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The life and legacy of John Owen

Four hundred years after his birth, John Owen's life and pastoral ministry offers a legacy of fragrant humility and a Puritan commitment to biblical preaching.



FROM THE EDITOR

"Be killing sin or it will be killing you." That famous line in John Owen's *The Mortification of Sin* stopped me cold when I first read the book as a college student in

2010. While I'm typically a fast reader, this short book took me several months to digest, piercing my soul with its insight and call to action — 400 years after his birth, Owen still speaks.

Professor Michael A.G. Haykin's feature essay on the life and legacy of Owen will introduce you to the Puritan stalwart who called his nation's leaders to repentance and extolled the truths of Scripture. While Owen's political engagement was shaped by his cultural climate, his

courage and conviction in confronting England's leaders is something American evangelicals desperately need for 2016 and beyond. Consider also attending the 10th annual Andrew Fuller Conference Sept. 19-21, which will examine the lives of Owen, Richard Baxter, and William Kiffen.

I hope the semester has started well for you, but please do not so get lost in the excitement of your studies that you miss Fall Festival on Sept. 9.

04

'Academic subversion' at convocation

The times they are a-changin' but Southern Seminary aims to hold fast to timeless truths.

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Prince talks sports and discipleship

His family can field its own baseball team. SBTS prof David Prince tells us how that builds Christian character.

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Mohler on new academic year

Southern's president discusses important opportunities for students and offers advice for preaching preparation.

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Remembering Robert Konemann

Seminary leaders talk about the faith and perseverance of Southern's project manager, who passed away Aug. 1 after a battle with cancer.

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



SBTS convocation: Mohler urges confessional resolution in face of cultural change

By Andrew J.W. Smith

ALTHOUGH CONTEMPORARY CULTURE embraces continual change and the revision of core beliefs in the name of progress, the Christian church should be marked by faithfulness to the settled Word of the Lord, said Southern Seminary President R. Albert Mohler Jr. during the Aug. 23 fall convocation.

“While everything may be appearing to change around us — and far more so apparently in 2016 than in 1979 or in 1859, the reality is ‘the grass withers and the flower fades, but the Word of the Lord endures forever,’” Mohler said.

In an address titled, “Forever, O Lord, Thy Word is Settled in Heaven: The Unchanging Word in an Age of Mega-Change,” Mohler drew from Psalm 119:89 to demonstrate the stable nature of biblical revelation in the face of a cultural view of truth as transitory.

Change itself is not bad, as the rapid technological change in recent history demonstrates, Mohler said. But he said the contemporary view of change is driven

by an aggressive, secular ideological commitment to the malleable nature of truth. In the modern world, change is an essential component of cultural progress, and the resolute nature of Christian theology is at stake, Mohler said.

The fact that Christians can claim to have unchanging truth is difficult for secular intellectuals to understand, and their incredulity eventually gives way to opposition and hostility, Mohler said. Christians need to be prepared to reject the cultural celebration of change and recognize their ambition should be for steadfast adherence to the timeless truth bestowed by Jesus Christ himself and guarded by generations of faithful believers.

“We’re beginning this academic year in an act of outright intellectual subversion,” he said. “There would be no warrant for it, no excuse for it, no rationale for it, except for one thing: ‘Forever, O Lord, thy Word is settled.’ And if forever the Word of the Lord is settled,

then that settles it.”

Prior to Mohler’s convocation address, two professors elected to the faculty during the spring trustee meeting signed the Abstract of Principles, the seminary’s confession of faith. C. Berry Driver Jr., associate vice president for academic resources and professor of church history, and Michael S. Wilder, J.M. Frost Associate Professor of Leadership and Discipleship, became signees No. 256 and 257 of the Abstract.

The seminary also installed three academic chairs during the convocation service: Randy L. Stinson, senior vice president for academic administration and provost, as Basil Manly Jr. Professor of Church Leadership; Gregory A. Wills, dean of the School of Theology, as David T. Porter Professor of Church History; and Daniel M. Gurtner, Ernest and Mildred Hogan Professor of New Testament.

Audio and video of convocation are available at sbts.edu/resources.



Counsel the Word: 'Parenting is for God's glory'

By Annie Corser

CONFIDENT PARENTING does not come from being a perfect parent with perfect children, but from being a parent rooted in Christ, said speakers during Counsel the Word at Southern Seminary, Aug 20.

"The right goal in parenting is that you be faithful," said Stuart Scott, executive director and founder of One-Eighty Counseling & Education. "It's for God's glory. It's more about your sanctification than it is about your kids. ... The goal in parenting when God has given you children to steward is your faithfulness unto God's glory, all because of the gospel of Jesus Christ."

Topics centered around "Confident Parenting" with counseling experts including Tedd Tripp, senior pastor emeritus of Grace Fellowship Church and author of the popular child-rearing book, *Shepherding a Child's Heart*; Heath Lambert, executive director of the Association of Certified Biblical Counselors (ACBC) and executive pastor of discipleship and community life at FBC Jacksonville; and Scott, who also serves as professor of biblical counseling in the graduate school at The Master's College in Santa Clarita, California.

Audio and video from the Counsel the Word event will soon be available online at sbts.edu/resources.



Alumni Academy focuses on Muslim engagement

By Andrew J.W. Smith

WITH THE NEED for global gospel proclamation as critical as ever, Christians need to learn how to engage with Islam theologically and strategically, said two Southern Seminary professors during the Aug. 8-9 Alumni Academy.

Ayman Ibrahim, Bill and Connie Jenkins Assistant Professor of Islamic Studies and senior fellow for the Jenkins Center for the Christian Understanding of Islam, and John Klaassen, associate professor of global studies at Boyce College, led the seven sessions of the Alumni Academy, which culminated with a Q&A with both Ibrahim and Klaassen.

Ibrahim, who grew up in Egypt, said Islam is a traditional faith with multiple sacred texts. While believers evangelizing Muslims should illustrate points from the Quran, they should only use it to prove to Muslims that their sacred text assumes the reliability of the Bible, Ibrahim said. The Sermon on the Mount is particularly helpful, he said, since it challenges some of the pillars of Islam, requiring heart transformation

more than good deeds.

"If you asked me what Muslims need the most, I would tell you: hope. And there is no hope apart from the gospel," he said.

The culture of Islam is significantly different than that of the United States, said Klaassen, author of the 2015 book *Engaging with Muslims*. It is driven by an honor-shame dynamic more than the West, which aligns more closely with a guilt-innocence dynamic. Because of the significant effect of shame, converting from Islam is extremely damaging socially, Klaassen said. The religion dictates Muslims' entire lives and forms a worldview that requires absolute commitment.

"You cannot convert out of Islam," he said. "To convert out of Islam is to shame your family — it is to reject everything you have ever known and everything you have ever heard."

Alumni Academy provides free ongoing instruction for alumni and prospective students of Southern Seminary. To find out more about the program, visit sbts.edu/alumni.



Greenway, Minier to lead in academic service roles

By Eric Harrouh

WITH THE TRANSITION of Matthew J. Hall as dean of Boyce College, Southern Seminary has designated Adam W. Greenway and Matt Minier to fill Hall's previous roles in academic services and enrollment management.

"Adam Greenway and Matt Minier are both proven leaders committed to the mission and vision of Southern Seminary," said Randy Stinson, senior vice president for academic administration and provost of Southern Seminary. "I look forward to having both of these men serving on my team in increased capacities; however, I am most excited for our students, who will benefit from the faithful service of these two leaders."

In addition to his current role as dean of the Billy Graham School of Missions, Evangelism and Ministry, Greenway will assume the role of vice president for academic services, which includes oversight of the library, institutional effectiveness, and enrollment management. As associate vice president for enrollment management, Minier will oversee admissions, student services, academic records, and financial aid. Minier had previously served as director of student success, a position that has since been filled by Garnetta Smith.



Kevin Jones named Boyce associate dean of academic innovation

By SBTS Communications

THE NEWLY APPOINTED ASSOCIATE DEAN of academic innovation at Boyce College is "a master teacher, a gifted administrator, a proven churchman, and a devoted husband and father," said Boyce Dean Matthew J. Hall. Louisville native Kevin Jones, assistant professor of teacher education since 2014, has more than a decade of experience teaching in public schools and colleges, in addition to his service in church ministry roles and community organizations.

"As one of Christian higher education's fastest-growing institutions, these are extraordinary times

of opportunity for Boyce College," Hall said. "Dr. Kevin Jones is the right man at the right time to help our efforts to lead the college into this exciting future. Dr. Jones will play a vital role in leading our efforts to develop new degree programs as well as continuing to ensure excellence in teaching as one of Boyce College's distinctives."

Jones earned M.A. and M.Ed. degrees from the University of Kentucky and a D.Ed. from Spalding University. He is a member of Immanuel Baptist Church and serves on the board of directors for Love Thy Neighborhood.

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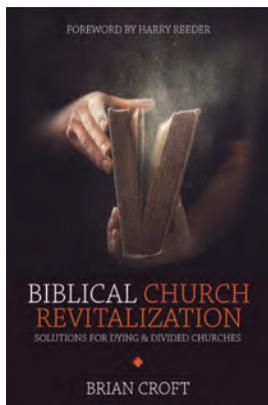
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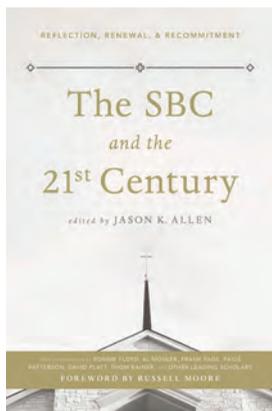
(Christian Focus 2016, \$11.99)

Biblical Church Revitalization: Solutions For Dying & Divided Churches

Brian Croft Review by Sean W. Corser

With over 1,000 Southern Baptist churches closing their doors each year, many aspiring pastors will undoubtedly find themselves in some form of church revitalization. Louisville pastor Brian Croft, who is senior fellow of the SBTS Mathena Center on Church Revitalization, points to the popular methods of the pragmatist and the purist. Between those two, Croft writes, is the biblical method which “rests its full weight on the truth that God’s spirit working through His word is the only way to bring true lasting spiritual life to a local church.”

Drawing from years in the trenches, Croft helps the reader determine the preparation for revitalization, reminding that “for those who lean into this calling and put their hands to the plow, there are unique joys and rewards that come with this important gospel work.”



(B&H Academic 2016, \$29.99)

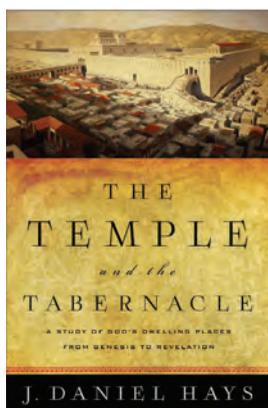
The SBC and the 21st Century

Jason K. Allen, editor Review by S. Craig Sanders

In *The SBC and the 21st Century*, editor and Midwestern Seminary President Jason K. Allen gathers Southern Baptist leaders like SBTS President R. Albert Mohler Jr., ERLC President Russell Moore, and IMB President David Platt to reflect on our heritage and commit to a bold vision for the future. Among other issues, contributors explore what it will look like for America’s largest Protestant denomination to remain faithful as a cultural minority, restructure for Great Commission outreach, and recover a distinct Baptist identity.

“We must also remember that even though we have the necessary doctrinal resources to articulate a clear theological identity, Southern Baptists have often identified ourselves more according to our tribe than according to our convictions—a strange phenomenon given our ecclesiological convictions,” Mohler writes.

This erudite resource offers a wealth of prescriptions for pastors and students to commit their churches to a faithful future.



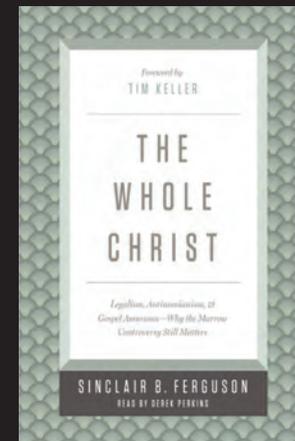
(Baker Books 2016, \$19.99)

The Temple and the Tabernacle

J. Daniel Hays Review By Andrew J.W. Smith

In *The Temple and the Tabernacle: A Study of God’s Dwelling Places from Genesis to Revelation*, J. Daniel Hays, dean of the School of Christian Studies at Ouachita Baptist University, draws on the most recent archaeological evidence and uses rich, full-color photographs to depict the place of the tabernacle and temple in Israel’s history.

Both the tabernacle and the temple are critical physical landmarks during the Old Testament and throughout Israel’s history. During the wanderings in the wilderness, the Israelites experienced God’s presence through the tabernacle, and during the time of Solomon God dwelled in a glorious temple in the midst of his people. But this rich and magnificent building pictured a much more beautiful reality: God was willing to build a relationship with his people that would reach its ultimate fulfillment and purpose in the person of Jesus Christ.



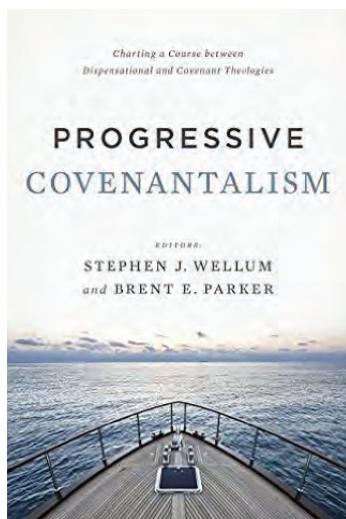
The Whole Christ

(Crossway 2016, \$24.99)
Sinclair B. Ferguson

“Sinclair Ferguson’s *The Whole Christ* revisits the Marrow Controversy for present-day application. Ferguson compellingly argues legalism and antinomianism share the same problematic anti-gospel root. His analysis of the fall into sin is perspicacious for the whole of biblical theology. Legalism and antinomianism are ubiquitous enemies of the gospel and every student would do well to equip themselves for battle against these foes with this outstanding resource.”



DAVID E. PRINCE
Assistant professor of
Christian preaching



(B&H Academic 2016, \$32.99)

**Progressive Covenantalism:
Charting a Course Between
Dispensational and Covenant
Theologies**

Stephen J. Wellum and
Brent E. Parker

Review by Sean W. Corser

Traversing through the biblical canon, Stephen J. Wellum, professor of Christian Theology at Southern Seminary and Brent Parker, Ph.D. candidate at Southern Seminary, set out to show how through the progression of the covenants, one can navigate to a mediating point and not simply hold to a dispensational view of Scripture nor

merely a covenantal view. Building this argument from the previously released book *Kingdom Through Covenant: A Biblical Understanding of the Covenants*, in *Progressive Covenantalism: Charting a Course Between Dispensational and Covenant Theologies* Wellum and Parker have edited a work of 10 essays arguing for a middle ground between covenant theology (CT) and dispensational theology (DT).

Wellum and Parker aren't simply wanting to split hairs; rather, they say, "It is our sincere desire that this book will contribute to our understanding of Scripture and continue the conversation between differing theological viewpoints, with the goal of resolving

those differences that separate us." And further, "It is not enough to affirm the authority of Scripture; we must also seek rightly to handle the Word of truth and bring our entire thought captive to it and to Christ."

The skeletal outline of the book takes pivotal passages to both DT and CT, and then looks at them through the lens of the entire canon and proposes a middle ground: Progressive Covenantalism (PC). This scholarly work is a great resource to someone curious about the distinctions of DT and CT. In the effort of proposing a middle ground, the authors expose weaknesses of both DT and CT and show how PC can mediate theological positions.

**In the Arena: The Promise of
Sports for Christian Discipleship**

David E. Prince

Review by S. Craig Sanders

My sports career flamed out in freshman year of high school, but playing football, basketball, and baseball as a teenager instilled a work ethic and discipline I may not have learned anywhere else. Playing sports also helped me deal with failure and disappointment (so has a lifetime of cheering on perennial losers), and my years warming the bench taught me not to yearn for recognition or depend on being the star player I never was.

The fact that I have benefited from playing sports and yet witnessed the perils of worshipping it as an idol makes me thankful for the wisdom and careful insight of David E. Prince in his latest book, *In The Arena*. Prince, assistant professor of Christian preaching at Southern Seminary and senior pastor of Ashland Avenue Baptist Church in Lexington, draws from his personal experience playing sports and cultivating a love of competition in his eight children. Inspired by Theodore Roosevelt's classic quote from his "Citizenship in a Republic" speech — in which the president describes the valiant efforts

of "the man who is actually in the arena" — Prince models a critical engagement with sports that promotes Christian discipleship and character.

"God kindly provides us the windows of smaller arenas where we can be challenged to demonstrate the virtues

**"Athletic competition
provides practice
games for life,
whether experienced
by participation or
observation, but to
benefit fully, we must
be intentional about the
lessons it can teach us."**

necessary for faithfulness in the ultimate venue of our lives before God, our Creator and Sustainer," Prince writes. "Athletic competition provides practice games for life, whether experienced by participation or observation, but to benefit fully, we must be intentional about the lessons it can teach us."

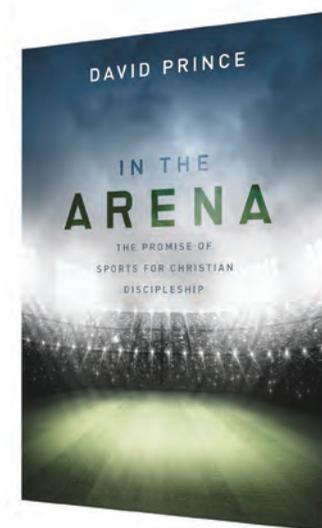
Among those issues is an understanding of sports fandom that, rather than

demonizing those who rabidly cheer on their favorite teams, seeks to understand the cultural rootedness of particular sports and how Christians can engage and enlighten those identities with the gospel. In the book's opening chapter, Prince also confronts those who dismiss sports with a surprising but convincing argument that athletic competition is an inevitable reaction to God's creation.

"People created sports in response to the world God created. Sporting competition is capable of reflecting God's creative glory and design in his image bearers, and thus presents an opportunity to celebrate our unique identity in God's world," Prince writes.

Prince also provides a helpful analysis on sports and spiritual warfare, demonstrating how athletes and fans can learn to endure trials and keep themselves from idolatry. But the most crucial chapter of the book, "Sports and Christian Discipleship," explores how sports merely expose character and that parents must seize these revealing moments of competition for the purpose of building godly character.

"Whether we are protecting the Lord's Day to prioritize worship with the local church, having conversations with our children to help them think rightly before and after competitions, or



guiding them through the disappointment of bench-warming, Christian parents must lead with intentionality in every area of our children's involvement in sports," Prince writes.

In the chapter on discipleship, Prince provides a list of questions parents must ask their children before and after each game, and also instructs parents on how to be supportive during the game. His pastoral application in each chapter and his call for the churches to be strategic in their relationship to sports display a sincerity and thoughtfulness that no one has yet to apply to this realm of cultural awareness. (B&H 2016, \$16.99)



Building Christian character

PRINCE DISCUSSES THE ROLE OF SPORTS IN CHRISTIAN DISCIPLESHIP

By: S. Craig Sanders

EDITOR'S NOTE: Below, David E. Prince, assistant professor of Christian preaching and pastor of Ashland Avenue Baptist Church, discusses his book *In the Arena* with *Towers* editor S. Craig Sanders.

CS: What about the book and its message is important to communicate?

DP: The book is essentially about Jesus, the church, family, and sports. I can't tell the story of my life and leave out any of those categories. They actually happened in reverse order. The bond in my family was largely around sports. My family were not Christians, didn't go to church; sports was who we are and what we did. And something I didn't realize until after the fact was how many of my coaches and the people investing in my life when I was younger were Christians. My high school baseball coach died of cancer my senior year and he was a godly Christian man, and after I became a Christian I realized that he was teaching me Chris-

tian principles all the way throughout high school and I didn't even recognize it. I can't think about my faith without thinking about athletics and I kind of think that's exactly what we read with Paul and the reason he keeps bringing up athletics because there's such a natural carryover. And so really this book is just me baring my soul about what God has done in my life and how he used sports as a vehicle to teach me all kinds of things.

CS: You have eight children, and they're all involved in sports. How does that work from a logistical standpoint?

DP: You have time for what you make time for and whatever you prioritize you can do, whether it be

family devotions or involvement in sports. Since that's something that's always been meaningful to me it's never even been a question of whether or not they would be involved. That's a bond that I want with them for a higher purpose. You think about a lot of kids today, where is their character tested? I don't think sports builds character; I think sports exposes character. If you want to use sports to build Christian character it's a great tool because it exposes a lot through success, failure, and hard work that you really can't find anywhere else. When we were an agrarian culture, sports was not necessarily that important because you learned a lot through the family sacrificing to get the crop in and praying for it to rain. But if you take the three primary

metaphors for what it means to follow God in the world, used in Scripture, warfare is first — the entire biblical storyline is spiritual warfare — and you have agrarian imagery and then you have athletic imagery. Today in our cultural context, sports is the only one of those that people have a real point of contact with. I think they're more important today than at any point in our nation's history.

With my family, we just say, "This is something we're going to do, but it's not a distraction for our discipleship of our children; it's a means for that." When I'm driving to the baseball game with my son I say, "How are you going to honor God on the field today?" And he starts rattling off the things that honor God — maximum effort, honoring and obeying his coaches, respecting the umpires. I always tell my kids, at least fail. There's something noble in trying and failing; there's nothing noble in trying to never fail. That's why the "In the Arena" quote by Theodore Roosevelt is so important in my book.

Another reason why I wanted to write this book is that I find that sports are the one thing that Christians don't feel a very strong responsibility to take every thought captive in obedience to Christ. You generally have two camps in the church related to sports. You have the camp that's kind of dismissive, that sports is a waste of time, or you have the camp that's really into sports and enjoys it but never thinks critically about it. What I want to help people do is to think critically about it. If they're trying to see why is it that almost all cultures invent sports, why is that something about the world God has made? What purpose do they serve? Why does the Bible mention sports in relationship to our faith? Let's wrestle with those things.

CS: You grew up in Alabama, I grew up in the Carolinas, so we both have seen extreme examples of sports fandom. But what are some of the benefits of being a fan?

DP: Being a fan is essentially a matter of cultural rootedness and identity. It reflects the uniqueness of a group of people who are culture-making in a given area as God's image bearers. Since I'm from Alabama, it's college football. My favorite sport is baseball but being a college football fan is just a part of my identity where I was from. So people wonder why the Southeast cares more about football than most places. The Reconstruction South was depressed and deflated and didn't have much of an identity, but when Alabama went out to the Rose Bowl in 1926 and beat Washington — even

though they're huge underdogs — the entire South celebrated it and basically decided, OK, we can win in football.

Being a fan unites people in given localities and we ought to be glad about those things, right? When I go to a baseball game, the guy sitting next to me can be a different ethnicity or a different age, but I almost always end up talking to him because we share a cultural language with something we both invested a lot of time and energy into and that's baseball. That means we share our own narrative, our own language, and that's true of all sports everywhere. I think fandom actually is, or can be, a cultural good. What is supposed to bind us together above all else is the gospel and the language of redemptive history that we share. We have commonality with the believers at a church plant in Peru that my church is supporting because we share that ultimate importance. A reflection of that are these other culture-making things people share in various localities.

“You think about a lot of kids today, where is their character tested?

I don't think sports builds character; I think sports exposes character.

If you want to use sports to build Christian character it's a great tool because it exposes a lot through success, failure, and hard work that you really can't find anywhere else.”

CS: How should Christians think about scandals and corruption in sports?

DP: It's not a reflection of the good design of God. In the same way that motivating ourselves by hating our opponent is a corruption of God's good gift of sports, so there's all kinds of ways sports are corrupted and we have an opportunity in the midst

of that to train our children and ourselves about what it means to live a life marked by righteousness and holiness rather than corruption. Pointing out that there's a lot of corruption related to sports is really another way of saying there's a lot of corruption related to every pursuit of human beings in life in a fallen world, so sports are not unique to that.

CS: What specifically in your book do you think is an argument that many people overlook when they think about sports and discipleship?

DP: One is that sports are inevitable based on the world that God made. Just like music; the world that God made demands we sing about it. That's the way sports are. In the world God had made, it's inevitable. Secondly, competition is not inherently sinful. You get the idea that there can't be sports in the new heaven and new earth because someone would have to lose, as though losing is somehow fundamentally sinful or wrong, but that's a failure to reckon with the world God made. When God told his image-bearers to take dominion over the world to the glory of his name, that demanded they hone their mental and physical gifts in a way that allowed them to be effective image-bearers. In athletic competition, my opponent is actually what draws the best out of me. You ask a lot of great athletes the matches or the games that meant the most to them, and sometimes they'll mention ones they lost because their opponent drew the best out of them; it's the iron sharpening the iron. I always tell people that it's a myth that you want your team to win every game by 100 points, because if they did for a period of time you wouldn't be interested anymore. It's the competitiveness that actually draws it out and makes it something by which we see the glory of God in a clearer way. Another thing I would say is none of that matters unless we're really going to be intentional about it. With your children, it is never about performance. They may perform very well and it be a bad day for their spiritual life and growth. Always have a goal bigger than performance and those are the things they can control: effort, self-sacrifice, respect, and passionate commitment. What we care more about is character. Some of the best things that happen with my kids is times when they were sitting the bench. They have to be able to be a role player. Is that something to feel sorry for them about? Absolutely not — most of us are role players in life. Most of us are not the stars of whatever we do. And so that's actually the best times.

THE 400TH ANNIVERSARY OF

John Owen



'A poore under-rower' The life & legacy of John Owen

BY MICHAEL A.G. HAYKIN

Charles II once asked one of the most learned scholars that he knew why any intelligent person should waste time listening to the sermons of an uneducated tinker and Baptist preacher by the name of John Bunyan. "Could I possess the tinker's abilities for preaching, please your majesty," replied the scholar, "I would gladly relinquish all my learning." The name of the scholar was John Owen, and this small story — apparently true and not apocryphal — says a good deal about the man and his Christian character. His love of and concern for the preaching of the Word reveals a man who was Puritan to the core. And the fragrant humility of his reply to the king was a virtue that permeated all of his writings, in which he sought to glorify the triune God and help God's people find the maturity that was theirs in Christ.

A nonconformist heritage

John Owen was born in 1616 and grew up in a Christian home in a small village now known as Stadhampton, about five miles southeast of Oxford. His father, Henry Owen, was the minister of the parish church there and a Puritan. The names of three of his brothers have also come down to us: William, who became the Puritan minister at Remenham, just north of Henley-on-Thames; Henry who fought as a major in Oliver Cromwell's New Model Army; and Philemon, who was killed fighting under Cromwell in Ireland in 1649.

Of Owen's childhood years only one reference has been recorded. "I was bred up from my infancy," he remarked in 1657, "under the care of my father, who was a nonconformist all his days, and a painful labourer [diligent worker] in the vineyard of the Lord." At 12 years of age, Owen was sent by his father to Queen's College, the University of Oxford. Here he obtained his B.A. on June 11, 1632, and immediately went on to study for the M.A., which he was awarded on April 27, 1635. Everything seemed to be set for Owen to pursue an academic career. It was not, however, a good time to launch out into the world of academia. The Archbishop of Canterbury, William Laud, had set out to suppress the Puritan movement, and to that end had begun a purge of the churches and universities. By 1637 Owen had no alternative but to leave Oxford and to become — along with many other Puritans who refused to conform to the Established Church — a private chaplain. He eventually found employ in the house of Lord Lovelace, a nobleman sympathetic to the Puritan cause. However, when the English Civil War broke out in 1642 and Lord Lovelace decided to support the king, Owen left his service and moved to London.



A “clear shining from God”

The move to London led to an experience that Owen would never forget. By 1642 Owen was convinced that the final source of truth in religion was to be found in the Holy Scriptures. But he had yet to personally experience the Holy Spirit bearing witness to his spirit and giving him the assurance that he was a child of God.

Owen found this assurance one Sunday when he decided to go with a cousin to hear Edmund Calamy the Elder, a famous Presbyterian preacher, at St. Mary’s Church, Aldermanbury. On arriving at this church, they were informed that the well-known Presbyterian was not going to preach that morning. Instead a country preacher (whose name Owen never did discover) was going to fill in for the Presbyterian divine. The preacher took as his text that morning Matthew 8:26: “Why are ye fearful, O ye of little faith?” It proved to be a message that Owen needed to hear and embrace. Through the words of a preacher whose identity is unknown God spoke to Owen and removed once and for all his doubts and fears as to whether he was truly regenerate or not. He now knew himself to be born of the Spirit.

The impact of this spiritual experience cannot be overestimated. It gave to Owen the deep, inner conviction that he was indeed a child of God and chosen in Christ before the foundation of the world, that God loved him and had a loving purpose for his life, and that this God was the true and living God. In practical terms, it meant a lifelong interest in the work of God the Holy Spirit that would issue 30 years later in his monumental study *A Discourse Concerning the Holy Spirit*. As he later wrote: “Clear shining from God must be at the bottom of deep labouring with God.”

Preaching before Parliament

In 1643 Owen was offered the pastorate in the village of Fordham, six miles or so northwest of Colchester in Essex. Owen was here until 1646 when he became the minister of the church at the market town of Coggeshall, some five miles to the south. Here, as many as 2,000 people would crowd into the church each Lord’s Day to hear Owen preach. Thus, although Owen would later speak slightly of his preaching to King Charles II — as seen in the anecdote with which this article began — it is evident that he was no mean preacher. The backdrop for these early years of Owen’s pastoral ministry was the English Civil War when England knew the horrors of bloody fields of battle, and father was ranged against son and neighbor against neighbor on the battlefield. Well has this period been described as “the world turned upside down.”

During these tumultuous days Owen clearly identified himself with the Parliamentary cause. He developed a friendship with the rising military figure Oliver Cromwell and was frequently invited to preach before Parliament. By late 1648 some of the Parliamentary army officers had begun to urge that Charles I be brought to trial on charges of treason since he had fought against his own people and Parliament. Charles I was accordingly put on trial in January 1649, and by the end of that month a small group of powerful Puritan leaders had found him guilty and sentenced their king to death. On January 31, the day following the public execution of the king, Owen was asked to preach before Parliament.





Owen used the occasion to urge upon the members of Parliament that for them, now the rulers of England, to obtain God's favor in the future they must remove from the nation all traces of false worship and superstition and wholeheartedly establish a religion based on Scripture alone. Owen based his sermon on Jeremiah 15. He made no direct reference to the events of the previous day nor did he mention, at least in the version of his sermon that has come down to us, the name of the king. Nevertheless, his hearers and later readers would have been easily able to deduce from his use of the Old Testament how he viewed the religious policy and end of Charles. From the story of wicked King Manasseh that is recorded in 2 Kings 21 and with cross-references to Jeremiah 15, he argued that the leading cause for God's judgments upon the Jewish people had been such abominations as idolatry and superstition, tyranny and cruelty. He then pointed to various similarities between the conditions of ancient Judah and the England of his day. At the heart of the sermon was a call to Parliament to establish a reformed style of worship, disseminate biblical Christianity, uphold national righteousness, and avoid oppression.

Ireland and Oxford

Later that same year, Owen accompanied Cromwell on a military campaign in Ireland, where Owen stayed from August 1649 to February 1650. Though ill much of this time, he preached frequently to numerous multitudes of men and women hungry to hear the gospel. When Owen returned to England the following year, he confessed that "the tears and cries of the inhabitants of Dublin after the manifestations of Christ are ever in my view." Accordingly, he sought to convince Parliament of the spiritual need of this land and asked:

How is it that Jesus Christ is in Ireland only as a lion staining all his garments with the blood of his enemies; and none to hold him out as a lamb sprinkled with his own blood to his friends? Is it the sovereignty and interest of England that is alone to be there transacted? For my part ... I could heartily rejoice, that ... the Irish might enjoy Ireland so long as the moon endureth, so that Jesus Christ might possess the Irish. ... If they were in the dark, and loved to have it so, it might something close a door upon the bowels of our compassion; but they cry out of their darkness, and are ready to follow every one whosoever, to have a candle. If their being gospelless move not our hearts, it is hoped their importunate cries will disquiet our rest, and wrest help as a beggar doth an alms.

Although Owen's pleas were heeded and this period saw the establishment of a number of Puritan congregations — both Congregationalist and Baptist — in Ireland, the inability of the Puritans in Ireland to work together with likeminded brethren for the larger cause of the Kingdom of Christ hindered their witness.

Cromwell appointed Owen to the oversight of Oxford University in 1652 as its vice chancellor. From this position Owen helped to reassemble the faculty, who had been dispersed by the war, and sought to put the university back on its feet. He also had numerous opportunities



to preach to the students at Oxford. An important work on holiness came out of his preaching during this period. *The Mortification of Sin in Believers* is in some ways the richest of all of Owen's treatises on this subject. It is based on Romans 8:13 and lays out a strategy for fighting indwelling sin and warding off temptation. Owen emphasizes that in the fight against sin the Holy Spirit employs all of our human powers. In sanctifying us, Owen insists, the Spirit works "in us and upon us, as we are fit to be wrought in and upon; that is, so as to preserve our own liberty and free obedience. ... he works in us and with us, not against us or without us; so that his assistance is an encouragement as to the facilitating of the work, and no occasion of neglect as to the work itself."

"The church in a storm"

Oliver Cromwell died in September 1658 and the "rule of the saints," as some called it, began to fall apart. Two years later a number of Cromwell's fellow Puritan leaders, fearful that Britain was slipping into full-fledged anarchy, asked Charles I's son, also called Charles and who was then living in exile on the continent, to return to England as her monarch. However, those who came to power with this monarch, Charles II, were determined that the Puritans would never again hold the reins of political authority. During Charles' reign and that of his brother James II, the Puritan cause was thus savagely persecuted.

A number of Owen's close friends, including John Bunyan, suffered fines and imprisonment for not heeding these laws. Although Owen was shielded from actual imprisonment by some powerful friends, he led at best a precarious existence until his death. He was once nearly attacked by a mob, who surrounded his carriage. At one point he was tempted to accept the offer of a safe haven in America when the Puritan leaders in Massachusetts offered him the presidency of Harvard. Owen, though, recognized where he was needed most.

Despite the attacks on the Puritans, these years were also ones of great literary fruitfulness for Owen. His exhaustive commentary on Hebrews appeared between 1668 and 1684. *A Discourse Concerning the Holy Spirit* came out in 1674 and an influential work on justification, *The Doctrine of Justification by Faith*, in 1677. Owen's *Meditations and Discourses on The Glory of Christ* (1684; 2nd ed. 1696), which English historian Robert Oliver has rightly termed "incomparable," was written under the shadow of death in 1683 and represents Owen's dying testimony to the unsurpassable value and joy of living a life for the glory of Christ.

He fell asleep in Christ on Aug. 24, 1683. He was buried on Sept. 4 in Bunhill Fields in London, where the bodies of so many of his fellow Puritans were laid to rest until that tremendous Day when they — and all the faithful in Christ — shall be raised to glory. His final literary work is a letter to a close friend, Charles Fleetwood, written two days before his death. In it, he told his friend:

I am leaving the ship of the church in a storm, but whilst the great Pilot is in it the loss of a poore under-rower will be inconsiderable. Live and pray and hope and waite patiently and doe not despair; the promise stands invincible that he will never leave thee nor forsake thee.



TIMELINE OF EVENTS IN JOHN OWEN'S LIFE

¹⁶¹⁶ Born in Stadshampton

¹⁶²⁸ Starts his studies at Oxford

JUNE 11, 1632 Receives B.A. from Oxford

APRIL 27, 1635 Receives M.A. from Oxford

¹⁶³⁷ Leaves Oxford to become a private chaplain

¹⁶⁴³ Offered a pastorate in Forulham

¹⁶⁴⁶ Minister at Coggeshall

¹⁶⁴⁹⁻¹⁶⁵⁰ Follows Oliver Cromwell on a military campaign to Ireland

¹⁶⁵² Returns to Oxford as vice chancellor

¹⁶⁶⁸⁻¹⁶⁸⁴ Commentary on Hebrews appears

¹⁶⁷⁴ A Disclosure Concerning the Holy Spirit is published

¹⁶⁷⁷ The Doctrine of Justification by Faith is published

AUG. 24, 1683 Dies

SEPT. 4, 1683 Buried in Bunhill Fields, London

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Mohler on new academic year, opportunities for students

SBTS PRESIDENT 'THANKFUL' FOR HISTORIC ENROLLMENT

By S. Craig Sanders

EDITOR'S NOTE: In what follows, SBTS President R. Albert Mohler Jr. discusses the 2016-17 academic year with *Towers* editor S. Craig Sanders.

CS: Going into the 24th year of your presidency, what are you most thankful for?

RAM: I'm most thankful that as we look across the landscape of theological education and even Christian higher education that the Lord has allowed Southern Seminary to be so strong. I could not have imagined when I came here in 1993 that we would have the largest Master of Divinity class in the history of the Christian church. So all that's been incredibly affirming of God's blessings on the institution and the direction we've taken in the last near quarter-century, and the joy of it is something I couldn't have known until we reached this point. I am now old enough and have been president here long enough that the sons of some of the students who came when I was first president are now here as students. That's something that the Lord's let me see for which I'm really thankful.

CS: You once lived in Fuller Hall.

RAM: I did, Fuller 135.

CS: What's the significance of the upcoming renovations?

RAM: I should say we lived in Fuller Hall when we were married, and we had so little we had to live in Fuller because it had furnished apartments. It's a part of Southern Seminary's history, but the fact that it has existed and served the seminary since the end of World War II until now underscores the fact that it needs dramatic updating, like putting in adequate fire suppression and accessibility. One of the happiest dimensions of this is the fact that we cannot do without Fuller Hall, that the enrollment of the institution — both in terms of the seminary and of Boyce College — means that we've got to have Fuller Hall not only ready for capacity but

for a greater capacity than we've had in the past. The genius of the renovation plan is that within a matter of about 24 hours one of these Fuller units can be transformed into either married student housing or Boyce College housing depending on the need. So that will give us a great deal of flexibility to our housing.

CS: What is your greatest fear for seminary students?

RAM: I think the greatest danger to a seminary student or to a college student is being disconnected from a vital gospel congregation. And the good news is that Louisville and the surrounding communities are now home to so many biblically-committed, gospel-centered churches that will eagerly welcome students and families from the seminary and from the college. We find our ground-

ing, our encouragement, our sustenance, our center of gravity for fellowship and spiritual growth is in the context of a local church, and I want to encourage students to become actively involved in the local church as a functioning member as soon as possible.

CS: You say *now* there are many healthy churches. That wasn't the case when you came here. How does it feel to know that as a result of what Southern Seminary has done in the past two decades, there are so many flourishing local churches in this community?

RAM: Part of the visible evidence of what God has done in this community is in the congregations in concentric circles beyond the campus — in Louisville, Jefferson County, the Long Run Association, and the Kentucky Baptist Convention. Expanding out, it's really clear that Southern Seminary has made a difference. And it's locally traceable to those who have graduated from Southern Seminary and become pastors, but also in terms of the active involvement of seminary faculty and staff members and students in the lives of these local churches. Mary and I are thrilled to be members of a church that tells that story. Third Avenue Baptist Church was not really connected to the seminary in years past and was a church in marked decline. There was a very real question as to whether the church would exist in this generation. And now it's filled with largely young people. Mary and I, and Craig and Selwyn Parker are some of the oldest people in the congregation, but we've got construction going on right now expanding the seating in the church that just a matter of years ago was ready to close and is now verbally committed to the gospel. It defies the wisdom of the world that here you've got hundreds of young Christians in their 20s coming for a service where we basically sing hymns and listen together to a one-hour sermon. And there continues to be a need for students and members of the Southern Seminary faculty to become involved in churches where they can have that kind of influence, being yeast in a congregation that can help to bring about revival and renewal and revitalization.

CS: How would you encourage students in terms of preparing themselves for preaching and finding opportunities to preach?

RAM: Preaching is learned by doing. There's more to it than that. I think every preacher learns a great

deal by listening to other preachers, reading about preaching, and thinking about the task of preaching. There's much to be taught in the classroom about preaching and yet even the structure of the classroom experience indicates that preaching is most fundamentally learned by doing. Preaching doesn't begin for most of us in a pulpit. My first opportunity to teach the Bible came when I was 16 and didn't seek the opportunity, but my father — who was a Baptist layman directing the Sunday School — assigned me to teach first graders as a 16-year-old when he had a teacher who was absent. I have missed very few Sundays from then until now in teaching somebody the Scriptures. I didn't know what I was doing as a 16-year-old. I had to learn how to do it, but I learned how to do it by doing it.

My first advice is don't wait to be invited to stand in the pulpit. Somebody needs you to be teaching the Scriptures somewhere right now. I think that used to be more obvious to seminary students in a way we've got to get back to. For instance, as a seminary student, I taught and preached at times in nursing homes in the Louisville area organized by Walnut Street Baptist Church. I taught youth and college students in Sunday School. I had opportunities to preach that came because people had heard me speak in some other context and invited me to come preach. I became pastor of a church at 22 years old in Trimble County, Kentucky, and those poor people were subjected to a 22-year-old preacher who did not then know how little he knew about preaching. But I learned a lot because that congregation helped to teach me how to preach. So don't turn down an opportunity to preach, but don't wait for that opportunity to be defined by a pulpit. It might be that you need to learn how to teach and preach the Scriptures right now by learning how to teach the story of Jonah to a group of wiggling first-graders.

CS: Boyce College has a new dean. What can we expect for the school's future?

RAM: Boyce College is one of the best stories in Christian higher education, and the next chapter in the story is going to take place with Matt Hall as the new dean. And we are seeing the maturation and growth of the college year by year and even semester by semester, and Matt has exactly the right skill set to lead the college into its next chapter boldly and well. We see a record enrollment of students in the business as missions program. We see the development of the Honors Program in the college.

We see the addition of a new sport, in terms of women's volleyball. Recently I was walking through the Honeycutt Center and just paused to look at every square inch of that facility being used for exactly the purpose it was built, and in large part by college students on that weekday afternoon. It makes me very happy.

CS: What events are you hopeful students will attend this fall?

RAM: The entire Southern Seminary and Boyce College experience is now seven days a week, 24 hours a day in a way that it was not when I was a student or even when I came as president. Southern Seminary's campus is now in many ways the crossroads of the evangelical movement. There will be lectures and visitors and events that are not going to take place anywhere else. The reality is every member of the Southern Seminary family is pressed for time, and the demands on our time are greater than I knew when I was student. But I would encourage students to understand that this campus has unprecedented opportunities that are never going to be experienced again.

And I want to remind us all as to what Fall Festival is designed to be. We've become such a large institution that we wanted to create at least one opportunity big enough that just about every member of the Southern Seminary and Boyce College family would make it a priority to be there with family and children. So don't miss that.

CS: Our Fall Festival theme is on space. Did you ever dream of being an astronaut?

RAM: I grew up in Florida, and I was consumed with interest of space. My grandparents' lake house was so close to the cape, I was able several times a week in the summer to see rockets taking off from Cape Canaveral. This was during the height of the Cold War. Most of them were unannounced. Most of them were military. But I saw almost every one of the Apollo missions take off, and my cousins and I — stretching aluminum foil outside the front door of the house, attaching that to rabbit ears — were able to get a fuzzy image of Neil Armstrong setting foot on the moon in grainy black-and-white picture. Then when we moved a little farther south in the state, my Scoutmaster was on the flight director staff at NASA and got to take us Boy Scouts up there for a launch, and we got to go into the vehicle assembly building. I can just tell you, for a boy my age that was about as good as it got.



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Robert Konemann's legacy of faithfulness

By Andrew J.W. Smith

Even in the late stages of a brutal and physically exhausting disease, Robert Konemann was always there. At Sunday morning, Sunday night, and Wednesday night services at his home church, Fisherville Baptist, at both Boyce and Southern Seminary graduations, in the lives of his wife and children.

Konemann, who served as project manager at Southern Seminary starting in 2012, passed away on Aug. 1 after a 16-month battle with brain cancer. His funeral was held the following Sunday afternoon at Fisherville, where he faithfully and consistently served as a lay elder.

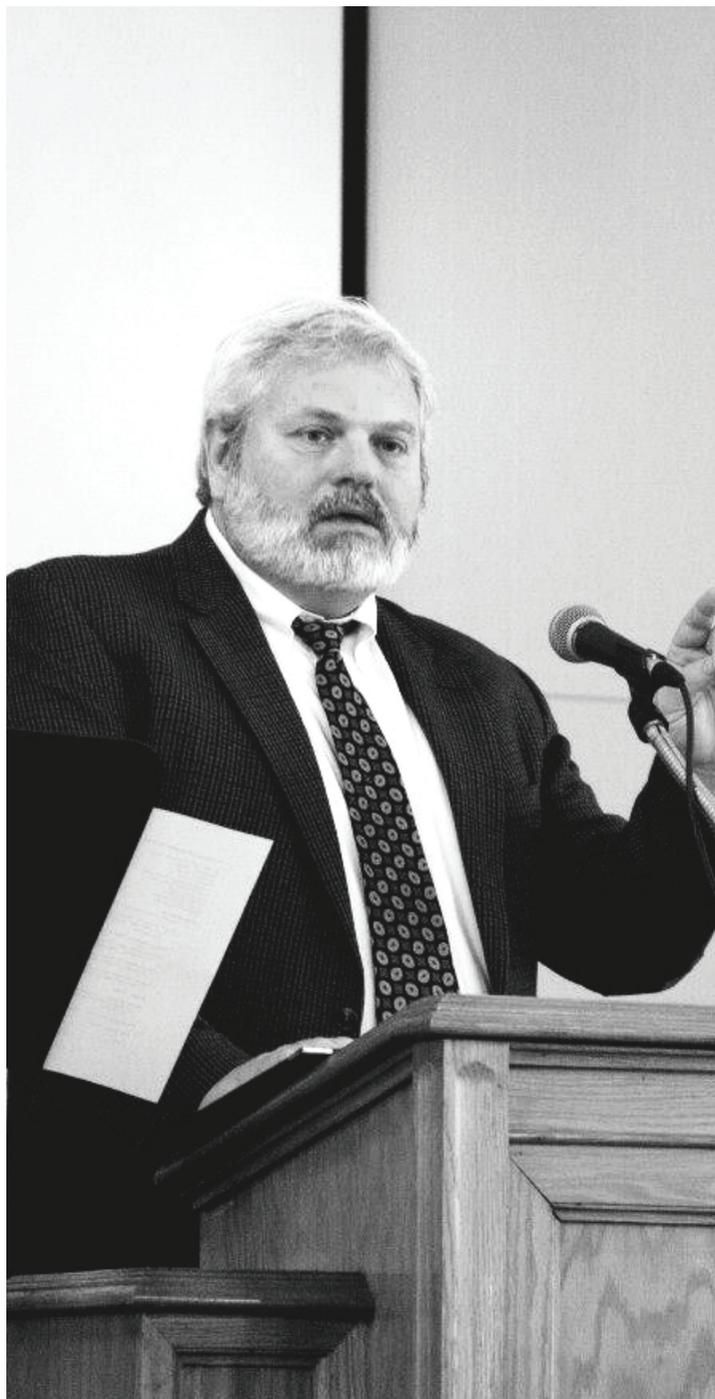
Brian Payne, senior pastor of Fisherville Baptist who also teaches classes at Southern and Boyce, said Konemann and his wife, Becky, were “consummate churchmen.” Even in the final months of cancer, Konemann would sit in the service in his wheelchair with his eyes closed, listening attentively to the sermon. Payne said Konemann had so many passages of Scripture and hymns memorized that he was able to share with people, even when he grew physically unable to read.

The week of his diagnosis in March 2015, Konemann came into the Sunday night service late and sat in the back row, which immediately made Payne aware something was unusual. That Wednesday night, Konemann asked the church to pray for him, and two days after that, learned from an MRI that he had a tumor, soon diagnosed as Stage 4 glioblastoma multiforme.

“Even with brain cancer, he’s not missing church,” Payne said. “We noticed that long before the cancer, but it was even more evident after.”

Konemann moved to Southern in 2007 to study Old Testament after serving as a vocational pastor since 1987. As project manager at Southern, Konemann was involved with all capital construction projects on the campus of Southern and Boyce. He treasured his relationship with Andy Vincent, vice president of operations, who said Konemann integrated his work and faith better than anyone he knows and had a robust understanding of a Christian view of labor.

“It was more than just taking care of buildings for him,” his wife, Becky, said about his role at the seminary. Throughout his sickness, Konemann made it a priority to be at Southern as much as possible, and Becky would sometimes take him to lunch in the cafeteria and just leave him there to talk with people. “It gave him opportunities to have good, serious conversations



with other employees or students or people he used to work with.”

Konemann was very active at Fisherville, often filling the pulpit for Payne and leading a Wednesday night Bible study, something he continued to do after the diagnosis. A month before he passed away, Konemann told the Bible study: “I’ve been trying to teach you how to live. Now my ministry is to teach you how to die.”

Payne, who called Konemann his “co-laborer,” said Konemann would sleep 20 hours a day just so he could be with his church family for a couple hours. According to many, one of his favorite phrases was “God is not a novice,” and he told Payne in a text message last December that the sovereignty of God served as his “pillow by night, allowing me to close my eyes and sleep ... and a post against which I lean during the day as the winds of adversity blow.”

Becky said Konemann was committed to leading her and their five children, three of whom still live at home, even through his brain cancer. “He very intentionally led us to, as he put it, ride our horses into the middle of the storm. And the horses were verses in Scripture, hymns, and songs that guided us in those early days to be prepared for what was coming.”

Konemann described to *Towers* in May the vital place of Scripture in his soul during his sickness, comparing his reading and meditation on Scripture to that of a game show contestant in a glass money booth. “That has very much been my experience with the Word of God,” he said in the interview. “It has been like being in a glass box and the Word of God has flooded my environment. And that’s what has gotten me through it.”

Konemann’s spiritual faithfulness has had a massive corporate effect on his church, Payne said, something Konemann had been intentional to do throughout his illness. Countless people reported to Payne they had sat down with Konemann to pray for him, only to have him pray more fervently for them. Every time Payne saw Konemann at the hospital, he was sharing the gospel with someone. Konemann was intentional about having a “ministry of suffering,” Payne said.

“His suffering and his corporate engagement in the midst of his suffering has demonstrated to the people of this church that the gospel is real,” Payne said. “It empowers a man who has bowed the knee to it to rejoice, to worship, to be grateful. No matter how grievous your circumstances are, you can be content, you can have joy in the Lord.”



John Broadus on the salvation of sinners

Transcribed by Adam Winters

Near Christmas 1857, John A. Broadus received a letter from a man inquiring about the nature of Christian salvation. Due to his travel schedule and bouts of ill health, Broadus was unable to respond to the letter until Jan. 26, 1858. His response was a thorough, heartfelt description of the biblical plan of salvation in Jesus Christ, addressing the relation of justification to sanctification, with an emphasis upon divine justice and the mortification of sin. This letter resides with the John A. Broadus Papers, housed in the Boyce Centennial Library's Archives and Special Collections. A large portion is transcribed below, and complete scans can be downloaded at: <http://digital.library.sbts.edu/handle/10392/5140>.

Be decided, resolved, you desire to be a Christian. Gather up all the energies of your soul, ask God to help you, and deliberately, resolutely determine that by his grace a Christian you will be, that whether you have any “sense of being forgiven” or not, you will always continue to seek the Lord, perseveringly to pray for mercy. ... But then do not suppose that conversion can of necessity only come as the result of a long series of devotional exercises. Reading the scriptures and prayer are inestimably useful, but they are means to an end. Why not bring the matter to a point at once? What does the Gospel teach you and offer you? Briefly this: you are a sinner, you know it is true, and it is a part of your sinfulness and an aggravation of your guilt, that the consciousness of having grievously sinned against God does not impress you more deeply, does

not overwhelm you with sorrow. ... As such you are condemned, not an accused person awaiting trial, but already condemned, awaiting punishment, you deserve to perish, and the wrath of God abideth on you. You must perish, for God’s holiness requires it. ...

How can one condemned and depraved be taken into the favor of God, and dealt with as his dear child? Infinite wisdom and infinite love have devised and executed a plan by which this may be accomplished. We cannot expect fully to comprehend this plan in all its aspects and relations, for it has infinite elements, which of necessity transcend our powers. But we can see something of its beneficial working. The atoning death of our Saviour exhibits God’s displeasure against transgression—as forcibly as our eternal destruction could do, and at the same time exhibits his compassion toward the transgressor. It condemns sin, and at the same proposes to save the sinner. It makes it just, that God should justify the sinner, who seeks it on this ground. ...

How would God deal with you, if you were a just, a holy being? He would take you to his bosom, would smile upon you as his dear child—would guide you through life—and then receive you to the better life of heaven. Now all this he offers to do for you, though not holy, for Jesus’ sake, to deal with you as if you were just, though you are not. But is that right? It is the very object of Christ’s atoning death to make it right (Romans 3:26). And whether we can fully understand it or not, God’s

word declares that thus it is right, and that while he does not propose to heal guilty men, universally, as if they were just, he does offer thus to deal with all those who believe in Jesus, who ask to be justified on the ground of what Jesus has done and suffered for us, confessing that they deserve to perish, but asking that they may be treated as if just, on this ground alone. Now this justification is offered as immediate and complete. Asking it for Jesus’ sake, we are accepted into God’s favour and made heirs of everlasting life. ... The dying love of our Saviour furnishes the mightiest of all motives to a holy life, that we might please him, who pleased not himself, that we might live for him, who died for us. Now then confessing your guilt, and determining by God’s gracious help to forsake your evil ways ... cast yourself just as you are upon the merits of the Saviour. Ask that for his sake God would justify you, that he would mercifully take you now to be his child, and graciously help you to live, always hereafter, and more, and more continually as his child ought to live. Ask him that he would, according to the offer of his word, accept you as “his son, his servant bought with blood.” ... May I, a guilty, helpless sinner, be allowed to hope that on this ground I shall be saved? May not you? Can God’s promise be relied on? Read again my dear Sir, what I have written and try now at once, just as you are, to commit yourself to Christ for life and forever. And the Lord help you to live with a strong and ever growing confidence in Him as your Lord and Righteousness, your Saviour, and your all.

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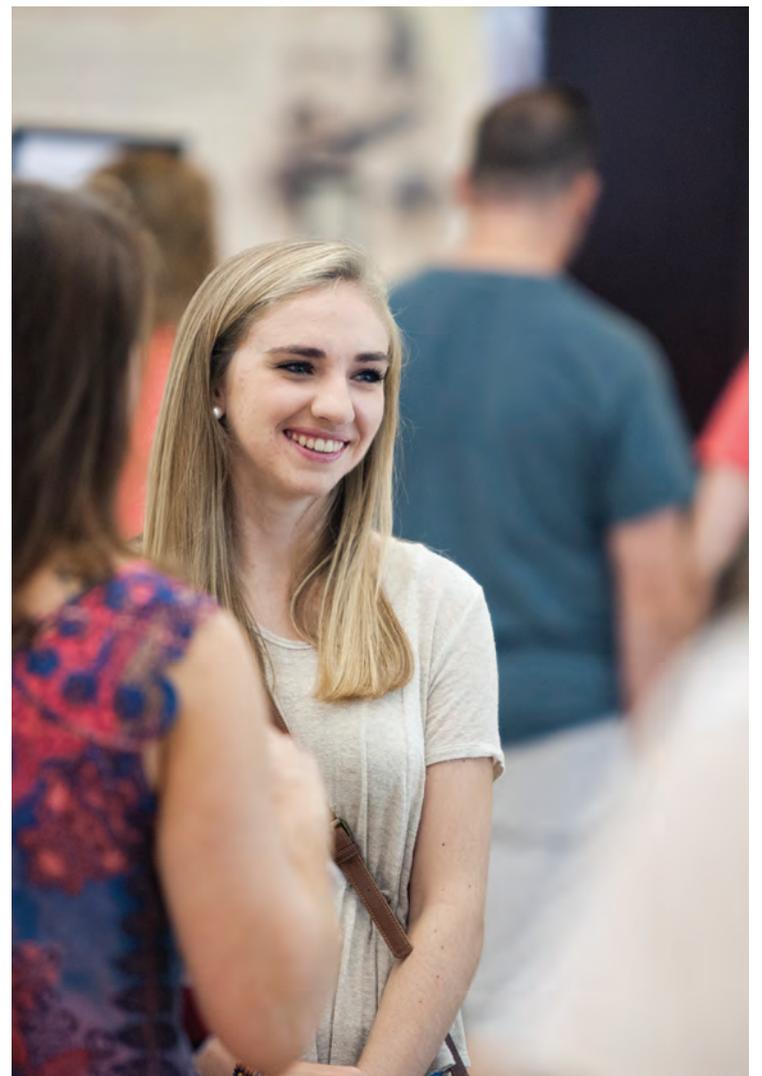
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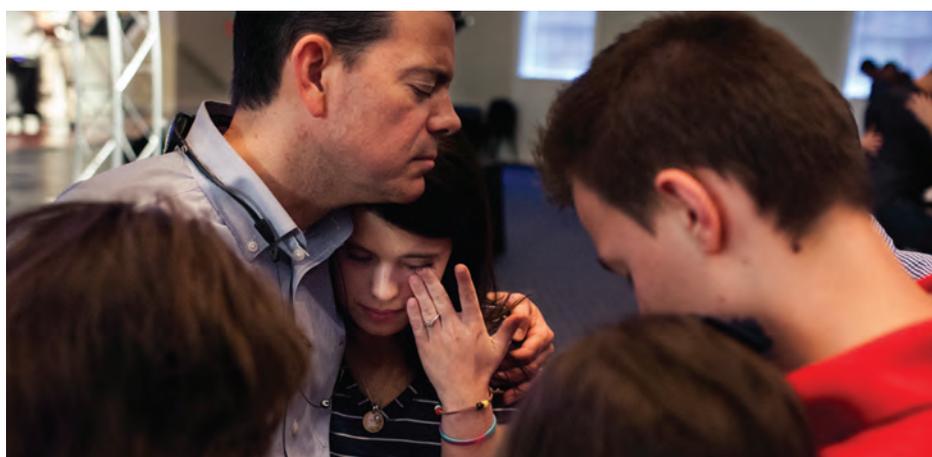
Why I eat at Founders' Cafe

PHOTO ESSAY

Boyce College orientation

MORE THAN 700 GUESTS and 200 incoming Boyce students attended the orientation for Boyce College, Aug. 12, on the campus of The Southern Baptist Theological Seminary. They were greeted by the new dean of Boyce College, Matthew J. Hall, who addressed the new students at a commissioning service during the day.





September 2016

SEMINARY CLINIC HOURS

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

Monday-Friday, 11 a.m. – 5 p.m.

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

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

HOURS FOR THE ATTIC

The Attic will reopen on Wednesday, Sept. 7 at 2 p.m. Students are encouraged to select warm weather clothing by Sept. 2, especially since it will not be open for the spring/summer season due to the Fuller Hall renovation. Due to the renovation of Fuller Hall, The Attic will be closing on Friday, Nov. 11. It will reopen with a new and improved space down the hallway in early Sept. 2017. Watch for news of a grand reopening. Christmas items will be available for shoppers in late October. The Attic regrets that it will be unable to accept donations from Nov. 4 to mid-August 2017.

SBTS LIST

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

SEPTEMBER

05

MONDAY

Labor Day
Morning Childcare
HRC / 9 a.m. – 12 p.m.

06

TUESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Miguel Núñez
Alumni Chapel / 10 a.m.

07

WEDNESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.

08

THURSDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Bobby Gallaty
Alumni Chapel / 10 a.m.

09

FRIDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Fall Festival
Seminary Lawn / 6 p.m.

12

MONDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.

13

TUESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Michael Pohlman
Alumni Chapel / 10 a.m.

14

WEDNESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.

15

THURSDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Jeremy Pierre
Alumni Chapel / 10 a.m.

16

FRIDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Global Connections
Library Basement / Noon
Boyce Soccer
4 p.m.
Boyce Volleyball
7 p.m.

19

MONDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
< **Andrew Fuller Conference**

20

TUESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Thomas R. Schreiner
Alumni Chapel / 10 a.m.
Andrew Fuller Conference >

21

WEDNESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.

22

THURSDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Hershael W. York
Alumni Chapel / 10 a.m.
Boyce Volleyball
7 p.m.

23

FRIDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Church Planting 101
Library Basement / Noon
Date Night Out
6:30 - 9:30 p.m.

24

SATURDAY

Boyce Volleyball
Noon and 3 p.m.
Bouncy House Day / Painting Posh
HRC

25

SUNDAY

Preach the Word

27

TUESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – Matthew J. Hall
Alumni Chapel / 10 a.m.
All Student Summit
7 - 9 p.m.

28

WEDNESDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.

29

THURSDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Chapel – David Platt
Alumni Chapel / 10 a.m.

23

FRIDAY

Morning Childcare
HRC / 9 a.m. – 12 p.m.
Date Night In
6:30 p.m.



Heritage Golf Classic raises \$125K for student tuition

By Eric Harrouh

THE 13TH ANNUAL Heritage Golf Classic at the Big Spring Country Club in Louisville, Kentucky, raised \$125,000 for Southern's student tuition fund on Aug. 22. A total of 112 golfers participated in the friendly competition with the victory going to Paul Wissink, Drew Allenspach, and Chris Carpenter, with a score of 56. Named after longtime supporter of Southern, the \$5,000 Rick Bordas Scholarship was awarded to Southern M.Div student and Marine Corps veteran Pat Cole. Marvin and Nancy St. John, longtime supporters of this event, were the signature sponsor; other major sponsors included Sodexo, Howard and Harriet Pope, Bachman Auto Group, and Aquifer.

Evangelicals Now is a monthly newspaper with Biblical perspective on current issues. Dr. Haykin is contributing a regular column on Church History for **en** throughout 2016



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(Dr. Haykin)

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RSVP required by October 20.

Find out more or register at
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3

Questions

– with –



DAN HYUN

Lead pastor, The Village Church in
Baltimore, Maryland

1

What Scripture passage, book, or sermon has most shaped your understanding of race and ethnicity in the church?

THE VISION OF THE MULTITUDES in Revelation 7:9-10 has always inspired me towards a multicultural vision possible through the power of God. It's hard not to be moved in my soul whenever I read that. More recently Acts 10 has been tremendously convicting: That Peter who has followed God devoutly with all his heart, mind, soul, and strength – and who was discipled by Jesus himself – realizes that he still has something to learn about fully knowing God. As orthodox as we can assume Peter's doctrine was, his knowledge was incomplete and he still had a lot to learn about the gospel when it came to reconciliation across cultures. There's a word there for the modern church. Hugely convicting.

2

You grew up in Philadelphia but live in Baltimore. How do you balance your professional sports loyalties as a pastor?

I'M A STAUNCH PHILLY SPORTS FAN but I'm also not one of those guys who does ministry in a city like Baltimore yet publicly declares how much he loves another city's teams. That just doesn't seem to show an understanding of this passionate sports town. I root hard for the Ravens and Orioles, but if they ever played Philly for a championship, I'd probably have to quietly cheer on my hometown boys in the basement. But again, we are talking about Philly so I'd say the likelihood of that happening is pretty low right now so probably not something to worry about.

3

Have you gotten hooked on any podcasts or TV shows recently? Which ones?

DON'T HAVE CABLE so I have to watch everything late. Some shows I've enjoyed in the past year are *Stranger Things*, *Peaky Blinders*, *Daredevil*, *Rectify*, *The Americans*, and *Mr. Robot*. Oh, and *Animaniacs* with the kids.