

SOUTHERN SEMINARY



EX NIHILO

A Letter From the President

R. ALBERT MOHLER JR.

“My dear young man, don’t take it too hard. Your work is ingenious. It’s quality work. And there are simply too many notes, that’s all. Just cut a few and it will be perfect.”

– EMPEROR JOSEPH II OF AUSTRIA TO
WOLFGANG AMADEUS MOZART, IN “AMADEUS”

That is my favorite line from Peter Shaffer’s script for the film “Amadeus.” After hearing Mozart play a composition commissioned in his honor, Emperor Joseph II attempted to explain his concern about the piece. “Too many notes,” was his diagnosis – backed up with his observation that the human ear can take in only so many musical notes at a time.

The emperor may have offered a rather confused account of music in this case, but we can sympathize with his effort. It is true that we are often bombarded with what feels like a barrage of issues, arguments, controversies, decisions and questions. In exasperation, we are tempted to respond with the emperor’s complaint: “Too many notes.”

That assessment certainly comes to mind as we survey the current contours of the evangelical world. We are buffeted by no shortage of issues and debates. We are confronted by public controversies about everything from human sexuality to the possibility of truth. We find ourselves defending everything from marriage to the meaning of the Gospel. There is no corner of our world that is untouched by seemingly constant controversies. Is all of this necessary?



This issue of *Southern Seminary Magazine* offers a thematic review of one of the most significant controversies of our day – the battle over origins. As the articles contained in this issue will reveal, this is no small controversy.

Can it be avoided? Can Christians just sit this one out? Maybe there are simply “too many notes”?

We do not get to choose the questions that are asked of us, but we are responsible for our answers. We did not ask for this debate, but it has been thrust upon us. In this issue of *Southern Seminary Magazine* you will see the shape of this debate, and gain a sense of where it is headed.

That is what Southern Seminary is all about. We educate, prepare and train ministers of Christ for faithfulness in the face of these debates and controversies. The reason for this is simple – the Gospel depends upon it. We are called to defend the faith, even as we seek to share this faith with others. There is no way to remain faithful to Christ while ducking this responsibility.

This explains why we have built this faculty with such care, and why we offer the highest quality of theological education without apology. This explains why, at the most recent meeting of the Evangelical Theological Society, literally dozens of scholarly papers and addresses were offered by faculty and doctoral students

from Southern Seminary – and dozens more by our alumni.

This is what theological leadership looks like – and why I am so thankful for Southern Seminary and all this school represents. I am so proud of our faculty and students and so thankful to Southern Baptists and our faithful donors and friends who make all this possible.

At the end of the day, we are called to be faithful in all that is entrusted to us – including the debates and controversies of the day. There is simply no faithfulness in declaring surrender and complaining: “Too many notes.” ➤

R. Albert Mohler Jr.

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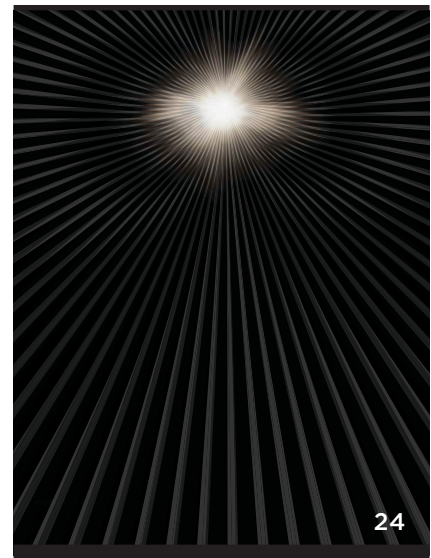


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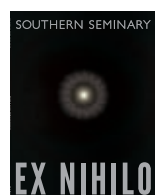
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On the Cover:



This image conveys
the concept of
creation *ex nihilo*
— the Latin phrase
depicting the reality
that God created
the universe “out of
nothing.”

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School of Church Ministries Re-launches Family Ministry Journal

By JOSH HAYES

The School of Church Ministries, a school of The Southern Baptist Theological Seminary, has released a new print journal with the very best in Christian scholarship taking on issues related to family ministry.

With the publication of its fall/winter 2010 issue, *The Journal of Family Ministry* offers readers biblical and theological foundations for family discipleship and pastoral ministry.

"The School of Church Ministries is working in the family discipleship movement on two different fronts. We want to make sure that our students are trained in the area of best practices when it comes to local church discipleship, but we need to make sure that these practices are theologically grounded in the Word," Randy Stinson, dean of the School of Church Ministries, said.

"This journal will make significant contributions in this area. As a result, School of Church Ministries students will be getting the very best in scholarship and pastoral ministry," Stinson said, who also serves as the journal's executive editor.

The publication, though catalogued as volume one and issue one, has a longer and more storied history than its cover might suggest. In fact, *The Journal of Family Ministry* is a re-launch of an earlier publication of the same title.

"The purpose of the re-launched journal is to provide a forum for the discussion and development of biblically driven and theologically grounded practices of multigenerational family ministry in local churches. This purpose is summarized in the journal's subtitle: 'Equipping the generations for Gospel-centered living,'" Timothy Paul Jones, editor of *The Journal of Family Ministry*, said.

Though the publication has experienced several changes in both leadership and location for various editorial reasons, it was during *The Journal of Family Ministry's* initial move to Southern Seminary in fall 1993 that the Gheens Center for Christian Family

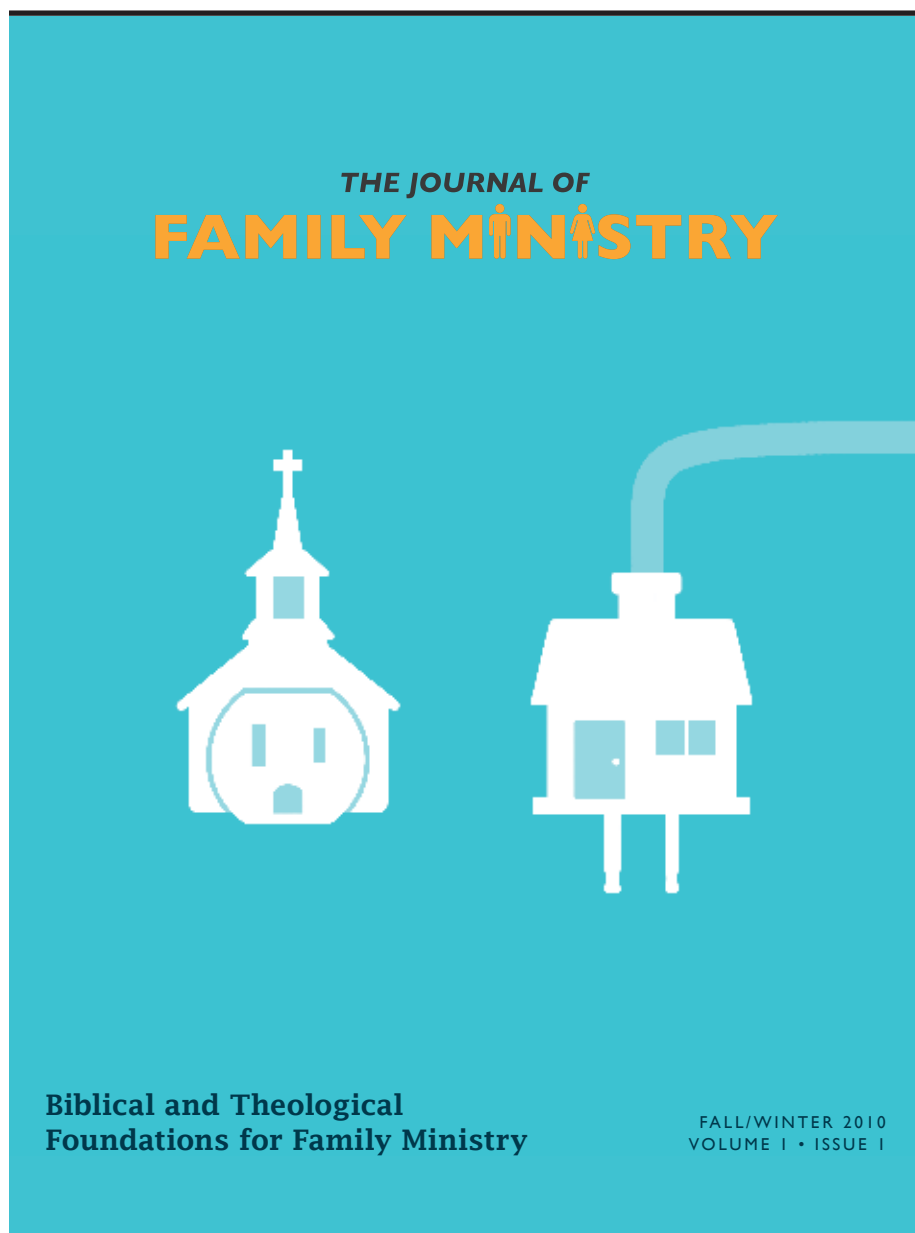
Ministry copyrighted the title.

"As I developed the foundations for what has become known as 'the family-equipping ministry model,' I became acutely aware of the need for an academic journal that explored the field of family ministry from a conservative-evangelical perspective. I sifted through the available journals and discovered, to my surprise, that Southern Seminary had once published *The Journal of Family Ministry* — and further, that no journal with that title existed any longer and that the seminary, with Hardin-Simmons University, still owned rights to the title," Jones said, who also serves as associate professor of discipleship and family ministry

at Southern Seminary.

According to Jones, the family-equipping model of ministry is "the process of intentionally and persistently coordinating a congregation's proclamation and practices so that parents — and especially fathers — are acknowledged, trained, and held accountable as the persons primarily responsible for their children's discipleship."

The Journal of Family Ministry comes out twice a year. For subscription information, contact the editorial staff at familyministry@sbts.edu





Boyce College Brings Pastor, Worship Leader on Board

By JOSH HAYES

This fall, Boyce College named Scott Connell as its new instructor of music and worship leadership.

“Connell brings to Boyce College the kind of experience we need to train the next generation of worship leaders,” Denny Burk, dean of Boyce College and associate professor of New Testament, said.

“Over the years of his ministry, Connell has served both as worship leader and as senior pastor, and his ministry demonstrates the conviction that worship leadership is a part of the teaching ministry of the church. Thus he shares our commitment to music ministry as pastoral ministry. He embodies the leadership

and expertise that we want to see reproduced in our graduates.”

Connell expressed similar enthusiasm for the opportunity to train the next generation of worship pastors in a robust and biblical manner.

“I am passionate about training young pastors,” Connell said. “I want to advance the next generation of pastors, and I want to make sure that they’re trained well whether it’s teaching ministry, music ministry, youth ministry or whatever. I want to contribute to a right understanding of ministry, and of course, any right understanding is Gospel-centered.”

Randy Stinson, dean of the School of Church Ministries at Southern Seminary, stated that Connell represents the defining principles that Boyce College and Southern Seminary seek to instill in students.

“I am personally excited about Connell being a part of the SBTS team,” Stinson said. “He embodies the threefold commitment of the School of Church Ministries in the areas of biblical worship, family discipleship and pastoral leadership. He is a pastor who leads worship, not a mere church musician, which

is central to our new direction.”

Alongside embodying a commitment to the School of Church Ministries’ vision for pastoral leadership, Connell said he hopes to instill in students the correct priorities involved in leading congregations in worship.

“I want to successfully contribute to a process that encourages well rounded yet theologically trained worship pastors. Students should leave knowing that the Gospel is priority, that the brilliance and glory of God is priority, and also [they should] be able to rightly handle the word of God. Those three prongs are critical to being an effective worship pastor. Then we can add to those the priority of being musically equipped,” Connell said.

Connell comes to Southern Seminary having left his position as the senior pastor of New Covenant Church in Annapolis, Md. Connell holds a master of music in music ministry from Southwestern Baptist Theological Seminary and a bachelor of science in music education from Tennessee Technological University. ➤

Woman's Auxiliary Celebrates 50 Years With New Scholarships

By EMILY GRIFFIN

In 1961, Duke K. McCall, then - president of The Southern Baptist Theological Seminary, paved the way for the installation of the Southern Seminary Woman's Auxiliary.

In April of that year, McCall appointed a group of women to a committee that would become the Woman's Auxiliary. The committee and its "founding 15" members, comprised of women from nine Louisville-area churches, were headed by Elizabeth Fuller, wife of Southern Seminary's sixth president Ellis A. Fuller.

Under Mrs. Fuller's leadership as executive director, the group established bylaws, elected officers and, most importantly, established their mission — helping female students by awarding them scholarships and continual prayer support. Over the years, the Auxiliary's mission has expanded to include ministering to Southern's international students, participation in campus beautification projects, showing hospitality toward new and visiting faculty members and acquainting women with the facilities, programs and needs of Southern Seminary.

The first project the Auxiliary undertook nearly 50 years ago was the creation and funding of a program that would grant scholarships for qualified women. Scholarships funds are developed through Auxiliary membership fees and through gifts made in memoriam or in honor of individuals. With support of the Auxiliary members and friends of the seminary, the Auxiliary has grown from granting one \$500 scholarship in its inaugural year to averaging fifteen \$1500 scholarships in recent years. In total, since

1961, the Auxiliary has granted \$400,000 in raised scholarship funds.

Today, female Southern Seminary students pursuing a master's-level education can apply for a scholarship if they meet the requirements of: enrollment in nine credit hours of course work per semester, maintaining a 3.0 grade point average, maintaining membership in a local Southern Baptist church and maintaining membership of the Woman's Auxiliary.

In addition to maintaining the scholarship fund, each year the Auxiliary has completed a variety of campus projects, highlights include: added a prayer room to Norton Hall (1964), equipped the family recreation center in Seminary Village — presently Village Manor Apartments (1973), sponsored a financial planning conference for Christian women (1983), purchased living room and bedroom furniture for the Samuels Missionary Apartments (1994) and provided kitchen equipment and furniture to international students (2010).

This year the Woman's Auxiliary will celebrate its 50th year of service. To celebrate its golden anniversary, the Auxiliary is launching a program that seeks to award an additional twenty-five \$500 scholarships to 25 women. The Auxiliary is urging the seminary community to pray about sponsoring one of these 25 scholarships. Those interested in supporting the project may choose to sponsor a scholarship individually, join with another person or persons or make a donation to the general endowment fund.

The Auxiliary's founding 15 worked under the motto "Love is something you do" and the current Auxiliary members want to remind the seminary community that scholarships may be given in honor or memory of a relative, loved one, special Sunday school teacher, pastor and/or mentor.

The spring meeting of the Auxiliary, April 25, 2011, will be the formal celebration of the 50th anniversary. Hosted in Heritage Hall and themed "Love is something you do," the event will include a luncheon, a video presentation featuring Duke K. McCall and an audio recording of Elizabeth Fuller praying.

If you would like additional information on the Woman's Auxiliary or to sponsor or contribute to a 50th anniversary scholarship, contact the Southern Seminary Office of Institutional Advancement, (502) 897-4143. ➤



We're **serious** about the Gospel.

Alex Medina
Biblical Counseling
from New York, NY

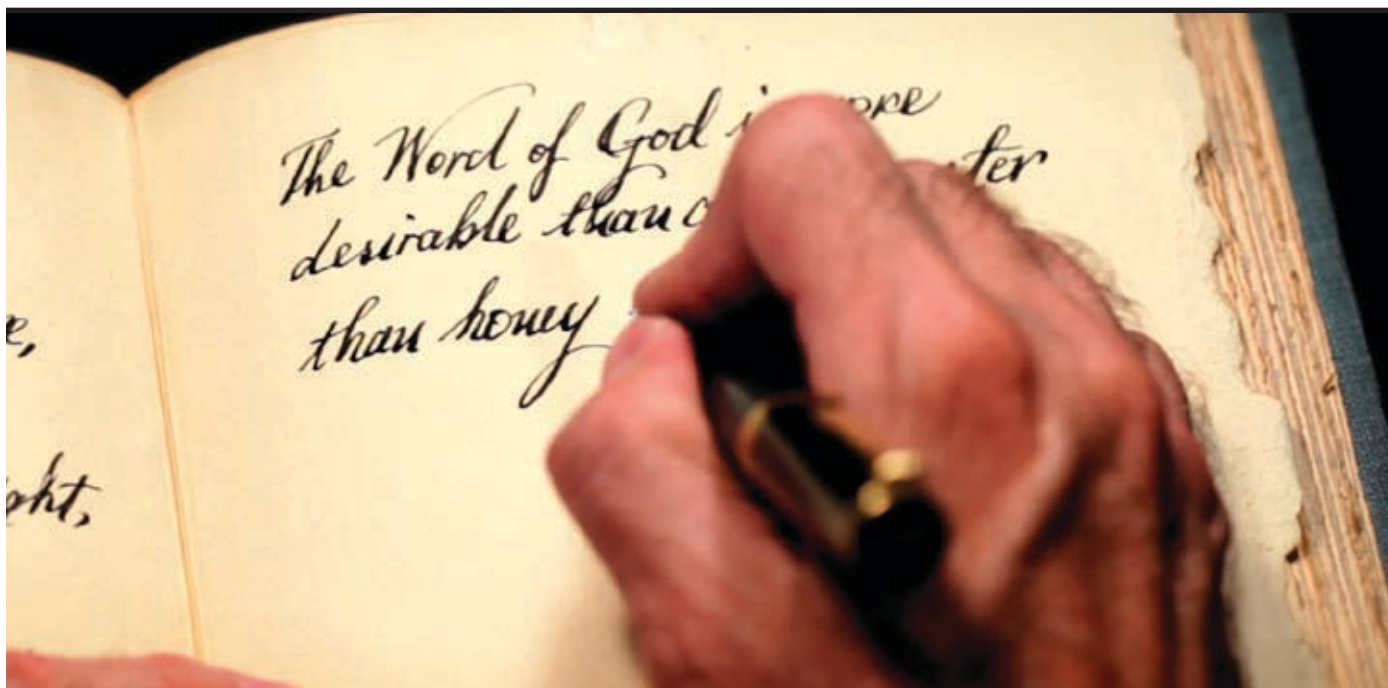
***“These are serious
times and we’re looking
for serious students.”***

R. Albert Mohler Jr., President



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SBTS Releases New Video About Biblical Inerrancy

By JOSH HAYES

The Fall 2010 Southern Seminary Magazine took on the topic of biblical inerrancy.

In light of that, Southern Productions, a division of Southern Seminary Communications, put together the short video “Sweeter than Honey” to recognize the Bible’s testimony concerning its truthfulness and beauty. Not only does the Bible as God’s Word convey accurate information about every subject matter to which it speaks, but Scripture also possesses rich, majestic qualities in its eloquence and literary structure. As the psalmist declares, the words of Scripture are more desirable than gold and sweeter than drippings from the honeycomb (Ps 19:10).

The video features the voice of Michael A.G. Haykin, professor of church history and biblical spirituality at Southern, and the penmanship of Donald S. Whitney, associate professor of biblical spirituality and senior associate dean of the School of Theology at Southern. Readers can view the video at www.sbts.edu/resources

Seminary Reduces Energy Costs by More Than a Quarter-Million Dollars

By JOSH HAYES

For the fiscal year 2010, The Southern Baptist Theological Seminary saved more than \$300,000 on energy costs thanks to the energy stewardship program.

With the implementation of the program, the seminary went from spending approximately \$1.4 million in 2009 to \$1.1 million in 2010 on electric, gas and water, which reduced energy costs by a total of \$319,671.

“Some of the things to consider are that we had one of the coldest winters in Louisville history, the hottest summer in Louisville history, and we have an extra building on campus with the [Duke K. McCall Sesqui-centennial] Pavilion that wasn’t there the previous year,” Dan Diffey, energy education specialist, said.

During the 11-month period that the energy stewardship program has come into effect, the seminary has already observed

significant improvement in energy expenditures. Initially, the seminary hoped to reduce energy costs by 20 percent for 2010. The program succeeded in this goal by dropping energy costs by 22.45 percent.

The amount of energy that the program enabled the seminary to avoid using equates to the removal of an estimated 347 cars from the road over a 10-year period and to the planting of 49,511 trees, according to Diffey’s calculations.

In 2009, Southern entered a multi-year partnership with Energy Education, an energy conservation firm based in Dallas to more efficiently reach the institution’s energy-saving potential. As the campus’ energy education specialist, Diffey reviews data and tours campus facilities with the facilities management team and Energy Education representatives to take further measures to reduce energy costs.





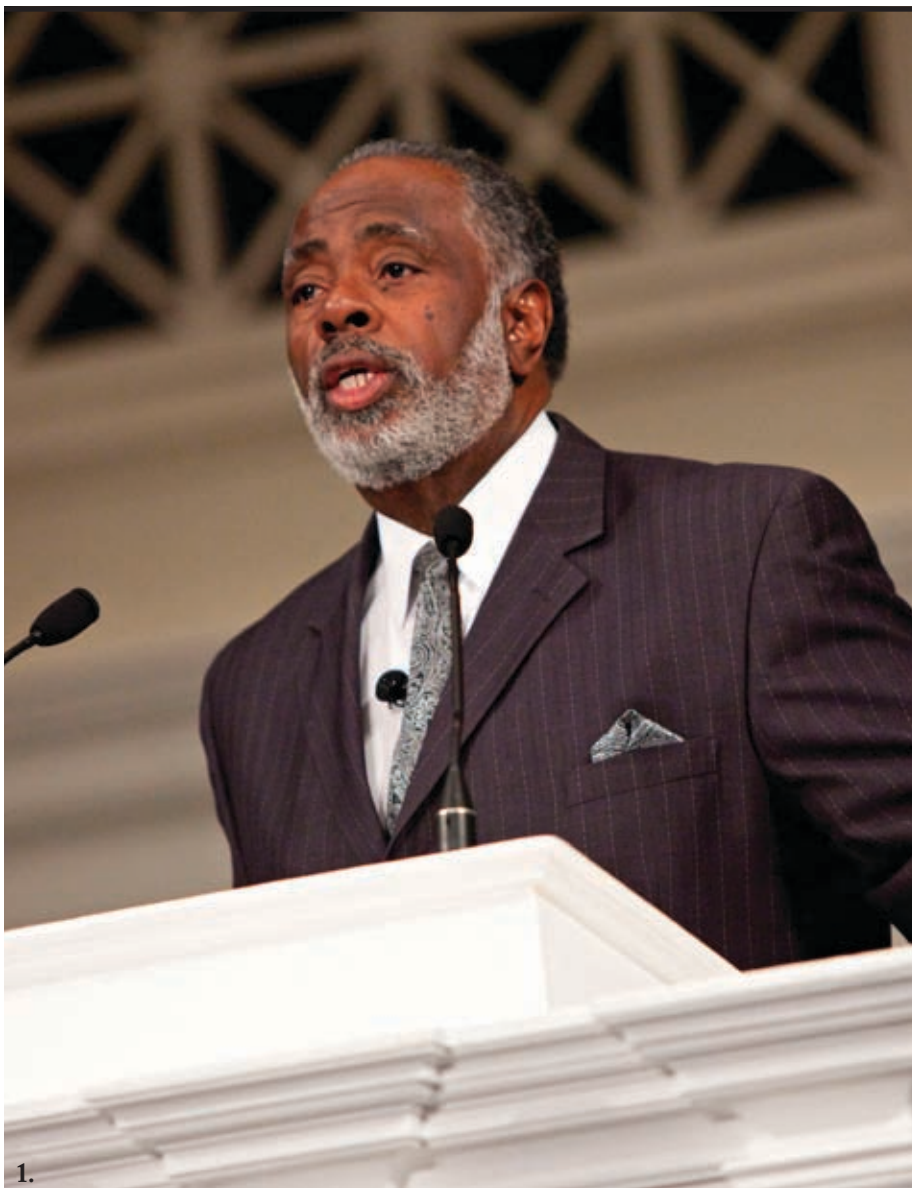
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Heritage Week

1. **Robert Smith Jr.**, associate professor of divinity - Christian preaching at Beeson Divinity School, delivered a chapel message. 2. **R. Albert Mohler Jr.**, president of Southern Seminary, recognized **Chuck Lawless'** fifth year of service as dean of Southern's Billy Graham School of Missions and Evangelism. 3. **Ken and Joanna Towery**, members of the Southern Seminary Foundation Board, are thanked for their gift, which is leading to the transformation of the plaza outside Norton Hall. 4. **Mohler** led the members of the Foundation Board on a tour of Cave Hill Cemetery, where Southern's founding fathers are buried.

5. **Foundation Board Chairman Otis Ingram** standing in Ingram Hall. The installation of Ingram Hall, part of Boyce College's campus, was a result of Otis and Stacy Ingram's financial gift. 6. **Walter Price**, chairman of the Board of Trustees. 7. **The members of the Board of Trustees** praying for Mohler. 8. **Dr. and Mrs. Orman Simmons** receiving the Bruce W. Benton Award for distinguished service. 9. **Foundation Board member Jim Kragenbring** receiving the Legacy Award for his support of SBTS. 10. **Board of Trustee member Rose Harris** receiving the Legacy Award for her and husband Mike, a Foundation Board member. 11. **Southern Seminary** provides live music throughout Heritage Week.



Connecting Church and Home Conference Promotes Family Discipleship

By COURTNEY REISSIG

The Southern Baptist Theological Seminary held the Connecting Church and Home conference Aug. 20-21, 2010. The conference was designed to equip pastors, church leaders and parents with practical ministry strategies for shepherding families within the church.

Produced by the School of Church Ministries, the Connecting Church and Home Conference promoted the “family-equipping model” for ministry, which seeks to treat family ministry not as an “add-on” program to the current ministries of the local church but to shape all local church ministries toward joining with parents in the task of family discipleship.

The event’s general session speakers included R. Albert Mohler Jr., president of Southern Seminary; Russell D. Moore, dean of the School of Theology and vice president for academic administration; Randy Stinson, dean of the School of Church Ministries; and Ryan Rush, senior pastor at Bannockburn Baptist Church in Austin, Texas.

More than 250 people gathered for the event, which took place in Heritage Hall. Matthew Smith and Indelible Grace served as musical guests for the conference.

Speaking on parenting as spiritual warfare, Mohler noted the conference theme implies



that something has been disconnected.

“To connect church and home is to connect that which should never be disconnected. The world has severed the most fundamental connection,” he said.

Moore also stressed the important and essential link between the local congregation and the family.

“If the church is family, then church matters because we belong to one another. If you don’t have a high view of the local congregation, you will not have a high view of the family and your people will not have a high view of the family. The two are intricately linked together,” he said.

Stinson, in his address, commented on the need for biblically faithfully parenting in a culture confused about gender and responsibility.

“We have to have men leading, who see their primary roles as being the moral and spiritual leaders of their homes and we have all of these cultural challenges pushing and impacting the church,” he said.

Keeping with the emphasis not to treat family ministry as an “add-on” program in the life of the church, Rush spoke on the importance of cultivating intimacy with God among a congregation.

“There are a lot of things I can do to help the home — there is none more important than exhorting the congregation to know God. The simple step of moving the congregation from knowing about God to knowing him will be the catalyst, the transforming agent that overflows into every home you serve,” he said.

Next year’s Connecting Church and Home conference is scheduled to take place Aug. 26-27.

Southern Resources provides audio and video from the 2010 conference at www.sbts.edu/resources



Fall Preview Events Welcome Record Number of Prospective Students

By EMILY GRIFFIN

Southern Seminary welcomed 102 prospective students to Fall Preview - the largest Fall Preview turnout in five years. Boyce College welcomed 54 students for its Fall Preview, making for the largest turnout in the last three years.

Boyce Preview days gave the Office of Admissions an opportunity to roll out the red carpet for prospective students and help them explore different options for how to most effectively train for ministry.

Preview attendees are welcomed into information sessions covering issues like: degree programs, employment opportunities, paying for tuition and campus housing options. Other features include dinner with the faculty, a question and answer time with administration and a dessert reception at the president's home.

If you know someone who might be interested in attending the Spring Preview events, April 29, 2011, for Southern and April 15, 2011 for Boyce, contact the Admissions Office by phone: 1-800-626-5525 ext. 4617, or by email: admissions@sbts.edu





SBTS Hosts First Refo500 North American Conference

By JOSH HAYES

Southern Seminary hosted the first North American conference for Refo500. Sept. 27-28, 2010. An international project, Refo500 exists to celebrate the continuing relevance and new influence of the old Protestant Reformation, particularly by directing attention to the year 2017.

Featured speakers for the conference included R. Albert Mohler Jr., president of Southern Seminary, and other leading Reformation scholars such as Timothy George, Joel Beeke,

Peter Lillback, Herman Selderhuis and David Hall, among others.

2017 will mark the 500th anniversary of Martin Luther posting his 95 theses on Wittenberg Castle's chapel door. Recognizing the significance of this event, Refo500 launched a project in November 2009 that will produce information about the history and influence of the Reformation for seven years, culminating at the anniversary of Luther's 95 theses.

"Our goal is to bring a wide recognition about the Reformation, its contributions, ethos and its binding influence on us today. We do that through conferences and production of media that will be used by various groups, school and churches," David L. Hall, North American director of Refo500 and senior pastor at Midway Presbyterian Church outside Atlanta, Ga., said.

Southern Seminary's Baptist commitments represent a distinct branch of the Reformation. Refo500 chose SBTS partly to promote a diverse coalition of scholars, students and pastors celebrating the influence and relevance of the Reformation. ➤

Southern Hosts W Conference for Women

By COURTNEY REISSIG

We live in a culture that exalts wildness, Mary Kassian told the nearly 300 women gathered for the W Conference, Nov. 19-20.

Women from all over the region descended on the campus of The Southern Baptist Theological Seminary to hear Kassian, distinguished professor of women's studies at SBTS, speak about what it means to be a "woman of the Word" in a world gone wild. In addition, there were numerous breakout sessions offered to help women dive deeper into the study of biblical womanhood.

Wildness, Kassian said, is not a checklist to be completed, but rather is a matter of the heart.

"According to the Bible, wildness is a lot more than breaking a set of rules. It is a heart attitude that disregards God and says, 'I will do it my way.' If a girl is wild, it is her attitude, not her behavior that is the core of the problem," Kassian said.

Tracing the feminist movement through culture, Kassian showed that this attitude has left a tragic mark on women today. But, this is not a new idea. Kassian asserted that wildness actually began in the Garden of Eden, when Eve wanted to have her own way and believed Satan's lie. Women have been assaulted with the consequences ever since.

Kassian's book, *Girls Gone Wise in a World Gone Wild*, is a study contrasting the wild woman of Proverbs 7 with the wise woman of the Bible. In her final Friday evening session, she walked the women in attendance through what the wild woman looks like, showing that every woman has "wildness" in her. She ended the conference with hope for change, highlighting observations about true womanhood from 1 Peter 3:1-7.

"Getting biblical womanhood right puts the Gospel on display," Kassian said. If this is not central in our strivings to be godly women, we are laboring in vain, she added. This only happens when women know their Bibles, and more importantly know their Savior. And that brings great hope to a lost and dying world. ➤

Moore Addresses U of L Students About Creation Care

By AARON CLINE HANBURY

Russell D. Moore, dean of the School of Theology, senior vice president for academic administration and professor of Christian theology and ethics at Southern Seminary, responded to the question “Is God green?” in a seminar presentation at the University of Louisville, Oct. 7, 2010. Speaking to mostly secular students, Moore outlined the evangelical theological perspective and biblical teaching about the earth’s environment.

Referencing the often-quoted Bible verse, John 3:16, Moore told students that John’s statement that “God loves the world” extends to the whole of creation, not only people.

“And if God loves something, then Christians should love that same thing,” Moore said.

According to Moore, people must ask why the environment matters anyway. Christianity suggests that the reason for the environment’s importance is God’s innate purpose in creation. So rather than another thing about which humans need to worry, God created the universe such that it speaks about and reveals God’s glory.

“Sometimes we talk about caring for the earth in the same way that we talk about a stimulus package in Washington, or the way we talk about what the minimum wage ought to be or these other issues as though it is something that can be managed,” Moore said. “Scripture presents, instead though, the created universe in a different kind of way, as something that is vast, mysterious and awe-invoking.

In this way, Moore suggested, Christians possess a stronger motivation for environmental concern than do secular communities. After all, Christianity presents a holistic outlook about the design and purpose of the earth that a strictly naturalist viewpoint cannot offer. But, according to Moore, Christian and secular culture should converse about the best methods and approaches for earth-care, the environment and the material order. And



entering a conversation with secular communities will afford Christians the opportunity to testify about why creation matters.

“I think that if Christians and non-Christians can be in dialogue with one another about what it means to care for the earth, about what it means to preserve natural resources, about what it means to be compassionate toward animals and toward other aspects of the material creation, if we can have that conversation, we’re going to be able to have a deeper conversation ...,” Moore said. “If all we are is sentient, carbon-based creatures who are going to be here and gone, then this isn’t a conversation worth having. ... But if you believe that John 3:16 is grounded

in reality, that God has a concern ... for life that is abundant and life that is everlasting; God is not simply allowing this material world to collapse in on itself, but He ultimately is going to redeem it.”

Moore concluded his talk presenting God’s plan to redeem creation through the life, death and resurrection of His Son, Jesus Christ. Christ, then, is the ultimate purpose of the earth and the universe. ➤

Heritage Golf Classic Continues to Assist Students

By AARON CLINE HANBURY

The Southern Baptist Theological Seminary hosted its seventh annual Heritage Golf Classic Aug. 23, 2010. Contributing to the annual fund, this scramble format golf tournament helped tuition rates remain accessible for as many students as possible.

“The Heritage Golf Classic fires on three cylinders: missiology, fellowship and corporate interest,” Jason Allen, vice president for institutional advancement and executive director of the Southern Seminary Foundation, said.

The mission of the tournament is that of The Southern Seminary: training men and women for faithful Gospel ministry.

“Without question, the golf tournament is used to extend the Kingdom by raising funds to help Southern Seminary students train for effective ministry,” Allen said.

Those who participated in the Heritage Golf Classic did so for the good of the Gospel and the Kingdom of Christ, but that does not mean that the tournament was without the competitive spirit one looks for when playing in a golf tournament.

“[The tournament is] winsomely competitive,” Allen said. “Great attitudes, great spirits, but people come in trying to win.”

For those who donated to Southern Seminary through the golf tournament, the benefits were twofold. First, sponsors contributed to Gospel training, and thus they impact churches and ministers across the world. Second, the tournament afforded the opportunity for those in the Louisville community to identify with the Gospel and the work done at SBTS, and in doing so, network with other church and business leaders who also love the Gospel. ➤



God's Glory in Salvation Through Judgment: A Biblical Theology

(Crossway), James M. Hamilton Jr.

Review by AARON CLINE HANBURY

Understanding the Bible is paramount for Christians to understand the way God works in His world, and to understand the purpose for which God created earth. But often interpreting and understanding the Bible can be an intimidating venture.

According to James M. Hamilton Jr., professor of biblical theology at The Southern Baptist Theological Seminary, the Bible itself makes clear how people should read it. In his new book, *God's Glory in Salvation Through Judgment*, Hamilton asserts that the earlier biblical authors demonstrate how to read Scripture and then later authors exercise the model placed before them. Reading the Bible following its own prescription for interpretation reveals to the reader a central theme running through the whole Scripture.

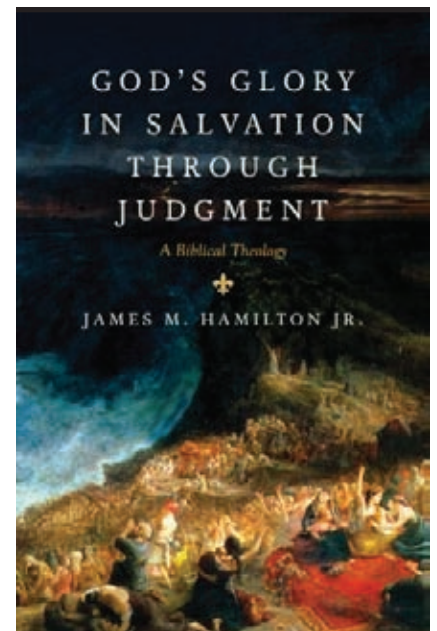
"Seeking to exposit the center of biblical theology is necessary because many people today question whether the Bible tells a coherent story. There are many who do not embrace the idea of a center for biblical theology and yet maintain that the Bible is coherent. But if the Bible tells a coherent story, it is valid to explore what that story's main point is. That leads us to ask whether the Bible shows us what God's ultimate purpose is. Understanding God's ultimate purpose, even with our limited human capacities, gives us insight into the meaning of all things," Hamilton says, offering a reason for his book.

As his book title not-so-subtly suggests, Hamilton develops his book around the thesis that God reveals or displays His glory through acts of judgment – the seminal example being Christ on the cross, where God both pours out His wrath and purchases salvation for His people in the same event.

Hamilton organizes his argument using the five major divisions in Scripture: law, prophets and writings in the Old Testament, and gospels and Acts, epistles and John's Revelation in the New Testament.

In a rare combination of both a thematic (God's glory in salvation through judgment) and a book-by-book approach to interpreting the Bible, Hamilton makes a convincing case that reading the Bible in its natural progression causes this theme to surface organically from the text. The glory of God in salvation through the judgment of sin shines at the forefront of both the biblical books and the Bible as a whole, according to Hamilton's work.

Establishing his central theme of the Bible's theology, Hamilton concludes his book by offering several practical implications of his thesis. The conclusion explores such topics as evangelism, church discipline, prayer and "personal" Bible reading. ➤



40 Questions About Christians and Biblical Law

(Kregel), Thomas R. Schreiner

Review by AARON CLINE HANBURY

Asked to consider the most important issues in life, probably not too many people put understanding Old Testament law on their list.

But an understanding about how the law relates to Christians today is paramount; understanding how the New Testament church relates to the law means understanding how God saves people from sin.

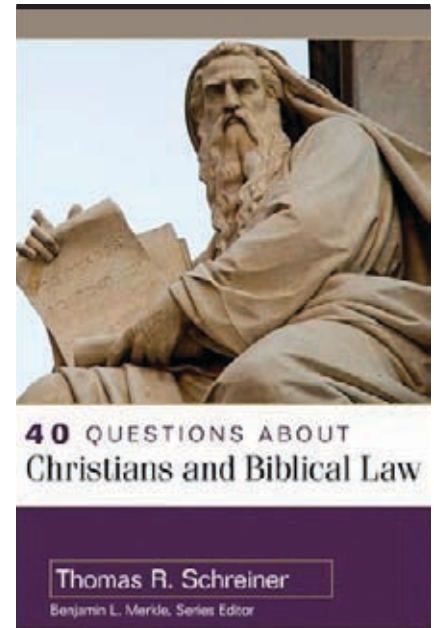
Toward that understanding, Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at The Southern Baptist Theological Seminary, interacts with various questions about the relationship between Christianity and the Old Testament law in his new book, *40 Questions About Christians and Biblical Law*. For questions ranging from “What does the word law mean in Scripture?” to “Is the Sabbath still required for Christians?” Schreiner offers six to 10 pages introducing the question, naming some key positions and presenting what he thinks is the biblical answer to the respective question.

“[The issue of Christians’ relationship to the law] is absolutely central because justification and law relate to how we are right with God; and that’s the most important question in life. So when people are discussing the nature of the Gospel, and how we are right with God, that’s not a trivial issue,” Schreiner said about the importance of his subject.

Schreiner divides his book’s 40 questions into five parts about the law: in the Old Testament, in Paul, in the gospels and Acts, in the general epistles and in contemporary issues. The second section concerning Paul makes up the largest portion on the book. And much of the discussion centers on what is known as the New Perspective on Paul, which is primarily a discussion about how Paul viewed the Old Testament law and Second Temple Judaism, an idea first introduced by E.P. Sanders and later promoted by James Dunn and N.T. Wright. The New Perspective has found its way, primarily through Wright, into evangelical circles, so Schreiner devotes substantial space to overviewing the issues presented by the New Perspective.

Closely related to the New Perspective is Schreiner’s sub-section about Paul’s teaching regarding justification. There, the author focuses on issues of salvation through faith versus salvation through works, the potential moral laxity resulting if justification is simply by faith, the apparent conflict between the teachings of James and Paul and several other key issues related to salvation.

Throughout *40 Questions About Christians and Biblical Law*, Schreiner draws both from his scholarly acumen and pastoral experience to present a work that will serve the church as both a primer to more substantial works about the law and as an accessible resource for those looking for understanding about specific issues related to the biblical law.



The Faithful Parent

(P&R), Martha Peace and Stuart W. Scott

Review by AARON CLINE HANBURY

The Faithful Parent seeks to explain the what and how of godly parenting so that its readers will be “faithful to God’s Word by his grace and for his glory.”

Toward that end, Martha Peace and Stuart W. Scott, organize their book in three sections, providing the biblical foundation for faithful parenting, offering practical and applicable advice for parents of children at each of life’s stages and providing and applying wisdom and experience to various difficult and extenuating situations.

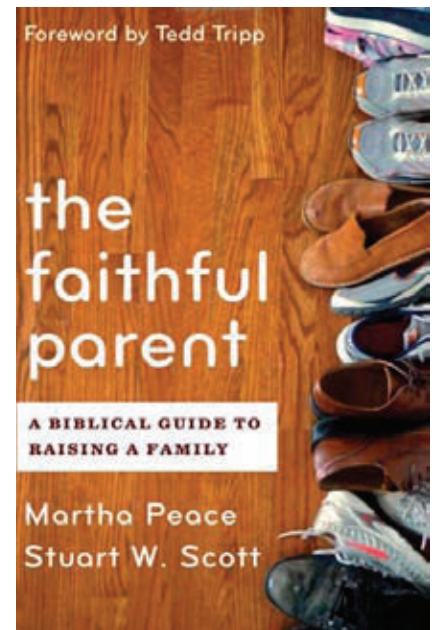
Stressing the importance of biblically faithful parenting, Peace and Scott describe and tease out the implications of training children about God and also leading them in discipleship. The ultimate example from whom parents must learn is God the Father, who fathers his children perfectly. Infinitely important, though not always practiced, is the parents’ role in relating the Gospel to their family. Peace and Scott make great pains to communicate creative methods for teaching and living out the Gospel in front of children.

In its second major section, *The Faithful Parent* walks its readers through stages of life in children, from infancy to adolescence. For each stage, Peace and Scott direct instruction to everything from development to discipline to general needs of specific ages. Inevitably, each age-stage presents opportunities for difficult and potentially hurtful issues. Drawing from experience, Peace and Scott address a few of these issues directly throughout the section. In addition, *The Faithful Parent* sends pointed commentary and instruction to parents about the tendency of many to provoke their children beyond their fault.

Flowing from an obvious organizational unfolding from theoretical to practical, the third and final section of Peace and Scott’s book tackles the diverse circumstances in which real parents find themselves. The circumstances the authors deal with range from blended homes to children with special needs to homes where only one parent is a Christian. *The Faithful Parent* then systematically works through such situations as unruly and even unsaved children, presenting biblical teaching to help parents persevere in faithfully leading, teaching and loving their children.

Almost every chapter concludes with a number of “commonsense tips” designed simply to help both new and experienced parents apply those subjects addressed in book’s chapters. In addition, many chapters include graphs or charts that line up different parenting situations and problems with Scripture passages. These graphics form a resource that parents will be able to reference easily and quickly far beyond the book’s initial reading.

One cannot easily overstate the importance of biblically faithful parenting. After all, continuing a line of Gospel-centered, truth-seeking believers is predicated on the Christian home faithfully parenting the children placed in it. Peace and Scott’s *The Faithful Parent* makes a helpful contribution to the church, one that will serve many parents and future parents for many years. ➤





Gentry Challenges Standard Understanding of Holiness

By JOSH HAYES

“Holy, holy, holy/Lord God almighty.”

Many saints throughout the ages of the church have sung these words about God’s holiness. As noted by R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, those who have heard Peter Gentry’s faculty address on God’s holiness will sing it from now on with a more profound appreciation.

At the Sept. 29 address, Gentry, professor of Old Testament interpretation at Southern Seminary, said that the common understanding of God’s holiness is mistaken. Instead of defining it as transcendence and moral purity, he argued, theologians and biblical scholars should define the term according to the context of its occurrences in the biblical text. In his address, Gentry suggested that the biblical contexts indicate that holiness refers to a state of consecration or devotion, rather than simply being set apart.

“Unfortunately, the church of Jesus Christ, at least in the Western world, has not understood very well the meaning of the word ‘holy’ nor what it means to worship a holy God,” he said.

Gentry illustrated this notion by examining the biblical texts of Exodus 3, Exodus 19 and Isaiah 6 in order to expound upon the meaning of holiness.

Gentry said systematic theologians have embraced a deficient understanding of the Bible’s teaching on holiness because of embracing a faulty etymology of the Hebrew word for *holy* or *holiness* that dates back to the late 19th century.

Gentry stated that this widespread misunderstanding of holiness serves as a warning to the church that “every generation needs to test theological traditions by means of fresh study of the Bible.”

Gentry’s faculty address, “No One Holy, Like the Lord,” can be viewed in its entirety at www.sbps.edu/resources



Taco Bell and Biblical Interpretation

By ROB PLUMMER

Robert L. Plummer, associate professor of New Testament interpretation, offers a brief excerpt from a paper he presented at the Evangelical Theological Society annual meeting:

Many interpretive approaches, going under various different names, are nothing other than repackaged versions of reader-response. To adapt an analogy I heard from a colleague, current hermeneutical fodder can be compared to the menu at Taco Bell. Taco Bell always seems to be announcing some new dish – the Gordita, the Chalupa, the Flat Bread sandwich. But, the supposedly new dishes are all essentially the same thing – a hard or soft tortilla with some combination of meat, cheese, beans, etc. We as evangelicals must face the truth that in much of our current interpretation of the Bible – though repackaged and stacked slightly differently – it is the interests of the interpreter (in distinction from the inspired author) that is driving interpretation.





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The New Shape of the Debate

By R. ALBERT MOHLER JR., PRESIDENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY AND JOSEPH EMERSON BROWN PROFESSOR OF CHRISTIAN THEOLOGY

The debate over Darwinism rages on, with almost every week bringing a new salvo in the great controversy. The reason for this is simple and straightforward – naturalistic evolution is the great intellectual rival to Christianity in the Western world. It is the creation myth of the secular elites and their intellectual weapon of choice in public debate.



In some sense, this has been true ever since Darwin. When Charles Darwin developed and published his theory of natural selection in *The Origin of Species*, the most obvious question to appear to informed minds was this: Can the theory of evolution be reconciled with the Christian faith?

The emergence of evolution as a theory of origins and the existence of life forms presented a clear challenge to the account of creation offered within the Bible, especially in the opening chapters of Genesis. At face value, these accounts seem irreconcilable.

There were a good many intrepid and honest souls in the nineteenth century who understood the reality that, if evolution is true, the Bible must be

“Given the stakes in this public controversy, the attractiveness of theistic evolution becomes clear. The creation of a middle ground between Christianity and evolution would resolve a great cultural and intellectual conflict. Yet, in the process of attempting to negotiate this new middle ground, it is the Bible and the entirety of Christian theology that gives way. ...”

radically reinterpreted. Others went further and, like the New Atheists in our time, seized upon evolution as an intellectual weapon to be used against Christianity.

There were others who attempted to mediate between evolution and Christianity. In the most common form of the argument, they asserted that the Bible tells the story of the who and the why of creation, but not the how. The how was left to empirical science and its theory of evolution.

In more recent years, this argument has been made from the evolutionary side of the argument by the late Stephen Jay Gould of Harvard University, who proposed that the worlds of science and religious faith were completely separate, constituting “non-overlapping magisteria.” In effect, he argued that religion and science cannot conflict, since they do not address the same questions.

The problem with this argument is obvious: Darwinism and Genesis do clearly overlap. The Bible does not merely speak of the who and the why. It also makes explicit claims concerning the how. Likewise, even a cursory review of the evolutionary literature indicates that evolutionary scientists routinely make assertions concerning the who and why questions. It is just not intellectually honest to argue that evolutionary theory deals only with the mechanisms of the existence of the cosmos and that the Bible deals only with the meaning of creation.

Another approach was taken by some Christian theologians in the nineteenth century. In their own way, even some among the honored and orthodox “Princeton Theologians” attempted to argue that there was no necessary conflict between Genesis and Darwin. They were so convinced of the power of empirical science and of the authority of Scripture that they were absolutely sure that the progress of science would eventually prove the truthfulness of the Bible.

What these theologians did not recognize was the naturalistic bent of modern science. The framers of modern evolutionary theory did not move toward an acknowledgment of divine causality. To the contrary, Darwin’s central





defenders today oppose even the idea known as “Intelligent Design.” Their worldview is that of a sterile box filled only with naturalistic precepts.

From the beginning of this conflict, there have been those who have attempted some form of accommodation with Darwinism. In its most common form, this amounts to some version of “theistic evolution” – the idea that the evolutionary process is guided by God in order to accomplish His divine purposes.

Given the stakes in this public controversy, the attractiveness of theistic evolution becomes clear. The creation of a middle ground between Christianity and evolution would resolve a great cultural and intellectual conflict. Yet, in the process of attempting to negotiate this new middle ground, it is the Bible and the entirety of Christian theology that gives way, not evolutionary theory. Theistic evolution is a biblical and theological disaster.

The mainstream doctrine of evolution held by the scientific establishment and tenaciously defended by its advocates does not even allow for the possibility of a divinely implanted meaning in the cosmos, much less for any divine guidance of the evolutionary process. There has been an unrelenting push of evolutionary theory deeper and deeper into purely naturalistic assumptions and an ever-increasing hostility to Christian truth claims.

On the other side of the equation, the injury to Christian convictions is incalculable. At the very least, the acceptance of evolutionary theory requires that the first two chapters of Genesis be read merely as a literary rendering that offers no historical data. But, of course, the injury does not end there.

If evolution is true, then the entire narrative of the Bible has to be revised and reinterpreted. The evolutionary account is not only incompatible with any historical affirmation of Genesis 1-2, but >□



it is also incompatible with the claim that all humanity is descended from Adam and the claim that in Adam all humanity fell into sin and guilt. The Bible's account of the Fall, and its consequences, is utterly incompatible with evolutionary theory. The third chapter of Genesis is as problematic for evolutionary theory as the first two.

The naturalistic evolutionists are now pressing their case in moral as well as intellectual terms. Increasingly, they are arguing that a refusal to accept evolution represents a thought crime of sorts. They are using all the tools and arguments at their disposal to discredit any denial of evolution and to marginalize voices who question the dogma of Darwinism.

They are working hard to establish unquestioned belief in evolution as the only right-minded and publically acceptable position. They have already succeeded among the intellectual elites. Their main project now is the projection of this victory throughout popular culture.

Among the theistic evolutionists, the issues are becoming more clear almost every day that passes. Proponents of theistic evolution are now engaged in the public rejection of biblical inerrancy – with some calling the affirmation of the Bible's inerrancy as an intellectual disaster and an “intellectual cul de sac.” Others now openly assert that we must forfeit belief in an historical Adam, an historical Fall and a universal Flood.

Thus, the stridency of evolutionary theory is now revealing the fault lines of the current debate. There can be no conclusion but that the authority of the Bible and the truthfulness of the Gospel are now clearly at stake. The New Testament clearly establishes the Gospel of Jesus Christ upon the foundation of the Bible's account of creation. If there was no historical Adam and no historical Fall, the Gospel is no longer understood in biblical terms.

This is the new shape of the debate over evolution. We now face the undeniable truth that the most basic and fundamental questions of biblical authority and Gospel integrity are at stake. Are you ready for this debate? ➤



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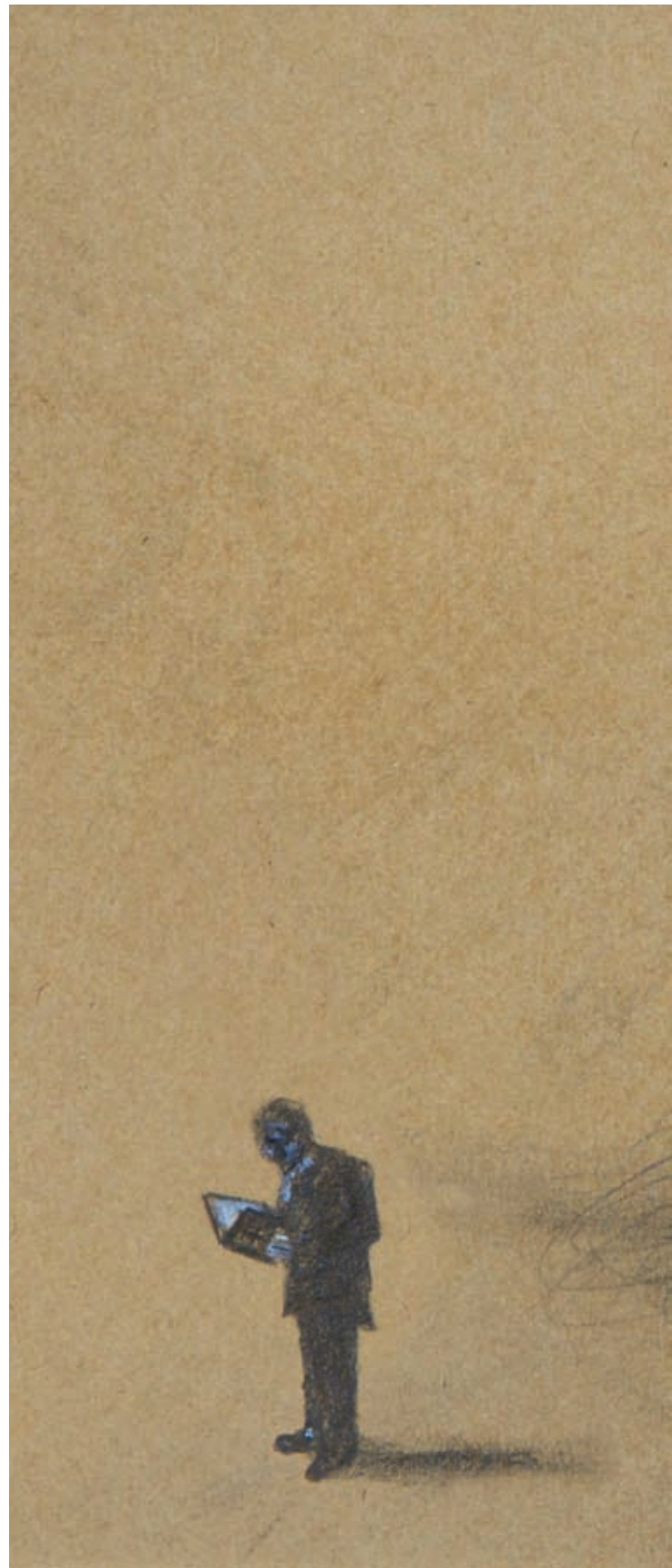
The New Atheism and the Dogma of Darwinism

By R. ALBERT MOHLER JR., PRESIDENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY AND JOSEPH EMERSON BROWN PROFESSOR OF CHRISTIAN THEOLOGY

The New Atheism is now an established feature of the intellectual landscape of our age.

Thinkers such as Richard Dawkins, Daniel Dennett, Christopher Hitchens and Sam Harris are among the figures who most regularly appear on the front tables of America's bookstores and the front pages of our newspapers. And, along with their vigorous defense of atheism, we most often find an equally vigorous defense of evolutionary theory. This is no accident.

Atheism has appeared in some form in Western cultures since the midpoint of the last millennium. The word "atheist" did not even exist within the English language until the reign of Queen Elizabeth I. The earliest atheists were most often philosophical and theological skeptics, who denied the existence of any personal God. Nevertheless, the God they almost always rejected is the God of the Bible – in other words, a specific rejection of Christianity. >







The early atheists were usually notorious, as were well known heretics. Their denials of God and the Christian faith were well documented and understood. But the early atheists had a huge problem – how could they explain the existence of the cosmos? Without a clear answer to that question, their arguments for atheism failed to gain much traction.

As even the ancient Greeks understood, one of the most fundamental philosophical questions is this: Why is there something, rather than nothing? Every worldview is accountable to that question. In other words, every philosophy of life must offer some account of how we and the world around us came to be. The creation myths of ancient cultures and the philosophical speculations of the Greeks serve as

evidence of the hunger in the human intellect that takes form as what we now call the question of origins.

For some time, atheists were hard-pressed to offer any coherent answer to that question. Once they ruled God out of the picture, they had virtually no account of creation to offer.

Of course, all that changed with Charles Darwin.

“The dogma of Darwinism is among the first principles of the worldview offered by the New Atheists. Darwin replaces the Bible as the great explainer of the existence of life in all of its forms. The New Atheists are not merely dependent upon science for their worldview; their worldview amounts to scientism. ...”

Darwin’s theory of natural selection and the larger dogma of evolution emerged in the 19th century as the first coherent alternative to the Bible’s doctrine of creation. This revolution in human thinking is well summarized by Richard Dawkins, who conceded that an atheist prior to Darwin would have to offer an explanation of the cosmos and the existence of life that would look something like this: “I have no explanation for complex biological design. All I know is that God isn’t a good explanation, so we must wait and hope that somebody comes up with a better one.”

Dawkins, who is perhaps the world’s best-known evolutionary scientist, argues that the explanation offered by a frustrated atheist before Darwin “would have left one feeling pretty unsatisfied.”

But, then came Darwin. In a single sentence, Dawkins gets to the heart of the matter: “Darwin made it possible to be an intellectually fulfilled atheist.”

His point is clear and compelling. Prior to the development of the theory of evolution, there was no way for an atheist to settle on any clear argument for why the cosmos exists or why life forms appeared. Darwin changed all that. The development of Darwinian evolution

offered atheism an invaluable intellectual tool – an account of beginnings.

The New Atheists have emerged as potent public voices. They write best-selling books, appear on major college and university campuses and extend their voices through institutional and cultural influence. The movement is new in the sense that it differs from the older atheism in several respects, and one of these is the use of science in general, and evolutionary theory in particular, as intellectual leverage against belief in God.

Dawkins, for example, not only believes that Darwinism made it possible to be an intellectually fulfilled atheist, he also argues that religious belief is actually dangerous and devoid of credibility. So, but also that he argues not only that Darwinism made it possible for an atheist to be intellectually fulfilled, but he also argues that the theory of evolution undermines belief in God.

In other words, Dawkins asserts that Darwinism makes it impossible to be an intellectually fulfilled Christian.

Daniel Dennett, another of the “four horsemen” of the New Atheism, has argued that Darwin’s theory of evolution is a “universal acid” that will burn away all claims of the existence of God. His confidence in Darwinism is total. He looks back longingly at his own childhood belief in a divinely created world and argues that, eventually, his experience of moving from belief in creation to confidence in evolution will be shared by a humanity that grows into intellectual adulthood.

Dennett is honest enough to recognize that, if evolutionary theory is true, it must eventually offer an account of everything related to the question of life. Thus, evolution will have to explain every aspect of life, from how a species appeared to why a mother loves her child. Interestingly, he offers an argument for why humans have believed in the existence of God.

As we might expect, the theory of evolution is used to explain that there must have been a time when belief in God was necessary in order for human to have adequate confidence to reproduce. Clearly, he believes that we should now have adequate confidence to reproduce without belief in God.

Sam Harris, also a scientist by training, is another ardent defender of evolutionary theory. Pushing the argument even further

than Dawkins and Dennett, Harris has argued that belief in God is such a danger to human civilization that religious liberty should be denied in order that science might reign supreme as the intellectual foundation of human society.

The last of the “four horsemen,” author Christopher Hitchens, uses his considerable wit to ridicule belief in God, which he, like Dawkins and Harris, considers downright dangerous to humanity. Though Hitchens is not a scientist, his atheism leaves no room for any theory other than evolution.

The dogma of Darwinism is among the first principles of the worldview offered by the New Atheists. Darwin replaces the Bible as the great explainer of the existence of life in all of its forms. The New Atheists are not merely dependent upon science for their worldview; their worldview amounts to scientism – the belief that modern naturalistic science is the great unifying answer to the most basic questions of human life.

As Dawkins has recently argued, they believe that disbelief in evolution should be considered as intellectually disresponsible and reprehensible as denial of the Holocaust. Thus, their strategy is to use the theory of evolution as a central weapon in today’s context of intellectual combat.

The New Atheists would have no coherent worldview without the dogma of Darwinism. With it, they intend to malign belief in God and to marginalize Christians and Christian arguments. Thus, we can draw a straight line from the emergence of evolutionary theory to the resurgence of atheism in our times. Never underestimate the power of a bad idea. ➤



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All Things Dark and Terrible: Our Fearful Fascination With Wild Things and Other Monsters of God

By RUSSELL D. MOORE, DEAN OF THE SCHOOL OF THEOLOGY AND VICE PRESIDENT FOR ACADEMIC ADMINISTRATION AT SOUTHERN SEMINARY

If you ever pass by on the sidewalk outside my house and you hear four young boys (and one grown man) howling like animals inside, I'll go ahead and tell you now, don't be unnerved. It just means it's family devotion time at our place.

In our home, family worship isn't very structured, and it sure isn't dignified. My sons and I wrestle, we tell stories, we hear from the Scriptures, we pray for one another.

Whenever I give my boys a choice of which Bible story they'd like to read, more often than not their choice is "the one about the snake." For some reason, they love to hear about Moses combating the fiery serpents in the wilderness, followed by its fulfillment in, as they call it, "the other pole," the cross of Christ.

Then, on some special nights, after our Bible reading, we pull down from the shelf a book that's been a favorite of my sons since they were babies, and it gets kind of wild.

As soon as I start reading *Where the Wild Things Are*, by Maurice Sendak, it gets quiet. My sons have heard this tale since they were babies, about a boy about their age, named Max, who is sent to his room for telling his mother he'll eat her up. They start shifting around in their seats as they hear about his room becoming a forest, about

his encountering scary, teeth-baring "wild things." They bounce up and bay along with the creatures, as they hear once again about Max's adventures there in that far-away land and, usually before I can even get to the text on the page, one of them will jump up and scream, "Let the wild rumpus start!"

And it does.

Why do little boys (and their fathers and grandfathers) love to think about dangerous animals? Paleontologist Stephen Jay Gould dismissed as "Jungian nonsense" any idea that little boys' love for dinosaurs and other dangerous monsters might be archetypal and universal. Instead, he argued, dinosaur mania is the result of commercialization and consumer hype.

I'm not convinced. My oldest two boys, adopted from a Russian orphanage each at one year of age, don't watch television that much, and they wouldn't know Barney the dinosaur from Barney Rubble. They have never been given a "Serpent in the Wilderness" action figure. They just >□



know what gets their heart racing. This seems to be the case across time, and across cultures. Why?

Could it be that our fascination with dangerous animals, including reptilian ones, is really just part of a much larger longing for a Christ? After all, the Genesis narrative tells us that the original creation was not violent, but not because of some “natural” tranquility of the animals themselves. Instead, it is because the Creator placed a vice-regent, formed in His image, over all of the animals. This man was to rule “over every living thing that moves on the earth” (Gen 1:28 ESV). All things were put “under his feet” (Ps 8:6).

This means peace between humans and animals, but also peace among the animals themselves. The Scripture implies that carnivorous activity does not begin until the shalom of Eden is disrupted. This is the state of nature, as originally and intelligently designed.

But our first ancestor, rather than rule the beasts, chooses to be ruled

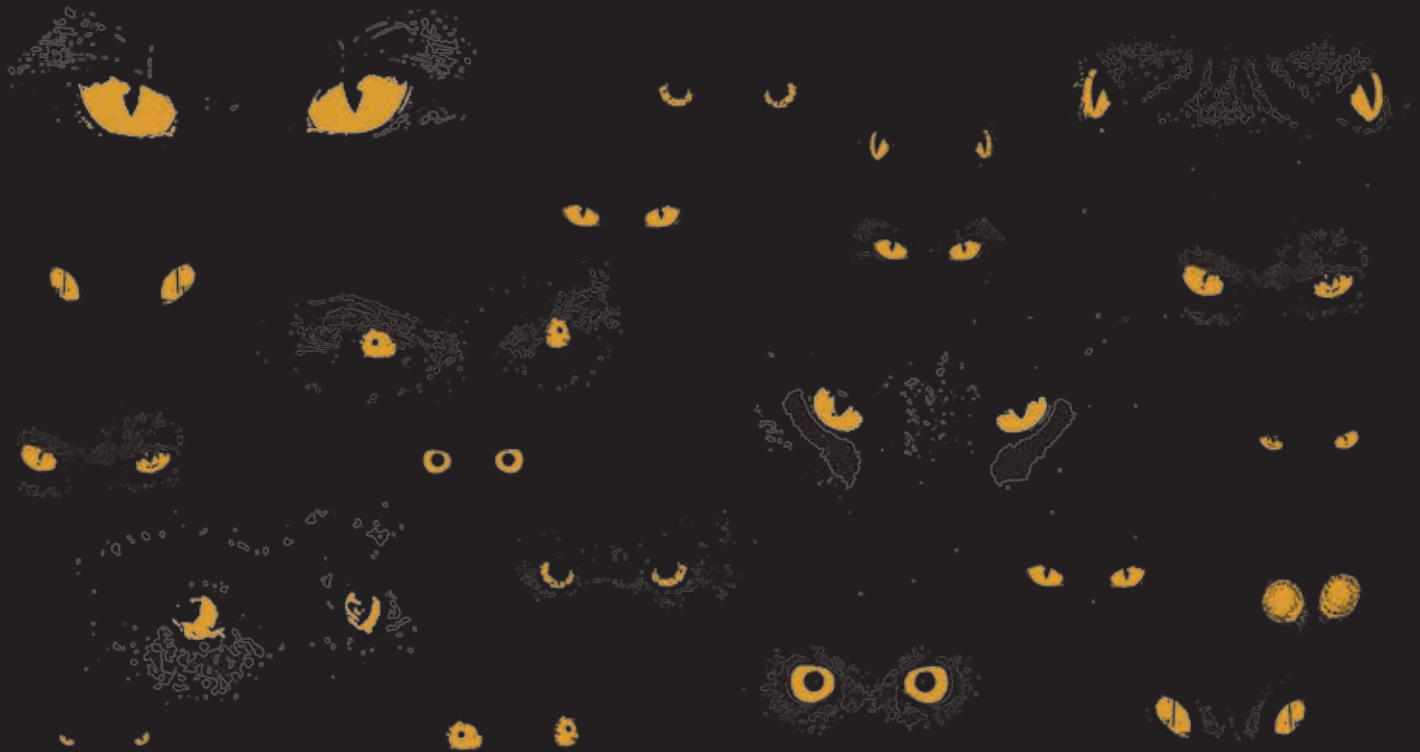
by the craftiest of the beasts of the field, the serpent, ruled through his appetite. And so he becomes “meat” for the first alpha predator, a being described across the canon as a Serpent, a twisting sea monster, a wolf in a sheep pen, a dragon that seeks to devour a man-child and a roaring lion that desires to eat us alive.

And contrary to the “spiritual” pietism of much of contemporary Christian thought, the wreckage from Eden is not just the spiritual bondage of humanity. The apostle Paul tells the church at Rome that the entire creation groans for liberation from the curse (Rom 8:21-22).

It is not, as the high priests of Darwin tell us, that we are animals aspiring to something great. Instead, we are kings and queens who have become animal-like. After surrendering rule to a reptilian invader, we now turn to animals, birds, and reptiles in our distorted worship (Rom 1:23). After having the rule over everything that creeps across the ground, we now

have to be reminded to look to one of the smallest creeping things, the ant, for an example of how to carry out the original human mandate to work the ground (Prov 6:6). We must be reminded now not to act as animals that are governed by appetites (2 Pet 2:22). Indeed, even as Christians, we must be reminded by the apostle Paul not to “bite and devour” one another, as we once did in the old order.

A Christian theology of animals ought to challenge the reigning secular creation myth. It ought also to challenge the reigning secular eschatology. The vicious dance between predator and prey reminds us that the warp and woof of the cosmos is not about the inevitability of progress, even though human beings seem to long for such. Our children shout with glee at the idea of fighting Godzilla, but they also cry at the death of Bambi or Old Yeller. As Christians, we see something on the horizon that Darwinism misses altogether: the ultimate resolution of the predatory cycle.



The messianic kingdom long promised by the prophets doesn't simply mean spiritual bliss for humans. It means a cosmic restoration of human rule over the animals, a reversal of the curse of death that now holds even them in bondage. This means, as Isaiah tells us, that in the new creation, "the cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox" while even a baby can safely "lay over the hole of the cobra" (Isa 11:7).

This is because in Christ the creation will no longer ask the dreaded question first posed to a couple cowering in the vegetation given to them for food: "Adam, where are you?" (Gen 3:9). The Gospel, then, is not simply a message of "how to get saved" and escape creation. It is a message of the triumph of a divine-human Messiah whose blessings flow, in the words of hymn-writer Isaac Watts, "far as the curse is found."

Indeed, we already see the beginnings of this cosmic triumph. The

first advent of the Messiah saw long-awaited Israelites and Eastern Gentile stargazers drawn to the presence of one born in a cattle trough, surrounded by beasts. Mark tells us that as Jesus triumphed over the temptations of the Serpent in the wilderness, "the wild animals were with him" (Mark 1:13). Jesus is described as a dragon-slayer (Rev 12) and a wolf-killer (John 10:11-12). When He confronts the ultimate expression of human rebellion against God, the opponent is pictured not as a machine but as a beast rising out of the seas (Rev 13:1).

Moreover, while Jesus is a sacrificial Lamb dying for the sins of the world, He is also an "alpha predator" Himself, a fearsome Lion of the tribe of Judah (Gen 49:8-12; Rev 5:5). And He is, as C.S. Lewis reminds us, "not a tame Lion."

This returns me to the bedtime stories with my two young sons, to their fascination with the story of Moses and the brazen serpent in the wilderness. I don't think this is just

a morbid fascination with snakes or with danger. In fact, they are never satisfied to leave the story there with Moses. They wait in silence until we turn to the picture of Golgotha.

That's when I tell them how, mysteriously, this seemingly helplessly executed man confronted the snake of Eden right there on the "other pole," and finally did what God had promised since the beginning of history. He crushed its head. He went out beyond the gates of the Holy City, to "where the wild things are." And He conquered wildness forever.

They seem to sleep better hearing that. And so do I. ➤

This article originally appeared in the June 2007 issue of Touchstone: A Journal of Mere Christianity, www.touchstonemag.com

Evolution and Creation in Higher Education

By MARK T. COPPENGER, PROFESSOR OF
CHRISTIAN APOLOGETICS AT SOUTHERN SEMINARY

For the 2008-2009 school year, Northwestern University pulled out all the stops to celebrate Charles Darwin's 200th birthday.

All incoming arts-and-sciences freshmen were asked to read, as part of the "One Book One Northwestern" program, *The Reluctant Mr. Darwin* by Montana State's David Quammen, who visited campus that February. As the students arrived on campus, the school's art museum was in the final month of an exhibit, "Design in the Age of Darwin: From William Morris to Frank Lloyd Wright."

Throughout the year, the Interdisciplinary Committee on Evolutionary Processes sponsored visiting lectures by professors from the University of Wisconsin, Harvard, the University of California-Irvine, Brown, and Tufts (namely, crusading atheist philosopher, Daniel Dennett). On Darwin's 200th birth date, Feb. 12, the NU Center for Connected Learning and Computer-Based Modeling introduced an online computer game called BugHunt, which mimicked Darwin's theory of natural selection. The festivities, with Alumnae-of-Northwestern sponsorship, included a birthday cake, a 45-minute concert ("Music of Evolution") and a multimedia exhibit of Darwin-inspired art by the Northwestern community ("Art of Evolution").

The One Book One Northwestern study group also attended an evolution lecture by Smithsonian botanist Vicki Funk at the Chicago Botanic Garden, and one by Harvard's Daniel Lieberman at the Field Museum. Then there were the

obligatory library exhibits and showing of the Scopes Trial film, *Inherit the Wind*.

It was suffocating, but predictable. The sad fact is that the modern university is, in many respects, an indoctrination center, where the faculty is overwhelmingly indifferent or hostile to a range of biblical teachings. "Progressive" political correctness is pandemic, and those who claim to have come upon "enduring truth" are social embarrassments.

This was not always the case. Indeed, in the beginning, the Western university was centered on a Christian worldview, with a unifying vision of what was to be done. But with the rise of Hegelianism, Darwinism, Marxism, Freudianism and any number of other toxic "isms," the schools became heterodox multiversities or pluraversities. Of course, there can be benefits to this, insofar as the clash of ideas keeps people on their toes and honest; we sharpen our wits and concepts in conflict.

But now the clash has gone by the board to a great extent. We now have the monoversity, where departments are almost, if not completely, captive to sub-Christian and anti-Christian perspectives. The devout believer has serious difficulty even finding a place at the table, especially if his biblical convictions come in conflict with the ruling secular doctrines.

This is strange since the "university" has at hand the tools, traditions and principles designed to deflate these

stifling pretensions. (It makes me think of the church that seldom prays. That powerful resource sits on the shelf while the congregation marches on in the vanity of its own industry and cleverness.) I think of my own discipline, philosophy, which has shelved some of its critical resources by giving Darwinism a pass. Let me mention three prominent thinkers who offer more than what is used in this connection:

1. Socrates, whom Plato portrayed in a seminal series of dialogues, was a tireless, indeed magnificently annoying, questioner. He was always happy to challenge the idols of the age, the sophistries of the Sophists.

2. Karl Popper (a philosopher at the London School of Economics) insisted that scientifically meaningful claims needed to be falsifiable. But what discovery could possibly dethrone evolution in the minds of its devotees?

3. Thomas Kuhn (a philosopher of science with a background in physics) demonstrated that scientists are not so dispassionate after all, that they typically work in the thrall of a "paradigm," to which they may cling irrationally.

Every once in a while, a naturalist philosopher goes renegade. Jerry Fodor of MIT and Rutgers is a case in point. His book, *What Darwin Got Wrong*, makes Darwinian philosophers like Florida State's Michael Ruse apoplectic. (See Susan Mazur's *An Expose of the Evolution*





Industry.) David Stove of the University of Sydney is another who's pushed back against over-reaching evolutionism ("Darwinian Fairytales"). And God bless Notre Dame philosopher Alvin Plantinga for dissecting Judge Jones's faulty reasoning in *Kitzmiller v. Dover*, which presumed to declare Intelligent Design non-scientific.

For the most part, Darwin-doubters must rely upon the courageous likes of such non-philosophers as Lehigh biochemist Michael Behe (Darwin's Black Box) and Berkeley law professor Philip Johnson (*Darwin on Trial*) to play the gadfly, Socrates' old role. (For other names, you might also check out Peter Williams's article, "Atheists Against Darwinism" on the Evangelical Philosophical Society Web site.)

It's enough to make a Christian philosopher long for the Epicureans and Stoics on Mars Hill in Acts 17. At least a number of these non-believers in the profession were happy to give Paul a first and second hearing. You wish today's sons of Socrates were as open to challenge on these matters, and to hearing more about the one in whom "we live and move and exist."

It's not as though the problems with evolution are hard to spot. They're everywhere. In recent days, I've been struck particularly by two:

1. I don't see how evolution can adequately account for the fact that all around the world, people are moved by the beauty of their natural surroundings, whether desert, grassland, mountain range, seashore or forest; after all, aesthetic distress is not fatal, and would not have driven "natural selection";

2. It seems to me that extrapolating an earth age of billions of years is like my claiming to be 400 years old since I gained half a pound this year. Drawing from maybe a few thousand years of observation (an almost infinitesimally small slice of history on their model), they insist that the past must have operated like the present. But the Bible speaks of catastrophes and "fast-forwards" – childhood and adolescent growth spurts, if you will – which depreciate latter-latter-day uniformitarian fantasies.

I think these and similar puzzles deserve a better hearing in the academy. Alas, the door is often closed. Kudos to Philip Johnson for catching the naturalists in a moment of embarrassing candor. He

quotes Harvard's Richard Lowentín from the Jan. 9, 1997, *New York Review of Books* to say the following:

We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our prior adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door. The eminent Kant scholar Lewis Beck used to say that anyone who could believe in God could believe in anything. To appeal to an omnipotent deity is to allow that at any moment the regularities of nature may be ruptured, that miracles may happen.

Of course, they say they're merely setting the bounds of "true science." But this questionable "methodological naturalism" has morphed into "ideological naturalism," whose reign is now oppressive in secular higher education.

And don't get me started on the way in which some Christian educators have bought the evolutionary story and run away from young-earth creationism as if it were the plague. For what it's worth, I think they've fled the cure, not the affliction. I don't doubt their conviction, but I fear it has been precipitate. ➤



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Creation and American Christianity

By GREGORY A. WILLS PROFESSOR OF CHURCH HISTORY AT SOUTHERN SEMINARY, ASSOCIATE DEAN OF THEOLOGY AND TRADITION AND DIRECTOR OF THE CENTER FOR THE STUDY OF THE SOUTHERN BAPTIST CONVENTION

The character of Christianity depends, in profound ways, on one's beliefs concerning creation. For the first 250 years of the existence of the church in America, Christians assumed the truth of the doctrine of creation. It was revealed in the Bible and it made the most sense of the natural world. When large numbers of Christians rejected the doctrine in the 20th century, the results were astonishing.

The New England Puritans expressed their belief in creation in the confession of faith adopted in 1648 as part of the *Cambridge Platform*: “It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.”

It was not an abstract doctrine, for creation displayed divine truth. All nature taught the wisdom of God. It evoked thanksgiving to God for its benefits. It warned of God's judgment through its threatening aspects. Puritan minister Cotton Mather thus urged Christians to “fetch lessons of piety from the whole creation of God.”

The doctrine of creation also led Americans to view themselves as part of the same organic history as Adam and Eve.

Genesis recorded the origins of nature and of humanity, and demonstrated that all persons were part of the same race and history by virtue of creation. It is unsurprising then that Thomas Prince began his *Chronological History of New England* (1736) from the creation of the world rather than from the migration of the Pilgrims.

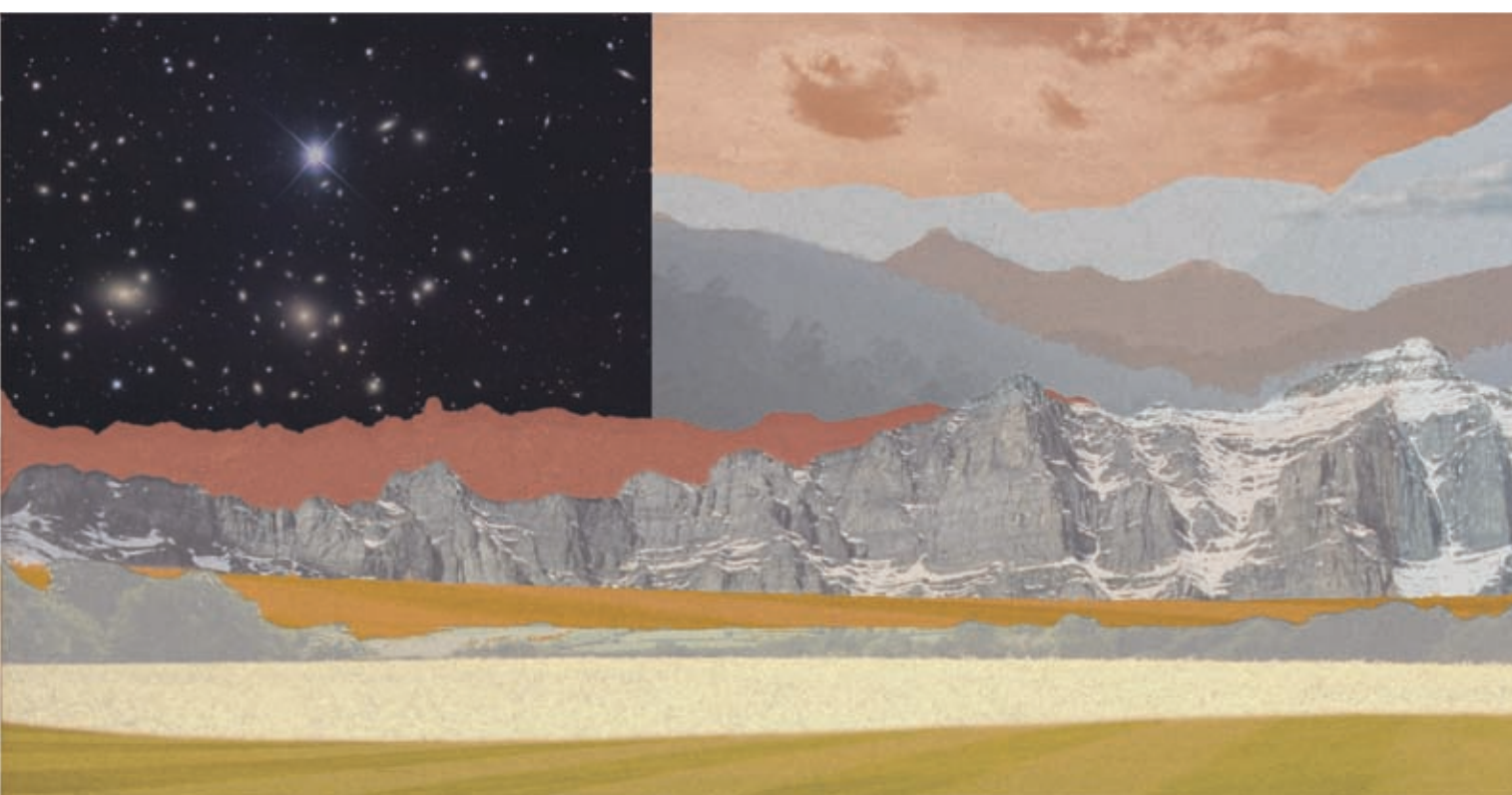
The doctrine of creation also contributed directly to such fundamental truths as the doctrines of the fall and of redemption. If the just and perfect God created this world, why was it filled with evil, suffering, and imperfection? The Bible explained that human depravity and natural evil resulted from God's judgment upon human sin, initiated in Adam's rebellion against God's rule. The Bible explained the cure also. Humans could be redeemed through the second Adam, Jesus Christ, who would justify and save all who would believe in Him,

and inaugurate a new heavens and a new earth. Fallen creation would become new creation. These beliefs infused American culture with a profoundly biblical cast.

Evolution and Creation in America

Before the late nineteenth century most Americans understood the Bible's account of human origins as genuine history. By 1900 however large numbers of educated Americans viewed the Genesis account as a primitive myth. It was largely the work of Charles Darwin, but geologist Charles Lyell prepared the way.

Lyell's *Principles of Geology* (2 vols. 1830-33) argued persuasively that the geological features of the earth were better explained as the result of gradual processes than of catastrophic floods, volcanic activity and upheavals. Since it would take millions of years to produce the stratified layers of the



earth's crust by slow deposition, the earth was necessarily much older than the Genesis chronology indicated. And the occurrence of fossilized remains in deep strata suggested, therefore, that the earth was populated with living creatures long before Moses said they were created.

Darwin's *The Origin of Species* (1859) played the primary role, however, in convincing many educated Americans to reject the Genesis account. Darwin's aim was to prove that the classification of large groups of living things based on their similarities was "utterly inexplicable on the theory of creation" – only "the theory of the natural selection of successive slight modifications" provided a satisfactory explanation. The theory of natural selection is necessarily opposed to the creation of different types or species. Darwin entertained the possibility that a Creator breathed life into a few primordial organisms, but all subsequent

living organisms in any case developed by the natural agency of natural selection acting upon naturally occurring slight modifications.

Many who accepted Darwin abandoned the Bible. John Draper's *History of the Conflict between Religion and Science* (1874) and Andrew White's *History of the Warfare of Science with Theology* (2 vols. 1896) pressed the claims of science against Christianity. They identified Christianity with superstition and persecution. No argument, Draper said, could "reconcile the statements of Genesis with the discoveries of science." Evolution, geology, and astronomy proved that the universe was controlled by natural law, not by the miraculous interventions of God. "Creation implies an abrupt appearance," Draper wrote, but the "resistless order of evolution" was a gradual unfolding. If evolution was true, creation was not.

Many Christians agreed. But they held that since creation was true, evolution must be false. Evolution was false because the Bible taught creation and because the natural evidence did not in fact prove evolution. In any case, creation and evolution were incompatible. Benjamin B. Warfield expressed the basic Christian response: "Evolution, it thus appears, is the precise contradictory of creation." Evolution involved denial of creation, and vice versa.

Liberalism's Third Way: Naturalistic Interpretation

Many professing Christians refused to accept this stark alternative. They were convinced that science proved evolution and the great antiquity of the earth. But they were convinced also of the profound power and truth of the Bible. But how could the Bible still be true?

The answer was a new view of >D



inspiration that settled for the Bible's partial truth: God inspired the Bible's religious statements but not its historical statements. The account of creation then was inaccurate regarding its historical description, but taught truly that God was the ultimate originator of all things. The Bible could be false as history and

“The liberal view of inspiration left the Bible, and the Jesus revealed in the Bible, with little functional authority. Commitment to evolution produced such results because creation is not just three chapters in Genesis. It is fundamental to the Bible’s central message.”

science and, at the same time, true as religion. The Bible was true, but it was not inerrant. One could have evolution and the Bible.

The adoption of this view of inspiration established a new third way between scientific rejection of Christianity and traditionalist rejection of evolution. It produced Christian liberalism, a movement that attracted large numbers of Americans in the 20th century, including the clerical and academic leadership of most large American denominations.

It led however to a whole-cloth transformation of the Christian faith. The doctrine of creation, it turned out, could not be isolated to Genesis.

The Bible taught creation throughout its extent. Creation was also fundamental to other basic Bible truths: the presence of sin and corruption into the world, the necessity and nature of redemption, personal re-creation by faith in Christ, the consummation of redemption as new heavens and new earth.

No less damaging, the principle upon which liberalism adopted the new view of inspiration was the acceptance of naturalistic criteria for the evaluation of biblical statements. Not only the creation accounts, but accounts of miracles and prophecy could not pass the test.

And it meant rejecting Jesus' own

view of the Bible. Jesus quoted passages from the Old Testament with complete confidence in their historical reliability. His arguments in many instances rested on an appeal to historical events recorded in the Bible, including the creation of Adam and Eve. “Have you not read that He who created them from the beginning ‘made them male and female,’ and said, ‘for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate” (Matt 19:4-6).

The liberal view of inspiration left the Bible, and the Jesus revealed in the Bible, with little functional authority. Commitment to evolution produced such results because creation is not just three chapters in Genesis. It is fundamental to the Bible’s central message.

Liberalism in America began with the rejection of the Bible’s creation account. It culminated with a broad rejection of the beliefs of historic Christianity. Yet many Christians today wish to repeat the experiment. We should not expect different results. ➤

The Mission of Southern Seminary

I never grow tired of walking visitors around the campus at 2825 Lexington Road and recounting the story of God's faithfulness to The Southern Baptist Theological Seminary. It is a story that parallels the theological trends within the history of the Southern Baptist Convention and helps demonstrate the broader currents of American evangelicalism.

As I describe the initial developments of James P. Boyce's three changes in theological education – the forming of the original faculty, the crafting of the Abstract of Principles and the penning of the seminary hymn – I can never tell that story as merely historical narrative. It is more than that.

Today, Southern Seminary is still characterized by Boyce's vision for theological training. Southern Seminary is still defined by the classroom experience students receive from the faculty who teach in accordance with and not contrary to the Abstract of Principles. And every convocation and graduation service we still sing Basil Manly Jr.'s hymn, "Soldiers of Christ in Truth Arrayed." All of these



things and more are just as true about Southern Seminary today as they were 151 years ago. Yet, our story is richer than our heritage received, for it encompasses what God is doing through our students past and present.

The Southern Seminary story is represented in the lives of our students and their families. It includes students like John Powell whose great-grandfather, Abner Edwin Wilson, studied here in the late 1920s. Now, nearly 80 years later, John is following in his grandfather's footsteps and preparing for pastoral ministry. John is one of some 4,400 students preparing for Gospel ministry. These students are heading into a life of unknown challenges and unforeseen moral dilemmas. In a rapidly changing world with so many uncertainties and a growing Islamic influence, our graduates are boldly taking the Gospel to pulpits and mission fields all around the world. God is using Southern Seminary to equip pastors and ministers with the tools needed to rightly handle the word of truth in every

context, known and unknown.

As friends and alumni of this great institution, I hope that you think of Southern Seminary as part of your own story, but also as a part of your present ministry. I also hope you think of Southern Seminary as part of the ongoing work of God in lives of men and women just like you. Our students need your encouragement. They need your prayers. They need your financial support, for when these students graduate and set sail for a lifetime of ministry, they too will sing, "we meet to part but part to meet when earthly labors are complete." Help us continue to make an impact for all eternity. ➤

Sincerely,
R. Albert Mohler Jr.

Walter K. Price: Honoring More Than 50 Years of Faithful Ministry

By JOSH HAYES

During the fall of 1949, the now-Rev. Walter K. Price stood in a college classroom defending the inspiration of Scripture. Price was not the professor. Rather, the professor of the course had singled out Price for acknowledging that he believed the Bible to be God's inspired Word.



Now approaching a full six decades of teaching the Bible, neither the professor nor any other theological challenge has swayed Price from his conviction that the Bible is God's inspired Word. For that reason, through the Legacy Donor option, The Southern Baptist Theological Seminary and those affected by his ministry wish to honor Price for his commitment to Scripture and for his faithfulness to ministry.

"Southern Seminary is thrilled to be able to honor Rev. and Mrs. Price in the naming of a Legacy suite after them. Through this naming opportunity, we will be able to perpetuate Rev. Price's legacy of ministry for generations to come," Jason Allen said, who serves as vice president for institutional advancement at Southern Seminary and executive director of the Southern Seminary Foundation.

The Legacy Donor option makes it possible for the seminary and others to honor faithful servants of the church in a way that will commemorate them with great longevity. Donors have the opportunity to present the seminary with monetary gifts in the name of any Christian known and beloved to them. In recognition of such gifts, a suite in the Legacy Hotel will be named after those who are being honored.

"The naming opportunities associated with the Legacy Hotel suites give us a unique combination to support students through the monetary contribution and also honor a donor, a pastor, a missionary or other servants of Christ," Allen explained.

It is because of the initiative taken by Ken and Margie Dalrymple, fellow church members at Immanuel Baptist Church in Lexington, Ky., who attend Price's Bible study, that this recognition through the Legacy Donor option has taken place.

"Just after my husband and I joined Immanuel Baptist Church in 1994, we began attending Rev. Price's class. When you have an opportunity to hear God's Word presented in such a clear way, you will always want to be in God's Word daily all your life," Margie Dalrymple said, noting how Price's teaching ministry has aided her and her husband Ken in growing closer to their Savior.

Along with others who have known and benefited from Price's life and ministry, the Dalrymples worked toward honoring the retired pastor.

"Ken and Margie Dalrymple were instrumental in bringing together this project. Without their vision for this naming opportunity, their generosity to Southern Seminary, and their willingness to coordinate this in the local church, this simply would not have come to fruition. Just like each church is blessed to have a Rev. and Mrs. Price involved in the teaching ministry of the congregation, so each church is blessed to have folks like Ken and Margie Dalrymple who serve as generous and dedicated lay members," Allen said.

Remarking upon his gratefulness for the Legacy suite named in his honor, Price said, "I hope that it commemorates my preaching of the Book, of the Blood and of the Blessed Hope."

Those interested in more information about donations or the Legacy Donor option may contact the office of Institutional Advancement at (502) 897-4143 or instrel@sbts.edu >■

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A Plea to Equip the Coming Generations

I still remember my first day in college like it happened yesterday. I bounded into my initial class – a required theology course – not quite sure what to make of the professor, my classmates or the entire season of life I would come to know as “the college experience.”

Little did I expect what I was in for that August morning. Naively, I entered college assuming everyone shared beliefs similar to what I had been taught as a boy in my Bible-believing home and church.

After breezing through the roll and other introductory matters, the professor wasted little time before proceeding to take aim at our “youthful presuppositions.” Moment by moment, I felt as though I was being subjected to some form of theological hazing, a rite of passage for a room full of erstwhile naïve 18-year olds. Beginning with the creation narrative, the professor proceeded through Genesis dismissing the historicity of the book chapter by chapter, and the relative importance thereof.

Midway through the professor’s frontal assault on the Book of Genesis, a classmate raised her hand in protest.



“My daddy is a preacher and ever since I was a little girl he taught me to believe in Adam and Eve and the garden. My daddy’s religion taught me all of this is true.” Patronizingly, the professor responded, “Just because your daddy taught you something does not mean it is true. Besides whether or not it is true does not much matter any way.”

Of course, there is a sense in which the professor was right. Just because one’s parents suggest something is true does not necessarily make it so. Yet just because a professor suggests that something is false does not make it untrue either.

Equally troubling, though, is the notion that the truthfulness of Genesis does not much matter any way. Creation matters because the Gospel matters. In passages like John 1 and Colossians 1, we find Christ to be the agent of creation. Thus the accuracy of the creation narrative is theologically tethered to the authority and credibility of Christ. Any attack on the creation story is at best an indirect assault on the person and work of Jesus.

Thankfully, at Southern Seminary you find professors that exist to strengthen a student’s faith in accord with orthodox Christian teaching, not undermine it. Southern Seminary boasts a faculty that teaches the truthfulness of Scripture from

Adam to the eschaton, from Genesis to Revelation – and understands the consequence of such matters.

I remember well my first college class, and I will do well never to forget it.

Soon enough my children and yours will find themselves in a lecture hall wrestling with the world of ideas. In the face of secular attacks on the authority and reliability of God’s Word, will they have a pastor that has grounded them in truth and equipped them for such engagement? Like my classmate many years ago, will the next generation have a doctrinally sound pastor to quote or to approach for answers?

By standing with Southern Seminary as we stand for the truth, you can help ensure that this generation, and generations to come, will have preachers that rightly divide the word of truth and are equipped to engage and shape the prevailing ideas of the age. ➤

Jason K. Allen,
Vice President for Institutional
Advancement



We're **serious** about the Gospel.

Jesse Lightenheimer
Studying Biblical Counseling
from Cedarville, OH

*“These are serious times and we’re
looking for serious students.”*

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