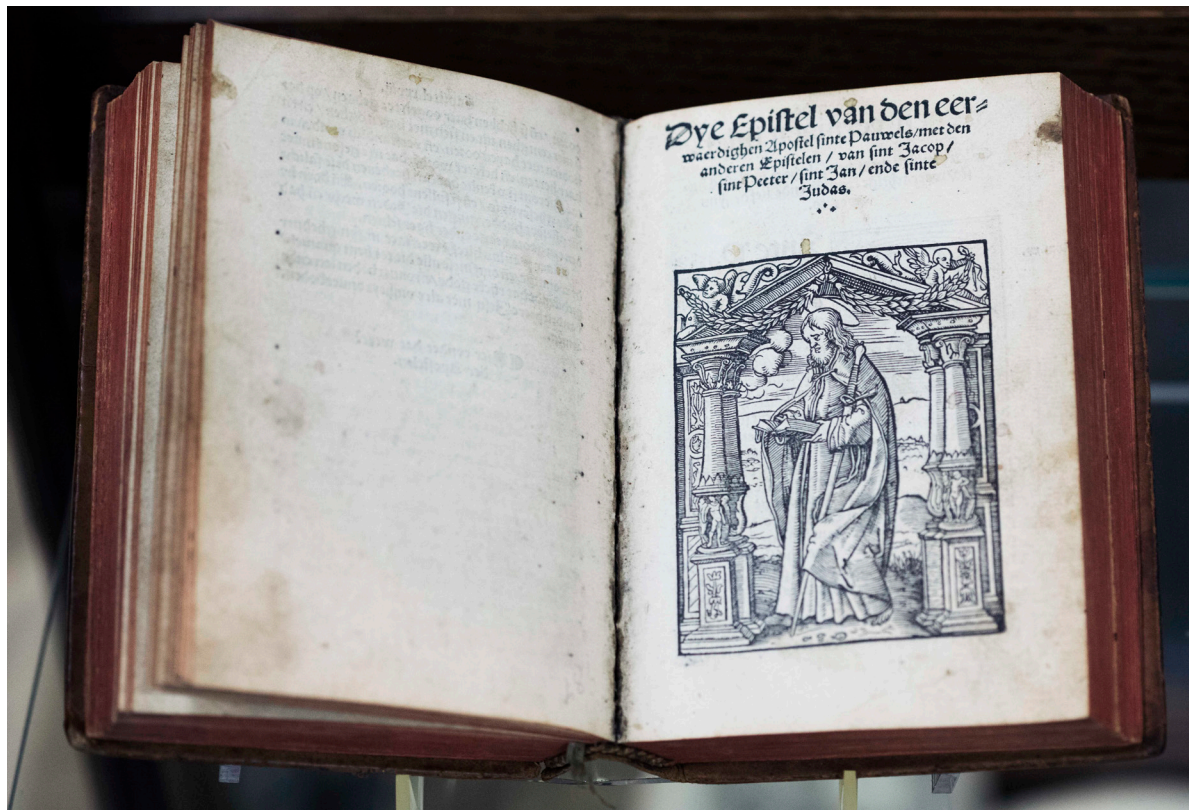
Quills Firehouse is a great place to camp out for a long day of studying and reading. With a great choice of seating, delicious coffee and food, and a friendly staff, this has become my favorite of the many coffee shops in Louisville.

Seen at Southern

PHOTOS BY EMIL HANDKE

The James P. Boyce Centennial Library recently compiled a wide variety of Reformation-era publications for display — from John Calvin's *Institutes* to a 1550 German Reformation pamphlet from Wittenberg, to Dutch Bibles, and more. The display will remain open on the first floor of the library through November for viewing.





November 2017

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.

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.

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.

NOVEMBER

02

THURSDAY
CHAPEL, DEREK THOMAS
ALUMNI CHAPEL

HERE WE STAND CONFERENCE

BOYCE MEN’S BASKETBALL
GAME VS. WRIGHT STATE-LAKE
7 P.M.

03

FRIDAY
BOYCE COLLEGE
FRIDAY NIGHT FIRES
MULLINS COURTYARD

06

MONDAY
NIGHT OF VALOR, BEVIN CENTER
FOR MISSIONS MOBILIZATION
6:30 P.M., LEGACY 303T

07

TUESDAY
CHAPEL, BRIAN PAYNE
ALUMNI CHAPEL

BOYCE MEN’S BASKETBALL
GAME VS. MIDWAY UNIVERSITY
7 P.M.

08

WEDNESDAY
BOYCE COLLEGE CAREER
AND INTERNSHIP EXPO
9 - 11 A.M., HERITAGE HALL

09

THURSDAY
CHAPEL, R. ALBERT MOHLER JR.
ALUMNI CHAPEL

10

FRIDAY
BOYCE COLLEGE
THANKSMAS

14

TUESDAY
CHAPEL, AFSHIN ZIAFAT
ALUMNI CHAPEL

BOYCE MEN’S BASKETBALL
GAME VS. UC-CLERMONT
6 P.M.

16

THURSDAY
CHAPEL, WILL WILSON
ALUMNI CHAPEL

18

SATURDAY
BOYCE MEN’S BASKETBALL GAME VS.
WELCH COLLEGE
2 P.M.



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3

Questions

– with –



KAREN SWALLOW PRIOR
Professor of English
at Liberty University

1

How do you uphold a biblical view of gender roles while also promoting the importance of women faithfully serving in the public square?

The distinctions in gender roles prescribed by both special revelation (Scripture) and natural revelation (biology) are pretty few relative to all that all human beings made in the image of God can do.

The fact is that the division between the public and private spheres is cultural, not scriptural. We uphold Scripture, nourish the church, and bless the world by encouraging and supporting women to pursue their gifts, even as we affirm the different roles men and women play in the church body and in the family.

2

What is your favorite place to vacation?

My husband and I worked for years to achieve our dream of owning an old home in the country. God allowed us to achieve that dream, and after nearly 20 years on this homestead, it's still my favorite place to be. I travel more than enough for work, so I want to spend all my vacation time at home. We have dogs, chickens, and horses here, and there's no lovelier or more comfortable place to do all my favorite things: read, write, run, swim, and sleep.

If there is any other place in the world that whispers to my heart now and then, that would be England. Fortunately, its climate is tolerable, but not sunny enough to tempt me.

3

What do you think is the biggest need for Christian students to understand about the world they are going into as professionals, pastors, writers, and more?

I think it's important to remember, first of all, that there is such a thing as truth. Our inability to see it, understand it, or grasp it does not make it exist any less. Second, because we live in what has been dubbed a “post truth” age, the work of the church in cultivating understanding, bridging divides, and living out the truth with our whole lives has never been harder—or more important. Where truth is missing, tribalism reigns. Christians must transcend the tribes in order to point to the truth.