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APRIL
2016



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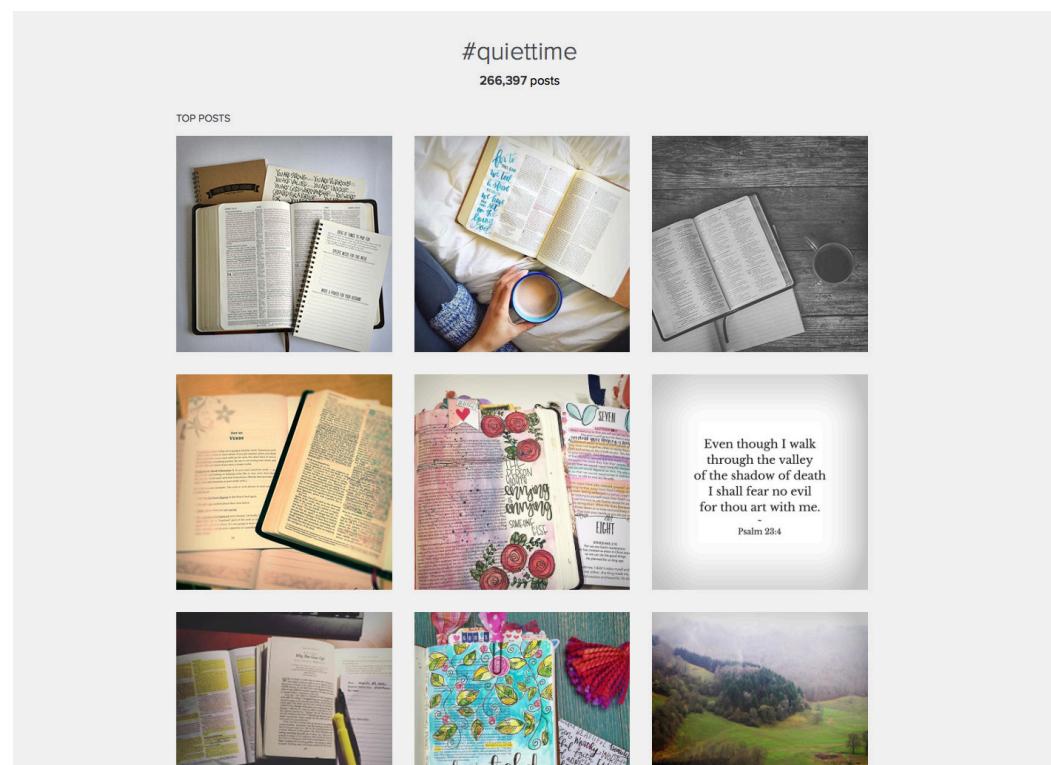
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#DistractedDevotion

In the smartphone era, we can become so enamored with technological benefits that we miss the ways digital devices affect our spiritual lives.



FROM THE EDITOR

Quiet time. When is the last time you've heard someone talk about it? During a recent conversation, I brought up "quiet time" and the words felt somewhat bitter,

and haunting. There's a reason for this, I realized, and it's that the digital age of distraction makes silence and stillness appear as primitive problems solved by man's new best friend: the smartphone.

I realized I had a problem heading into my winter vacation. I was relieved not for rest but because I had an entire week free of distraction — spotty cell service and no Wi-Fi. As a 26-year-old millennial, I am not alone. Other "digital natives," semi-conscious of

the changes we've experienced and adopted in this smart era, are beginning to feel overwhelmed and disconnected — from each other, and even from God.

Here is my challenge to you this month: Take a technology fast. Look up from your devices, see your fellow students as more valuable than Twitter followers, and make a friend. Relearn how to read the Bible without distraction and to pray for sustained periods of time. And take back quiet time.

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Driven by Truth

The inaugural worldview conference featured key thinkers like R. Albert Mohler Jr. and Greg Thornbury discussing the importance of apologetics.

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Wright on Theodore Beza

Southern Seminary professor Shawn D. Wright talks about the man behind the Reformation myth.

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Computers in the classroom

It's the laptop vs. paper and pen. What teachers, students, and research are saying is the best method.

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Jones models sacrifice for future teachers

Boyce College professor Kevin Jones wants to train students to take the gospel to broken places, like American classrooms.

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



Driven by Truth: Offer an ‘apologetic of love’

By Robert Chapman

SECULARIZATION REQUIRES THAT CHRISTIANS articulate their worldview in defense of the truth, evangelical leaders said at Southern Seminary’s inaugural Driven By Truth conference, March 18-19.

“A conference like this is important, because from this generation forward no Christian will have a non-apologetic moment, and we must learn how to live faithfully in the world,” Southern Seminary President R. Albert Mohler Jr. told the 200 conference attendees.

Preaching from John 18:33-38, Mohler outlined 16 characteristics of truth, saying it is important for Christians to know what they believe.

“The most important apologetic that we can offer the world is an apologetic of love. That means that if we are really sharing the truth, we are doing so out of a love for the

human being to whom we are speaking,” Mohler said. “If our apologetic is rooted in anything other than love it will destroy our credibility, because no one is shouted, shamed, humiliated, embarrassed into the Kingdom of Christ.”

Mohler was joined at the conference by Russell Moore, president of the Ethics and Religious Liberty Commission; Dan DeWitt, dean of Boyce College; and Greg Thornbury, president of The King’s College in New York City.

Thornbury, who served as Mohler’s first research assistant (1994-1998), warned conference attendees not to miss opportunities for gospel witness when engaging the culture. Describing the friendship of Lutheran pastor Oskar Pfister and psychoanalyst Sigmund Freud, Thornbury said Pfister squandered opportunities for

witness when he refuted Freud’s beliefs but never called him to repentance and faith.

“There is a whole generation who traded apologetics for cultural engagement. However our problem is not engaging culture, but figuring out how to disentangle ourselves from it,” Thornbury said. “We cannot engage the culture without getting to the gospel. If you miss getting to ‘Repent for the kingdom of God is now,’ you may have run the risk yourself of having the form of godliness but denying the power thereof.”

The conference also featured eight breakout sessions with Southern Seminary and Boyce College professors, including Ayman S. Ibrahim, Denny Burk, and Bryan Baise.

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



Boyce College senior receives NCCAA Maravich basketball award

By Robert Chapman

A **BOYCE COLLEGE SENIOR** who never played organized basketball before donning a Bulldogs uniform took home the NCCAA's top award for Division II athletes, the organization announced March 8. Ben Akers, a senior forward from Danville, Kentucky, is the first Boyce player to win the Pete Maravich Memorial Award, given annually to the most outstanding student-athlete in NCCAA men's basketball.

"Ben has been a great example of the fact that hard work pays off," said Boyce Bulldogs head coach Blake Rogers.

Winning the Maravich award caps Aker's career with the Bulldogs, one which had humble beginnings. During his freshman season, Akers played only 12 minutes a game and was hesitant to shoot. After improving the following summer, Akers developed as a premier shooter and finished his career with a school-record 1,569 points.

"The work I put in during my first year set a pattern I can follow for the rest of my life," Akers said. "I understood that everything I did, whether shooting 3-pointers or leading a Bible study, had to be done with the best of my abilities to glorify God."

This season, Akers averaged 15.5 points and 6.6 rebounds per game. He finished with the third-best free throw percentage in the NCCAA at 84.2 percent, and his 44.5 percent 3-point shooting percentage was eighth in the country.



What's the Word: Friendship and sacrifice lead to Christian unity

By Robert Chapman

THE LACK OF DIVERSITY IN CHURCH LEADERSHIP will only be resolved through friendship and sacrifice, said Louisville pastors during a March 9 What's the Word forum on racial reconciliation.

"This is a great time to be involved in the body of Christ, which is diverse," said Kevin Smith, assistant professor of Christian preaching at Southern Seminary and the first African-American president of the Kentucky Baptist Convention. "When there is so much tension in the world, followers of Jesus Christ must come together to talk like we have some sense and are led by the Holy Spirit."

Smith participated in the second What's the Word discussion hosted by ONE, a student group that says it promotes racial reconciliation through cross-centered conversations. The panel, which focused on the desegregation of church leadership, also featured Jamaal Williams, lead pastor at Sojourn Community Church Midtown; Nate Bishop, interim pastor at Forest Baptist Church; and Curtis Woods, associate

executive director for convention relations at the KBC.

Williams, who was installed at Sojourn in January, said "community and friendship" with founding pastor Daniel Montgomery led him to the church after pastoring at Forest, a historically black church, for seven years.

While many people envision a multiethnic church as African-Americans joining a white congregation, the panelists said it's rare for white people to think of joining a historically black church. True Christian unity, Bishop said, happens when both sides make sacrifices.

"We are looking to do the impossible at Forest," Bishop said. "We are asking the majority culture to sacrifice their preferences in order to be part of something that is great. Giving up preferences allows people to see more beauty in the Lord's church and other cultures."

Audio of the panel discussion is available online at sbts.edu/resources.



Southern Seminary to serve Louisville in fourth annual 1937 Project

By SBTS Communications

SOUTHERN SEMINARY WILL PARTICIPATE in Louisville Mayor Greg Fischer's Give A Day week of service with the fourth annual 1937 Project, April 23.

The mayor's office said the outreach, which honors the seminary's role in helping the city recover from the 1937 Great Flood, is "one of the largest, most consistent groups over the last four years." A record 307 Southern volunteers worked more than 750 hours combined in 2015.

Volunteers will gather April 23 to serve in more than 20 teams across Louisville. Some of those efforts include organizing a cleanup in Shelby Park and working with the Louisville Nature Center. In the past three years, 1937 Project participants have restored homes in the community, cut down trees in Seneca Park, and helped Scarlet's Bakery prepare for construction.

To sign up and volunteer, visit sbts.edu/1937.

Don't waste your Summer

By SBTS Communications

DON'T WASTE YOUR SUMMER BREAK, when Southern Seminary will offer a broad selection of required and elective course options. Summer is a great time to make progress with your degree no matter how far along. The summer term begins May 13 and ends July 29. For more information, visit sbts.edu/summer.

THE PSALMS

DATE TBA | MICHAEL THIGPEN

CONTEMPORARY THEOLOGY

MAY 31 - JUNE 3 | STEPHEN WELLUM

CLASSICS IN CHRISTIAN DEVOTION

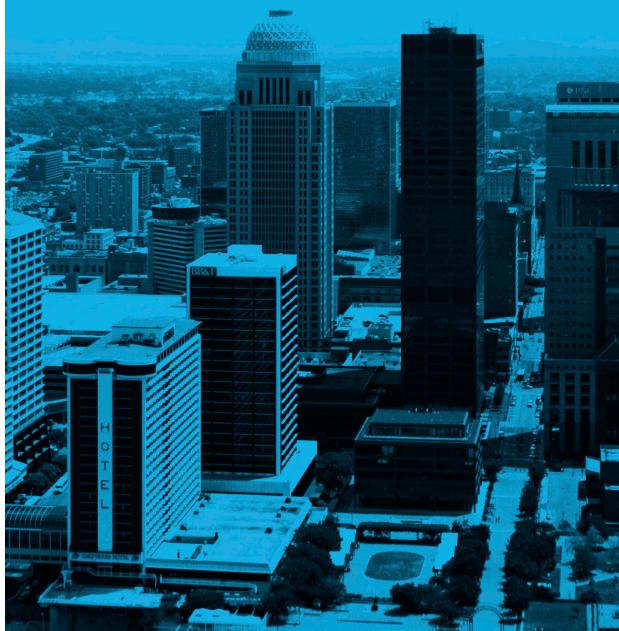
MAY 23 - 26 | JAMES YUILLE

CHRISTIAN ETHICS & HUMAN SEXUALITY

JUNE 6-10 | KEN MAGNUSON

GREEK EXEGESIS: GALATIANS

JUNE 6-10 | JARVIS WILLIAMS



Southern's SWI Seminar Saturday celebrates 10 years

By Annie Corser

SEMINARY WIVES INSTITUTE (SWI) celebrated the 10th anniversary of its Seminar Saturday, March 12, with more than 170 women gathered for a full day of talks and fellowship.

Seminar Saturday began as a way to fill a need as students asked about topics that were not expansive enough for a six-week course, said Mary Mohler, director of SWI. It also expanded participation to women in local churches.

"I enjoyed every one of the seminars I attended because they are and have already helped me in my ministry to other women," said Tina Thompson, a member of Lexington's Ashland Avenue Baptist Church.

Seminar leaders include SBTS faculty and staff as well as faculty wives. This year's seminars included topics about caring for the home, decorating on a tight budget, raising children in a hostile culture, being a ministry wife, sharing the gospel with Muslims, and loving women trapped by sexual sin.

For more information about Seminar Saturday visit sbts.edu/swi.



9Marks at Southern Seminary expounds on conversion

By Annie Corser

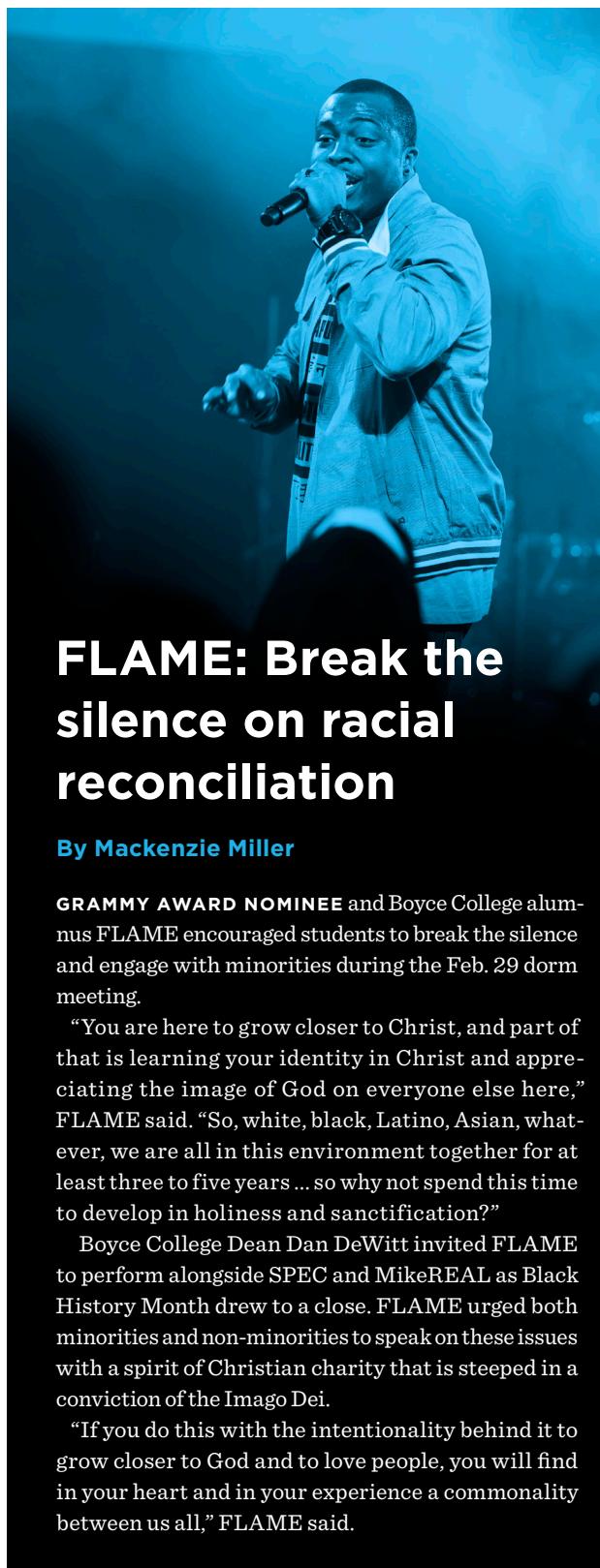
HEALTHY CHURCHES UNDERSTAND CONVERSION is impossible apart from God, said pastors and leaders at the 9Marks Conference at Southern Seminary, Feb. 26-27.

“Conversion is an even greater work of God than creation,” said Mark Dever, president of 9Marks and senior pastor of Capitol Hill Baptist Church in Washington, D.C. “Because at creation God had to do something with nothing, but when God comes to make the heart believe, he finds opposition and rebellion, he finds man against himself.”

“The Conversion” was the fourth annual 9Marks Conference at Southern and explored why truly understanding conversion is essential for building healthy churches.

Additional speakers included SBTS President R. Albert Mohler Jr.; Greg Gilbert, senior pastor of Louisville’s Third Avenue Baptist Church; Curtis Woods, associate executive director for convention relations for the Kentucky Baptist Convention; Zane Pratt, vice president for global training for the International Mission Board; and John Onwuchekwa, pastor of Cornerstone Church in Atlanta, Georgia.

Audio and video from the conference sessions are available at sbts.edu/resources.



FLAME: Break the silence on racial reconciliation

By Mackenzie Miller

GRAMMY AWARD NOMINEE and Boyce College alumnus FLAME encouraged students to break the silence and engage with minorities during the Feb. 29 dorm meeting.

“You are here to grow closer to Christ, and part of that is learning your identity in Christ and appreciating the image of God on everyone else here,” FLAME said. “So, white, black, Latino, Asian, whatever, we are all in this environment together for at least three to five years ... so why not spend this time to develop in holiness and sanctification?”

Boyce College Dean Dan DeWitt invited FLAME to perform alongside SPEC and MikeREAL as Black History Month drew to a close. FLAME urged both minorities and non-minorities to speak on these issues with a spirit of Christian charity that is steeped in a conviction of the Imago Dei.

“If you do this with the intentionality behind it to grow closer to God and to love people, you will find in your heart and in your experience a commonality between us all,” FLAME said.



First Boyce chapel sermon in Spanish focuses on wisdom

By Abby Davis

IN THE FIRST EVER Boyce College chapel service preached in Spanish on March 9, pastor José Mendoza encouraged students to recognize their need for wisdom and work hard to obtain it.

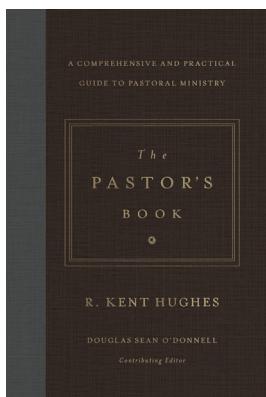
“Wisdom requires a certain attitude,” said Mendoza, director of the Institute of Wisdom and Integrity in Santo Domingo, Dominican Republic. “For in the book of Proverbs, we have 31 chapters and of those 31 chapters, 10 are dedicated to a change in your attitude to show you why wisdom matters and why you should seek it.”

The sermon was translated by Ivan Mesa, a Cuban-American of Miami Beach, Florida, who is a Master of Theology student at Southern Seminary.

Preaching from Proverbs 2:15, Mendoza, a Doctor of Missiology student, said wisdom is not given by professors or preachers but “is going to come when you search for it by God’s grace.”

Audio of the Boyce chapel message is available online at boycecollege.com under “News & Resources.”

Book Reviews



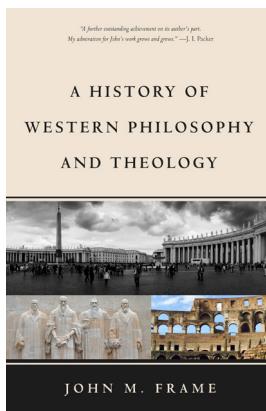
(Crossway 2015, \$45)

The Pastor's Book: A Comprehensive and Practical Guide to Pastoral Ministry

R. Kent Hughes and Sean O'Donnell Review by James R. MacDonald

In *The Pastor's Book*, veteran pastors R. Kent Hughes and Sean O'Donnell have crafted a close companion for the young minister, a thorough guide to almost every aspect of pastoral ministry outside of preaching. Focusing on tasks “that we feel are often neglected or overlooked, especially by the younger generation of pastors,” Hughes and O'Donnell demonstrate how to be biblical and God-glorifying in every detail of pastoral ministry, no matter how small.

In the hardest times, *The Pastor's Book* will be there to assist you. In fact, as I was reading this book, I received two tough phone calls. The first informed me my grandmother had passed away. The second asked me to do the funeral. As a recent seminary graduate, having never done a funeral and with two days to prepare, *The Pastor's Book* became an indispensable resource.



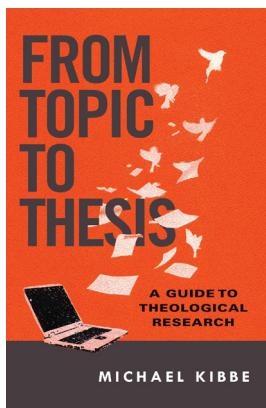
(P&R 2015, \$59.99)

A History of Western Philosophy and Theology

John Frame Review by S. Craig Sanders

Reformed theologian John M. Frame's *A History of Western Philosophy and Theology* is one of those rare accomplishments — it looks and feels like a textbook but reads like an adventure. Maybe it's because I've grown tired of poorly written theological and pastoral books, but Frame's writing is always a breath of fresh air. With clarity and precision, Frame makes even the most difficult concepts alive and attainable, likely out of his pastoral conviction that Christians must be serious about philosophy.

“It is remarkable that Christians so readily identify the lordship of Christ in matters of worship, salvation, and ethics, but not in thinking,” Frame writes. This valuable resource — named one of R. Albert Mohler Jr.'s “Best Books for Preachers in 2016” — is worth the price, guiding readers through major eras and thinkers of Western philosophy and providing countless learning aids along the way.



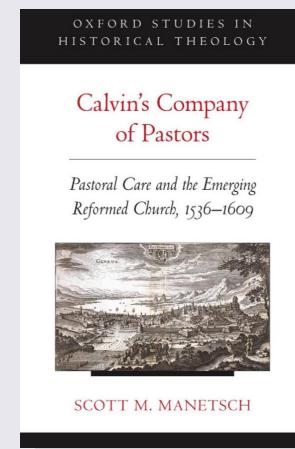
(IVP Academic 2016, \$12)

From Topic to Thesis: A Guide to Theological Research

Michael Kibbe Review by S. Craig Sanders

This is a short review for a very short book, but I don't want that to overshadow the fact that no book may be more important for the seminary student than Michael Kibbe's *From Topic to Thesis: A Guide to Theological Research*. This goldmine of an instruction manual, clocking in at 148 pages with the extra valuable appendices, provides step-by-step instructions for assembling a research paper.

Finding, processing, and communicating information are the essential skills in theological research, Kibbe writes, but the process entails moving from identifying a set of information (topic) to making an argument (thesis). Kibbe not only tells the reader how to get there, he also provides clear examples and warns against common mistakes. And if the book couldn't offer more bang for the buck, Kibbe's six appendices introduce the reader to specific research tools, like databases and citation managers.



Calvin's Company of Pastors: Pastoral Care and the Emerging Reformed Church, 1536-1609

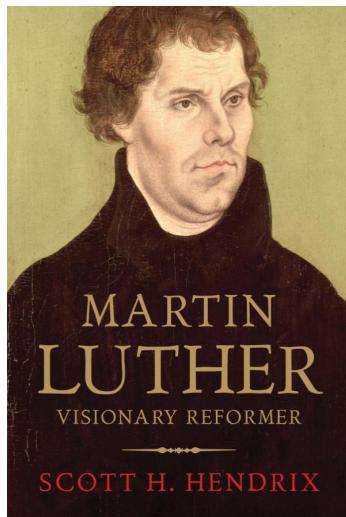
(Oxford University Press 2012, \$82)

Scott Manetsch

“This is a great book for people to read about Theodore Beza (in addition to my own!) in order to understand his pastoral side.”



SHAWN D. WRIGHT
Associate professor of church history at Southern Seminary



(Yale University Press 2015, \$35)

Martin Luther: Visionary Reformer

Scott H. Hendrix

Review by S. Craig Sanders

The approaching 500th anniversary of the Protestant Reformation will result in a deluge of scholarly and popular works examining the life and influence of Martin Luther. But I doubt none will be as freshly insightful as Scott H. Hendrix's *Martin Luther: Visionary Reformer*, which paints a sympathetic portrait of the movement's enigmatic founder.

In the spirit of Roland Bainton's classic *Here I Stand*, Hendrix focuses on the Luther behind the polemics — in the contexts of personal relationships, cultural attitudes, and political movements. But

you won't find Luther's "Here I stand, I can do no other" remark here; Hendrix instead uses sources carefully, quoting only what can be verified in Luther's 2,600 extant letters and other historical documents.

Hendrix opens with Luther approaching death, noting how the Reformer persisted on dating all of his letters according to feast days on the church calendar: "For him, the reformation was not the beginning of a modern era that kept time with numbers, but a harbinger of the world's end when time no longer mattered."

Despite Luther's global influence, Hendrix demonstrates how the man remained in a close circle of his wife, friends, and colleagues, and only once traveled outside of Germany. Yet his eventual success is seen in heroic efforts, most notably that

"For him, the reformation was not the beginning of a modern era that kept time with numbers, but a harbinger of the world's end when time no longer mattered."

Luther published twice as many theological pamphlets as all his Catholic opponents combined, writing in a lively German instead of the Latin inaccessible to many lay people.

Luther's "more merciful Christianity," Hendrix writes, resulted in "an astounding number of people" who "left behind the religion of their ancestors and rallied to his side." As heirs of his movement, it's never been more timely to learn about Luther. Read this book.

Theodore Beza: The Man and the Myth

Shawn D. Wright

Review by Andrew J.W. Smith

Despite being one of the great figures of the Protestant Reformation, not much is known about Theodore Beza, French theologian and acolyte of the more famous John Calvin. In fact, what is known is often mythical and exaggerated, such as the erroneous perception that Beza coldly systematized Calvin's rich biblical-theological legacy.

For this reason, Shawn D. Wright, associate professor of church history at Southern Seminary, wrote his short biography of the Reformer, *Theodore Beza: The Man and the Myth*. Wright aptly traces Beza's theological influences, particularly in his leadership of the Calvinist movement after Calvin's death, shining light upon his pastoral heart and character.

"Theodore Beza exemplified Christian maturity in being able to stare the reality of the horrendous plague square in the face and not blink. ... yet he didn't respond by questioning the goodness of God. May we learn from Beza how to hold tenaciously on to God when things don't transpire as we expected them to go."

"For over a century now Beza has been regularly maligned by both historians and theologians," Wright said in his book. "In the process of his gross over-generalization ... Beza's theological and pastoral contributions have almost always been overlooked. The result has been a portrait of Beza that may make sense to his interpreters but which, in reality, is foreign to the man himself."

Beza served as a professor of Greek for Calvin at the Geneva Academy, and the two developed a close friendship. After Calvin's death, Beza inherited leadership in Geneva with Calvin's blessing. Unlike

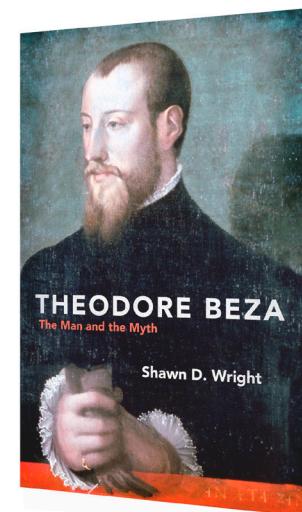
his mentor, who struggled with pride and anger throughout his life, Beza was a remarkably humble man who had much warmer interpersonal relationships in ministry, but that disposition led to a gradual eroding of Geneva's politics after Calvin's death.

Although Beza is often criticized for crudely systematizing his mentor's theology (which later came

to be known as Calvinism) and making Calvin sound more "Calvinistic" than he otherwise would have been, Wright opposes such a view. As the argument normally goes, while Calvin was deeply biblical and exegetical, Beza represented a turn toward a philosophical approach that overvalued logical precision. Wright, however, contends that Beza was not all that different from his mentor, and exemplified a certain piety and holistic vision of God's sovereignty that was neither an exact copy of nor antithetical to Calvin's own theology.

One of the major benefits of this biography is the brief sketch of Beza's life found in the chapter "Theodore Beza's Life and Context," which many theology students know little about. Beza the man suffered often but consistently demonstrated his absolute trust in God's purposes. For example, Beza was alive during the spread of the plague, and lost both his brother and his wife to it. While the Genevan pastors had been unwilling to let Calvin visit plague victims, after Calvin's death Beza convinced them to let him do so, which demonstrated his caring heart and pastoral service.

"Theodore Beza exemplified Christian maturity in being able to stare the reality of the horrendous plague square in the face and not blink. He saw loved ones die



from it, and he almost died from it himself, yet he didn't respond by questioning the goodness of God," Wright notes. "May we learn from Beza how to hold tenaciously on to God when things don't transpire as we expected them to go."

By his own estimation, Wright accumulated perhaps the largest collection of primary source material from Beza as part of writing his dissertation. Wright argues that many of the misunderstandings of Beza occurred because so few people read him carefully. Based on his own close reading of Beza, Wright reveals a more nuanced portrait of a man who loved the gospel and cared for his people.

(Christian Focus 2016, \$14.99)



‘Humble and brilliant’

WRIGHT DISCUSSES NEW BIOGRAPHY ON THEODORE BEZA

By Andrew J.W. Smith

EDITOR’S NOTE: In what follows, Shawn D. Wright, associate professor of church history at Southern Seminary, talks about his new book, *Theodore Beza: The Man and the Myth*, with *Towers* writer Andrew J.W. Smith.

AJWS: What can seminary students learn from Theodore Beza?

SW: I think it’s always helpful to learn from a man who lives in a very different time. I think that’s one of the values of history — that you’re confronted with people just living in eras where there are different assumptions about what truth is and what truth isn’t. And then also, there are different assumptions about what Christian life looks like. While I don’t agree with Beza all the time on condemning heretics and things of that nature, I think he helps us to see better what our own assumptions are so that we can then more circumspectly evaluate them. Regarding Beza in particular, he was humble and brilliant — that’s helpful, to be both of those. He also endured an awful lot in his

life, as the book tells briefly. He struggled to maintain leadership after Calvin’s death. He faced the plague; his wife died of it. So I think we can learn a lot from someone like Beza, seeing a model of someone who tried to be faithful in difficult times. He can inspire us hopefully to be faithful as well.

AJWS: What is the most prominent myth that gets propagated about Beza?

SW: Probably the most common myth is that his whole life was fixated on double predestination and that he was the one who charted the course for everything bad after John Calvin — the rigid theological systems. So it ends up, in people’s minds, Beza is distinctly different from Calvin. Even if people don’t like Calvin they tend

to say he was trying to be biblical, you know, he had a warm side. Then you get Beza, who’s just a systematician, a logician, and that’s all he cared about. So that’s the myth that I was trying to overcome in the book.

AJWS: Did Beza twist Calvin’s biblical-theological sensibilities into more of a philosophical system after all?

SW: Well, it would be remarkable if he did, because again one of the things that I pointed out in the book was that Beza had no theological training in the schools of theology during his life. So if he had, he would have been self-taught in all things scholastic. So it’s a difficult question to answer. I think the short answer is, if it were a yes or no question, I would choose “no.” And

I think that's largely correct. Certainly, because Beza outlived Calvin by more than 40 years, he lived in different times than Calvin did. Calvin just did not have the security and ease in Geneva that Beza did. So, of course, Calvin brought Beza to Geneva to head up the academy, which became the University of Geneva, where so many pastors were trained. It's in that school, where Calvin barely taught before his death, that Beza was able for several decades to grow and develop. At the end of the 16th century, you had more and more aggressive Catholic polemics against Protestantism that had to be answered. So I think because of that, Beza's theological output is on the whole probably more technical than Calvin's. But I think if you examine doctrine-by-doctrine what was said about various doctrinal points, they're actually in great agreement with one another.

AJWS: What was Beza's most significant or enduring contribution to the Reformation tradition?

SW: Certainly the one he's most known for is the doctrine of double predestination. What do I think is his most enduring contribution? I think it is giving us a model of somebody who in the midst of great difficulty trusted the Lord. That's based on my own reading of Beza — and I think most people haven't read Beza very carefully. So that's why I think they would tend to assert double predestination instead.

AJWS: What was Beza's contribution on Calvinism as the system as we know it today?

SW: I think that most of what Beza wrote in his theological treatises you can see in Calvin. But I think what he really wanted to do was systematize — maybe even in a way that Calvin couldn't. Beza adored Calvin, but in treatises of his own on predestination, on the Eucharist, on various other topics, I think you see Beza having a bit more of a systematizer gift, perhaps, even than Calvin, which may be shocking to people. Again, and I think if you compare the text you can see that. There was maybe some slightly different gifting and certainly Beza lived in different times and had opportunities that Calvin didn't. Calvin was just trying to survive. Beza was certainly trying to survive as well, but he had a little bit more freedom in the latter half of the 16th century.

AJWS: You talk about this in the book, but how was Beza's pastoral nature demonstrated in how he dealt with the plague during his time period?

SW: Well, you'll remember Calvin wanted to visit the plague victims, but the Genevans wouldn't let him, which I think is interesting. You kind of wish that Calvin had ignored their prescription and done it anyway, but he didn't. But with Beza, there's a willingness to go and aid and care for them. Beza's brother, Nicholas, died in Geneva of the plague. His wife of 40 years died of the plague. So he saw firsthand the effects. It was an awful, awful thing. Sometimes it went very quick, but it was very painful to have the plague and die from it. And I think the fact that Beza had led the Genevan pastors to be very willing to go and suffer and die along with the victims of the plague shows his deep concern. He certainly wasn't thinking, "OK, how can I save myself and write a few more books so that 500 years later people will still be talking about me." He was willing to put his life on the line. And I commend him for that.

AJWS: What was Beza like as a person?

SW: We don't know too much about what he was like. We certainly know more about him than we know about Calvin. Calvin spoke about himself about a grand total of about three times. And Calvin did tell us that he struggled with having a short temper and pride. And from the accounts we have of Calvin, I think that is probably a fair assessment. Beza spoke a good bit about himself, but you see it more through his prayers. And I have a chapter on how he prayed and why he prayed and what he prayed about. But as a pastor, compared to Calvin, he was much less determined that he be in charge of everything. Maybe by personality, maybe just because of the state of Geneva during his ministry, Calvin was the man and he was in charge and everybody knew that. Beza was by all accounts much more humble and probably more approachable. But I do think pastoral ministry in the 16th century looked different than the way we might conceive a pastoral ministry in the 21st century. The pastors were largely separate from the people, even in social status. And I think Beza at that point was a man of his times.

AJWS: What started your own interest in Beza? Was it personal or academic?

SW: It was purely academic. When I came to Southern to do my Ph.D., I hoped to write my dissertation on the plurality of elders in Baptist ecclesiology and specifically why Baptists used to have plural eldership but lost it over time. So, I did a semester-long study on that with Timothy George, which was wonderful,

and realized there just wasn't enough material in the historical record (which is still frustrating to me). So I needed another dissertation topic and it was suggested to me by Greg Wills that I study John Cotton, an early English and American Puritan. I realized as I was reading about Cotton and reading Cotton that his favorite theologian was John Calvin. He read a little bit of the *Institutes* every night before going to bed, saying it was good for his soul. I realized I really need to go back and understand Calvin better in order to understand Cotton. So I started reading Calvin again. I'd read him already, but I started paying more careful attention to him. And then as I was doing that, I saw that this name Beza kept cropping up. And I'd seen the name and I knew vaguely who Theodore Beza was but I read about him and I realized, "My goodness, he's someone in this little niche of historical study who's an important person." So I just started reading Beza for myself, and I realized scholars are misunderstanding him pretty significantly. So I began doing my dissertation, working on it in 1998 or 1999. I'm pretty sure that at that point I had access because we had microfilm and microfiche, where I could see where these holdings were all over the world, and I could have them sent here to our own library. I've printed them out and they're in my office now. I think I have more of Beza than just about anyone has ever had. So I was just able to read Beza a good bit and just sort of let him speak for himself.

AJWS: What are the challenges of writing a book of this length about someone like this based on primary literature?

SW: Oh I don't know. Writing is just hard work. It's very taxing. At least it makes me very tired, you know, mentally tired. So I think for me the biggest challenge was having a plan and then just trying to be disciplined and when I was writing, just make myself put something down not on paper but on my computer screen and make sure I backed it up so I didn't lose it.

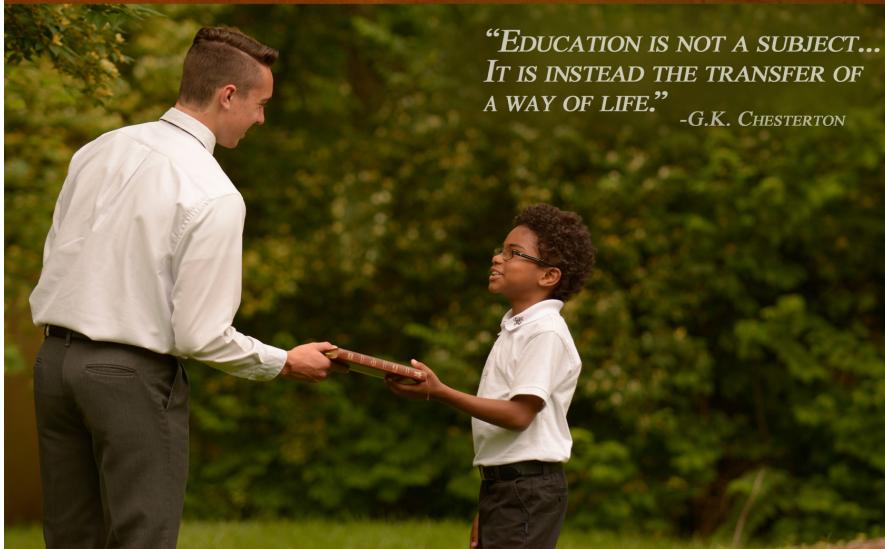
AJWS: Did you have a writing routine? What did it look like from day to day?

SW: I'll get up at like 4 a.m. And my prime time for writing would be 4 to 9 a.m. And then I'm doing more research, which is a little less difficult because I'm reading, I'm not creating. Then I take notes and I try to end the day with a bit of a sketch of what I hope to do the next day. So then I can just get up and make the coffee and get going.

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Open your Bibles, your phones, or your tablets with me to the passage for today's sermon.

This now common refrain in pulpits across America represents the seismic shift the past decade of the digital revolution has created in the lives of nearly 200 million people. And it's not just in this country — in four years, 70 percent of the world's population will be equipped with smartphones.

But what effects do these technologies have on the human experience in the 21st century? And how do these challenges factor into the spiritual devotion of millions of Christians?

At every waking moment, we are connected to our devices — a world of infinite possibilities is at our fingertips. But more and more, studies are showing just how disconnected we are from each other.

A recent survey suggests American smartphone users collectively check their devices upwards of 8 billion times per day. But most Americans are unaware just how often they contribute to this trend — according to a recent Gallup survey 61 percent of respondents said they look at their smartphones “a little less often” or “a lot less often” than other people they knew.

In addition to feeling more connected, we're also multitasking. Statistics show Americans use their smartphones while engaged in other activities — 89 percent said they use them during leisure activities, 87 percent while talking to family and friends, and 87 percent while watching TV. The frequency of multitasking has given rise to a distracted age. Whether you realize it or not, your smartphones, tablets, and streaming devices could be robbing your spiritual life of empathy, solitude, and focus.

THE LOSS OF EMPATHY

Since the advent of the digital revolution, psychologist Sherry Turkle has been keeping tabs on the effects these technological trends have had on human behavior. A professor at the Massachusetts Institute of Technology, Turkle has recently written *Alone Together: Why We Expect More from Technology and Less from Ourselves* (2011) and *Reclaiming Conversation: The Power of Talk in a Digital Age* (2015). These works describe how Americans now find it uncomfortable to be alone without digital distraction, and how an increasing number of young people are avoiding face-to-face conversations and even voice calls because human interaction is “messy.”

“Digital connections and the sociable robot may offer the illusion of companionship without the demands of friendship,” Turkle writes in *Alone Together*. “Our networked life allows us to hide from each other, even as we are tethered to each other. We'd rather text than talk.”

Based on decades of research, Turkle says digital devices “allow us to ‘dial down’ human contact” and appear to offer “more control over human relationships.” Americans increasingly avoid face-to-face conversation and the sound of the human voice to protect emotional vulnerability and maintain the paradox of “being in touch with a lot of people whom they also keep at bay.”

Most alarmingly, Turkle's research has recently arrived at the conclusion that “digital natives” — a term used for anyone raised in a technology saturated culture — are losing the capacity for empathy. Turkle cites her

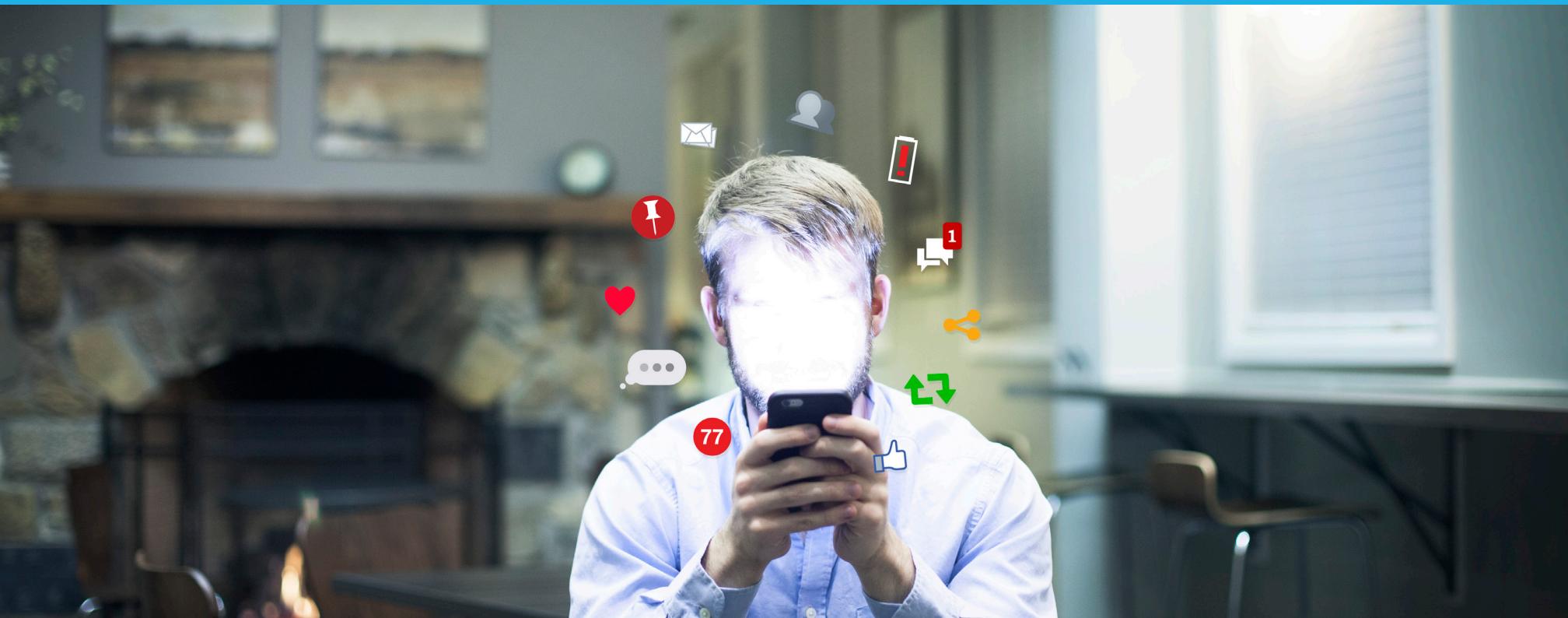
study showing a 40 percent decline in empathy among college students over the past 20 years. As young people lose solitude, they also lose the reward of learning to appreciate difference and diversity in other human beings.

Do not dismiss Turkle's warnings as nostalgic for the “good ole days.” She does teach at the Massachusetts Institute of Technology. Rather than rejecting smart devices, Turkle says recognizing what we're missing in the digital age prepares us “to shape it in ways that honor what we hold dear.”

These trends are particularly troubling for T. David Gordon, professor of religion and Greek at Grove City College. Gordon also studies media ecology — a field which studies the effects of technology on the human experience — and his book *Why Johnny Can't Preach* assesses how the rise of digital media has shaped contemporary preaching. He says the loss of empathy is “catastrophic” for Christians who hold dear the image of God in human beings and the human nature of Jesus Christ.

“For humans to be human, they have to be empathetic and especially to be ambassadors for Christ, who incarnated,” Gordon said in an interview with *Towers*. “Talk about empathy; nothing's more empathetic than the incarnation. For us to be uncomfortable with an incarnate human, and to say that they're ‘messy,’ what does that do to our doctrine of Christ?”

Gordon says one result of smartphones and instant messaging is that digital natives are able to read literally through their devices, but no longer able to pick up body



language from their human conversation partners. He warns not being able to “read people” will make many digital natives who are training for the ministry “ineffective” as pastors and “terrible” as spouses unless they learn to engage in face-to-face conversation. To rectify this, Gordon suggests using smartphones to arrange face-to-face human interaction, not to substitute it with instant messaging.

THE DISAPPEARANCE OF SOLITUDE

Imagine with me for a second the scene in 1 Kings 19, when the Prophet Elijah flees to the mountain of Horeb. A great wind, an earthquake, and fire appear before Elijah, but he finds that the Lord comes to him in a whisper: “What are you doing here, Elijah?”

In our digital age of distraction, do we risk missing the whisper?

Turkle and other media ecologists have scientifically established how smartphones can diminish our human contact. It should be natural for us to at least consider how they may affect our relationship with God.

Because technology is “always on” and “our machine dream is to be never alone,” as Turkle writes, solitude and separation from our devices can be an awkward experience and even cause anxiety.

“The Scriptures commend meditation on God’s Word and reflecting on truths, which require a certain affinity for solitude,” Gordon said. “If the digital world trains people to find solitude itself off-putting, then they can’t have much quality time with God.”

THE LACK OF FOCUS

This quality time with God begins with regular Bible reading. In the past five years, reading the Bible primarily on smartphones and tablets has skyrocketed with the success of apps like YouVersion, which currently boasts more than 215 million downloads. Half of all Bible readers use YouVersion or a similar app at least occasionally.

In our #digitalage of distraction, do we risk missing the whisper?



Gordon says this trend can be problematic depending on individual habits. If a smartphone user spends a large amount of time on social media, addictive games like Candy Crush, or watching videos, they can carry over an “associative meaning” to other, more substantial apps stored on the device, like the eternal, inspired Word of God.

“I think associative meaning is real psychologically,”

Gordon said. “I don’t know how we mentally transition from using our devices to play games or watch YouTube videos and then we pop over to a biblical app.”

Is it possible to make your screen a sacred space? We asked Donald S. Whitney, professor of biblical spirituality at Southern Seminary, who has written influential books on spiritual disciplines, most recently *Praying the Bible*. Despite his love for fountain pens, Whitney reads the Bible and stores his journals on his iPad, and takes prayer walks with his smartphone open to the Psalms.

When Whitney uses his device, he makes sure all his notifications are turned off so he can remain distraction-free. He notes that, while smart devices make the Bible more portable, they also can bring along distractions.

“It always comes back to discipline,” said Whitney, who recommends a “technology fast” for those feeling their devices have a strong pull on their heart. “Technology is a double-edged sword. It makes it more convenient — you always have your Bible with you, you can have devotional time anywhere and anytime — but there’s a corresponding downside with distractions.”

That doesn’t mean, however, we should resist any and all technology, Whitney said, referring to Ecclesiastes 7:10: “Do not say, ‘Why were the old days better than these?’ For it is not wise to ask such questions.” Rather, we should seek to live as godly, Bible-centered Christians in the technology-saturated culture in which God has placed us, Whitney said.

This same tension is apparent even in the publishers who create Bible products. Bobby Gruenewald, the founder

of YouVersion and Life.Church innovation leader, said, “We believe God’s Word is powerful and able to transform lives, and we’ve built the Bible App to help people engage with Scripture frequently.”

“On the surface it may appear that these features are about convenience, but what they really represent is people choosing to use the device they always have with them to create touchpoints throughout their day to reconnect with God through his Word,” Gruenewald said in an email to Towers. “Many people have shared that engaging with the Bible through the app has been a catalyst for spiritual transformation in their life: relationships with Christ are beginning, marriages are being restored, families are being strengthened and reunited, and faith is being renewed around the world.”

But one of the most surprising trends in the past few years is Crossway’s counter-revolution of publishing innovative print Bibles. The leading evangelical publisher of the English Standard Version has released a variety of Reader’s editions — Bibles without any verse numbers or headings — and Journaling Bibles. One of the most recent Journaling Bibles is an Interleaved Edition

with blank pages for lengthier notes and reflection, modeled after colonial American preacher Jonathan Edwards’ personal Bible.

... while our devices may connect us with a brave new world, we may find ourselves disconnected from divine communion.

Dane Ortlund, executive vice president of Bible publishing and Bible publisher at Crossway, said that while the company makes “smooth digital interaction

with the Bible a significant priority,” he believes “digital reading should complement, not displace, print reading.”

“This is especially the case with the Bible, which requires thoughtful, unhurried, distraction-free reading,” Ortlund said in an email to Towers. “Most of us are well aware of the experience of trying to read something on a phone or tablet only to be repeatedly interrupted by incoming text messages or emails. Even if not, there remain a million interesting websites — along with Twitter, Instagram, Facebook, and all the rest — to clamor for our attention.”

While the answer to the clamoring is personal discipline, the solution begins with awareness — recognizing that, while our devices may connect us with a brave new world, we may find ourselves disconnected from divine communion.

“When you sit down with a print Bible, with all your devices turned off, you stand a chance of hearing from God more than from your friends,” Ortlund said. “You are stepping in out of the storm.”



sm4rtph0nes_by_the_numb3rs

A compilation of statistics. Louisville, Kentucky.



8 billion

times each day Americans collectively look at their smartphones.



187 million

smartphone owners in America.



93 percent

of smartphone users look at their phone within 3 hours of waking up.



71 percent

of participants in a recent study said they use the Bible app on their phone in place of their print Bible.



35 percent

said it helped them read Scripture more.

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Computers in the Classroom

WHAT TEACHERS, STUDENTS, AND RESEARCH ARE SAYING

WE'VE ALL SEEN IT — THAT GUY SWITCHING BETWEEN TAKING NOTES AND CHECKING TWITTER, SENDING EMAILS, SHOPPING ON AMAZON, OR LIVE-STREAMING MARCH MADNESS. HECK, MAYBE HE DID ALL OF THOSE IN A SINGLE LECTURE (AND MAYBE YOU AND I HAVE, TOO). BUT EVEN IF YOU CONTROL YOUR DIGITAL IMPULSES, RESEARCHERS, PROFESSORS, AND EVEN STUDENTS AREN'T SO SURE LAPTOPS ARE THE BEST TOOLS FOR LEARNING IN THE CLASSROOM.

Students often need, quite literally, to learn how to learn. Functioning as a classroom stenographer is not the way to do it. For all their transcribing of my lectures, they appear to be synthesizing and retaining very little in terms of knowledge and information. Once I made undergraduate students put away their keyboards and pick up paper and pen, I saw immediate results. They are forced to process what I say and determine what they need to summarize or capture for their notes. In other words, they are now learning the material, not just transcribing it.

MATTHEW J. HALL, VICE PRESIDENT
FOR ACADEMIC SERVICES AT SBTS



When I take meticulous and detailed notes on my laptop in class I'm not only cultivating academic excellence, but I am creating a tool that I can use for the rest of my ministry, because those are things that I can constantly reference back to. I don't think you should multitask because we are here dealing with eternity, and we need to study as if lives depended on it because they do."

DOUG HANNA, M.DIV. STUDENT AND
WEB CONTENT EDITOR



Not only were computers a distraction for the students but it turned me into a classroom sheriff. Instead of focusing on the lecture I was worried about what kids were doing on their computers.

DAVE DEKLAVON, ASSOCIATE
PROFESSOR OF NEW TESTAMENT AT
BOYCE COLLEGE



You can just write down what they say word for word with no problem at all, but it doesn't sink as far into your mind as if you're writing it out with your hand.

JOSH HALL, BOYCE RESIDENT
ASSISTANT



How often do students use a laptop or device for non-class purposes, like texting, emailing, or social networking?
Journal of Media Education, January 2016

63%
of students say they use
their devices in class
**TO FIGHT
BOREDOM.**

According to one study, students who
use laptops in class average

**11% WORSE
ON TESTS**

and

**THE AVERAGE
GRADE
IS 71%,**

or the same as those who
don't attend class.

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3.26%
1 - 3 times
34.42%
4 - 10 times
28.49%
11 - 30 times
21.52%
30+ times
12.31%

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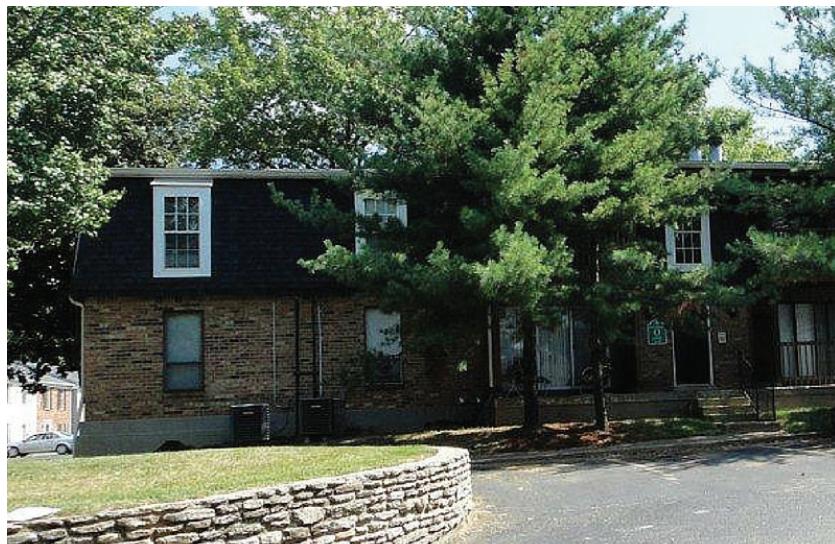
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HISTORY HIGHLIGHT

‘The Means of Grace’

CHARLES WESLEY ON SPIRITUAL DISCIPLINES

By Chris Fenner

HYMNS *and* SACRED POEMS.*The Means of Grace.*

I.

LONG have I seem'd to serve Thee, Lord,
 With unavailing Pain;
 Fasted, and pray'd, and read Thy Word,
 And heard it preach'd, in vain.

Among Protestant practitioners of spiritual disciplines, the Oxford Holy Club developed one of the most famed regimens. The group, initiated by Charles Wesley in 1728 and supported by his brother John, included other luminaries like George Whitefield, John Clayton, and Benjamin Ingham. This society — also dubbed “the Methodists” — encouraged pious acts such as partaking communion regularly, fasting, helping the poor, visiting the imprisoned, reading devotionally, praying, and journaling. Charles published a profound hymn about these acts of faith, “The Means of Grace,” in *Hymns and Sacred Poems* (1740), in which he was able to address several related influences and controversies.

First, the hymn dealt with his conversion experience on May 21, 1738, when he recognized his salvation was by grace alone. In his journal on August 10, 1739, Charles

expressed that he had not properly found Christ sooner in his life because of “my seeking to be sanctified before I was justified.” In the hymn he pined, “For what are outward things to thee, unless they spring from love?” This was also in rebuttal to his mentor William Law, who was partly responsible for misleading the Wesleys down the path of salvation via personal piety.

Second, the hymn addressed a contemporary trend toward antinomianism, the idea that salvation releases believers from all ritual and law. Charles saw this as an error: “Shall I the written rule disown, and slight my God’s command? ... No — let me with thy Word comply, if I thy love would know.”

Similarly, some of his Moravian friends, especially John Simpson, asserted that unbelievers can only come to faith by stillness, by not taking part in any Christian

disciplines, in order to wait for the inspiration of the Holy Spirit. Wesley rebutted this doctrine by explaining, “Here, in thine own appointed ways, I wait to learn thy will ... and hear thee say ‘Be still!’” Those appointed ways, Wesley wrote, meant seeking the Lord in his temple, in his Word, and at his table.

To close the hymn, Wesley made clear that spiritual disciplines, although good and necessary, “cannot change a sinful heart, they cannot purchase love.” If God’s sovereign love should allow it, “Let me be sav’d by grace.”

Learn more about Charles Wesley and his hymns in the Archives and Special Collections of the James P. Boyce Centennial Library, or find his works in the database [Eighteenth Century Collections Online at library.sbts.edu](https://www.sbt.edu/18th-century-collections).

FACULTY PROFILE

The gospel in broken classrooms

KEVIN JONES MODELS SERVICE AND SACRIFICE FOR FUTURE TEACHERS

By Dylan Bailey

More than ever, places in desperate need for the gospel do not welcome pastors or missionaries. Both closed countries and American public schools try to keep Christians away, so believers have to use creative platforms.

“Teachers can go places where pastors cannot go,” said Kevin Jones, assistant professor of teacher education at Boyce College, who has a desire to bring the gospel to places in such desperate need. “I can go to tough places and closed countries because I can teach there.”

Whether teaching English in the 10/40 Window or teaching third graders in an urban public school, teachers can go where vocational ministers can’t. This pursuit to bring the gospel into hard places through education has led Jones on a journey to 10 years of teaching experience, four education degrees, several years of pastoral experience, and now training teacher education students at Boyce College.

Growing up in West Louisville, Jones saw broken and depraved places firsthand. But it wasn’t until his midteens that Jones realized that he was broken and depraved himself.

“We were faithful churchgoers,” said Jones, reflecting on his life before conversion. “I heard the gospel most of my life.”

At age 15, Jones became convicted of his sin during a service at Little Flock Baptist Church in Louisville’s Shelby Park neighborhood. Soon after the experience, he resolved to “be good” but found himself continually failing. Jones recognized his need for Christ and with the help of deacon and church bus driver David Williams, Jones embraced the gospel.

A year later, at the same church, Jones’ Sunday School teacher Patsy Turner encouraged him to pursue education through the church’s one-year teacher training program. Turner told Jones, “The Lord has blessed you with the gift of teaching, I can hear it when I teach you.” Although reluctant at first, Jones agreed to attend the training, and he says now it changed his life.

Through Turner’s influence, Jones chose to pursue a Bachelor of Arts in Elementary Education at Kentucky State University. While attending the historically black college, Jones met his mentor Kenneth Chatman, vice president of student affairs.



“He really encouraged me to pursue education,” said Jones. As an African-American, Jones found himself at odds with statistics showing that teaching was predominantly a white female occupation. But Chatman, seeing his young pupil’s passion, told him that if the Lord had given him a desire to teach then he should pursue it with vigor.

With encouragement from his mentor, Jones went on to earn M.A. and M.Ed. degrees from the University of Kentucky — although he remains a lifelong fan of the University of Louisville — and a D.Ed. from Spalding University, all the while gaining experience teaching in various public schools.

After graduating, Jones knew he was not interested in teaching at a Christian school. “I always turned them down,” Jones said. “I don’t want to be by Christians. I want to be by people who don’t have Bibles.”

Jones saw the lack of faithful Christian witness in public schools and longed to bring Christ where he typically could not be found, so why go where Christ already was? But God began to change his heart toward Christian

education. After learning about an open position at Boyce College, Jones began seriously to consider teaching in a Christian environment.

He realized that he had a certain skill set that could be better used in training others. Along with his extensive education background, Jones also had experience in pastoral ministry from his time at Watson Baptist Church serving with Kevin Smith — a professor at Southern Seminary and president of the Kentucky Baptist Convention — and Immanuel Baptist Church’s three-year pastoral apprenticeship under Ryan Fullerton.

Jones could uniquely interweave his pastoral experience and education experience to train future teachers in a Christian setting like Boyce. Shortly after meeting Boyce College Dean Dan DeWitt, Jones was hired as assistant professor of teacher education.

Jones embraces his new role as trainer and sender at Boyce, but his desire to reach broken places has not waned. Well acquainted with Louisville’s needs, Jones actively seeks ways to serve and share the gospel within his community through organizations like Love Thy Neighborhood, which trains young people to work within gospel-centered nonprofits in impoverished communities. Jones’ role with LTN is creating curriculum and study materials for the organization’s trainees.

Jones still advocates for public school education because he is aware of the challenges the system faces. New teachers are sent to the worst schools, but when they prove their worth and gain tenure, they leave the bad schools behind for easier teaching environments. Jones hopes to counter this by modeling and teaching a different method — a life of service and sacrifice, rather than one of ease and comfort. A life that reaches out to children who haven’t eaten breakfast and have “been in the same clothes for six days in a row,” Jones said.

The lack of qualified teachers and the cycle of teachers from the worst schools is a problem within public school education, but Jones understands the fundamental problem is much deeper. Where there are no Christian teachers, the blind teach the blind.

“As long as we don’t have Christian teachers in every single classroom, I think we will always have problems in education,” Jones said.

A Day with a Pastor



WRITTEN BY
Brother Sasha

I want to introduce you to a routine day in the life of a minister whose name is Pastor Ruslan.

An important note to the reader – *COAH* affirms that the responsibility of the local congregation is to support their own minister of the Gospel. This is promoted among partner congregations and church associations in all of Ukraine. We do realize, however that there are some congregations with insufficient resources, and also special circumstances of individual ministers. That is when additional support is given.

Pastor Ruslan, 34 years old, is a pastor of small Baptist congregation in the town of Lyubar located 150 miles south-west of Kiev. He is very active with various outreaches to children and young people. Ruslan is also in charge of the surrounding district, overseeing five other smaller congregations.

I had the privilege of spending time with the family in order to get to know them better and to be a spiritual support for them.

He and his wife Lyudmila are blessed with five children, the oldest son is 10 and the youngest boy is just 3 months old. They live in an old house which constantly needs renovations. Lyudmila used to work, but now is at home taking care of their oldest son Nazar, who is disabled from birth.

It is a sad story. I did not know they had a disabled son until last September, while having known them for years. They never discussed the situation because it is very emotional for both of them. A drunk doctor did something wrong during Nazar's delivery which affected his brain. He does not speak or walk, nor does he respond

to anything. Feeding him is a difficult process and since he is growing older, other complications arise. You can see much pain in the parents when they talk about him.

As we got deeper into conversation, we spoke about success in ministry. For many, to be successful means a growing congregation. Ruslan had aspirations of a large congregation at the beginning of his ministry. He still wants his congregation to grow. I asked him if he feels defeated. He responds cautiously, "I know the place where God wants me to be. I desire to do the things that I am called to do, and I desire to do what is pleasing to God."

Pastor Ruslan goes on to say how people come to church, join the church, but after sometime leave the church again, because they do not like discriminating preaching. He often thinks of those who came to church and left again, but he wants to remain faithful to God and to his Word. He received much spiritual support from the writings of Dr. Martin Lloyd Jones, when going through the most darkest days of his life. Pastor Ruslan often feels lonely in his ministry, even during conferences and meetings organized by his church association. Ministers need spiritual support from one another, he says, but there are so few that understand this.

Pastor Ruslan knows that the future of the congregation must include young people and children. Their town does not have much of a future. Very few jobs have prompted parents looking for jobs mostly in Poland. They end up living there for years, coming back only to see their family for couple weeks per year. The children of these families are left on their own, under the oversight of grandparents or other relatives.

Some families that remain in town survive from meager government benefits. Others end

up as broken families living without hope. Many of these end up on alcohol. Ruslan, Lyudmila and others from the church are reaching out to such children by having a day care center, where they can come several times a week and have hot meals with prayer and Bible reading, receive help with homework, and have some fun activities.

We do what we can do with the little we have, and our aim is to show a better way of life, says Ruslan. We try to acquaint them with the God of the Scriptures and show them how to live according to Scriptural principles. We do not know whose hearts the Lord will touch.

Obviously this congregation is not able to provide Pastor Ruslan with the full financial support needed for his family. Considering his total involvement and other responsibilities with neighboring congregations, *COAH* offers him monthly support in order for him to work fulltime in the ministry.

I was very thankful for the opportunity to spend the day with this family. I watched the children help their mom serve the table with the delicious Ukrainian soup – borsch (a soup of cabbage and red beets). I watched the children play together. I helped Pastor Ruslan feed their sheep. I went with him to church and watched him as he and other people from the church ran the day care center.

I am blessed to know this family and to get to know them better. I saw their pain and sorrow that comes from the heart. At times they question the Lord as to why this tragedy happened to their son. They wonder about the future of Nazar and how they'll be able to take care of him when he grows up.

It is not a traditional success story. There is not much success if you look at this couple with human eyes. But there is a great difference of success in the eyes of people and in the eyes of God.

I'm proud to know Brother Ruslan and Sister Lyudmila and I believe they are one of the most successful Christian families – those who are faithfully bearing a heavy cross entrusted to them, give to them by the One who does not make any mistakes.

Let us remember them in our prayers.



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



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We will visit churches, schools and other Christian gatherings or societies upon your request. Usually we are called to make an oral presentation, with or without media, or to set up an information table. We will share our purpose, the way and results of our work. If you are interested, please email me or visit our website to request a presentation.

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



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PHOTO ESSAY

Seen at Southern

By Bonnie M.C. Burke

SOUTHERN SEMINARY LEADERS CHALLENGED more than 600 middle and high school students to seek wisdom with a Christian worldview, March 5-6, at the Renown Youth Conference.

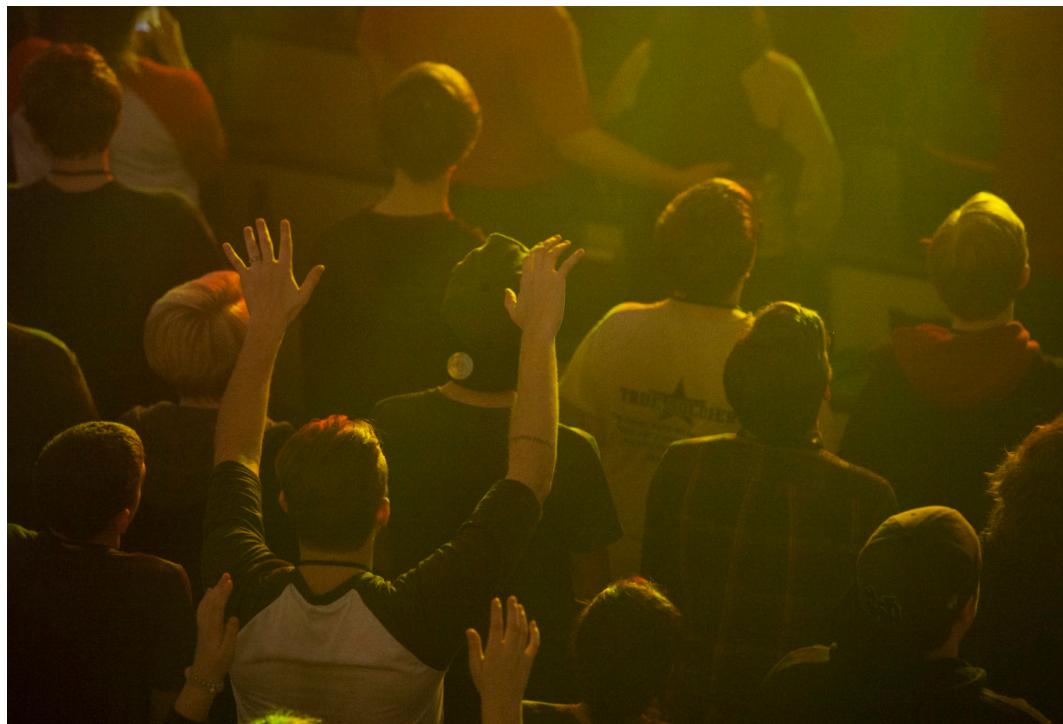
“Fear God, honor your parents, choose your friends wisely, and obey God immediately,” said Dan Dumas, senior vice president for Institutional Administration. “If you shun wisdom today, there will come a day when wisdom shuns you.”

Dumas, SBTS President R. Albert Mohler Jr., and Boyce College Dean Dan DeWitt challenged the 646 students and leaders — the annual conference’s highest attendance in five years — to seek wisdom through a study of biblical wisdom literature.

Teaching from Psalm 103, DeWitt concluded the conference by focusing on how God blesses those who follow him.

“God not only forgives us but he begins taking all the junk, all the cancer of sin, and he starts making something beautiful,” DeWitt said.

Audio and video from Renown are available online at sbts.edu/resources.





April 2016

HEALTH AND REC

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

SEMINARY CLINIC HOURS

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

Monday-Friday, 11 a.m. – 5 p.m.

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

VOLUNTEER AT THE ATTIC

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

FREE SEWING CLASS

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

01

FRIDAY

HRC Childcare 9 a.m. – noon
Date Night In 6:30 p.m.

02

SATURDAY

Equip 9 a.m. – 2 p.m. / *Heritage Hall*

04

MONDAY

Spring Break>
HRC Childcare 9 a.m. – noon

05

TUESDAY

Spring Break
HRC Childcare 9 a.m. – noon

06

WEDNESDAY

Spring Break
HRC Childcare 9 a.m. – noon

07

THURSDAY

Spring Break
HRC Childcare 9 a.m. – noon

08

FRIDAY

<**Spring Break**
HRC Childcare 9 a.m. – noon

11

MONDAY

Spring Reading Days>
HRC Childcare 9 a.m. – noon
T4G Spanish Preconference
The Galt House Hotel

12

TUESDAY

Spring Reading Days
HRC Childcare 9 a.m. – noon
T4G / *KFC Yum! Center* >

13

WEDNESDAY

Spring Reading Days
HRC Childcare 9 a.m. – noon
T4G / *KFC Yum! Center*

14

THURSDAY

Spring Reading Days
HRC Childcare 9 a.m. – noon
<**T4G** / *KFC Yum! Center*

15

FRIDAY

<**Spring Reading Days**
HRC Childcare 9 a.m. – noon

18

MONDAY

HRC Childcare 9 a.m. – noon
Spring Trustees Meeting

19

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / *R. Albert Mohler Jr.*
Spring Trustees Meeting

20

WEDNESDAY

HRC Childcare 9 a.m. – noon

21

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / *Mike Fabarez*
Doxology Spring Concert 7:30 p.m.
/Heeren Hall

22

FRIDAY

HRC Childcare 9 a.m. – noon
Global Connections noon / *Library Basement – Room 17*
SBTS Preview Day

23

SATURDAY

1937 Project 7:30 a.m. – 1 p.m.

25

MONDAY

HRC Childcare 9 a.m. – noon

26

TUESDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / *Heath Lambert*
Worship Student Lecture Lunch
11:30 a.m. – 1 p.m. / Instrumental Rehearsal Hall
Counsel the Word>

27

WEDNESDAY

HRC Childcare 9 a.m. – noon
<**Counsel the Word**

28

THURSDAY

HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / *Jim Hamilton*

29

FRIDAY

HRC Childcare 9 a.m. – noon
Church Planting 101 noon / *Library Basement – Room 17*
Boyce College Preview Day

PHOTO ESSAY

‘Phantom of the Opera’ performance wins Golden Mohler

By Mackenzie Miller

BOYCE COLLEGE STUDENTS Charity Peeler and Anthony Ramirez took home the Golden Mohler for their performance of *The Phantom of the Opera* at the annual Big Show, March 11. Big Show is hosted by the Student Council each spring semester. This year, the event had nine acts ranging from singing to yodeling, beatboxing, and impressions. The show was emceed by Boyce College professor Barry Joslin and the judging panel consisted of professors Melissa Tucker, Dave DeKlavon, and Bryan Baise.



The New England Center for Expository Preaching is once again looking for conservative evangelical seminary students who:

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For more information see www.NECEP.org or <https://vimeo.com/necep>

A few friends:



3

Questions

– with –



TIM CHALLIES

Founding blogger of Challies.com;
elder at Grace Fellowship Church
in Toronto

1

What is the biggest digital challenge the 21st-century church faces?

I'D SAY THE BIGGEST DIGITAL CHALLENGE is using our digital devices for good purposes instead of for purposes that are wasteful or even outright evil. Technology – digital technology included – is a good gift of God that he expects us to use, to faithfully steward, for his purposes. We do not carry out the Great Commission apart from technology but with it and through it. These amazing new digital technologies allow us to take God's Word and God's gospel farther and faster than ever before. They allow us to read, study, and know God's Word. Unfortunately they also bring a world of distraction and all kinds of moral ugliness. As Christians, we need to ensure we are using them for the best purposes, putting them to the best and highest uses.

2

What have you done to eliminate distractions during your quiet time?

ON A TYPICAL DAY my quiet time happens before my family wakes up and before the Internet wakes up. As much as there is a spiritual reason to do my devotions first – I like to give the first part of the day to God – there is also the very practical reason of wanting to be with God before anything can replace or displace him. I find that I don't need to be too concerned with my devices beeping and buzzing at 5 in the morning. I make it my aim to go first to the Bible rather than to email, Twitter, or anything else.

3

Do you read the Bible on your phone? When?

UNDER NORMAL CIRCUMSTANCES

I do my daily Bible reading on my iPad. I recently migrated away from just about all printed books to go all-in with digital books and that includes my Bible. At this time I am using a combination of the app ReadingPlan to tell me what to read every day (I'm using the Five Day Reading Plan for 2016 – it has quickly become my favorite plan) and the Logos app to actually do my reading. I usually take my iPad to church to access the Bible, though I'll use my phone in a pinch. I even preach from my iPad now. It has become very nearly indispensable to me.