

# Towers



21 February 2011

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# Don't focus on re-igniting marriage when the fire fades

By STEVE WATTERS

For some couples, Valentine's Day may have brought a sober reminder that their marriage is not what it was before. The passion has waned. They don't love each other with the same intensity they did. For some, signs of love and affection are starting to be overshadowed by signs of anger or apathy.

This is the behind-the-scenes story for many couples – including couples in your church who appear fairly solid otherwise. It's also the story for many couples in a seminary community like ours at a time when they are deep in preparation to become an anchor couple for a church some day. And maybe it's your story.

For a couple that knows the passion is fading, special times like Valentine's Day or wedding anniversaries often promise a glimmer of hope – a chance to re-awaken the passion that was there before.

When I served as director of the marriage ministry at Focus on the Family, I came across a lot of speakers and writers talking about how couples can renew the passion of their romantic love. I still remember the metaphors they would use. They talked about bringing back the fireworks, re-stoking the passion, re-igniting the fire.

They all seemed interested in warming up a cold marriage, but I soon found out why it can be dangerous to try to warm a marriage by stirring old fires.

Last year, I met a man named Bruce Brander. During his years working for *National Geographic* magazine and the Christian humanitarian organization World Vision, Bruce enjoyed researching the concept of love in its many forms and dimensions.

One of the key things he found in his research was that the passion we often experience in romantic love is short-term. In an article for *Touchstone* magazine, Brander reported the findings of psychologist Dorothy Tennov, who says that the emotional highs of an average romance last between 18 months and three years. Brander added that the fourth year of marriage consequently is one of the most common for divorce.

This is a significant insight for how we view romantic love within a marriage.

We have to recognize that much of the emotions and excitement that we celebrate as love in a marriage will wane. Passion that may have burned red hot will cool, and lovers who once vowed to go to the ends of the earth with each other, instead may start believing their love

doesn't have what it takes to last.

But we shouldn't see this as a death threat for a marriage. Love can still last, but it matters how we respond.

Quests to bring back the initial spark of romantic love will inevitably fall short. The fireworks of a new relationship have a lot to do with the potential of something new, a celebration of the good stuff in the midst of blissful ignorance or heroic grace for the bad stuff, lots of recreational time together and the excitement of connecting with a potential lover.

By God's grace, there is. But it means recalibrating your understanding of love.

The reason romantic love has a short lifespan is that it's fueled by what Bruce Brander calls "need-love" – an intense consumer-oriented desire that drives so much of what we emphasize in our culture. "Our society, which encourages mad consumption of both things and people, would have us believe that hot-blooded, sensual, gimmee-gimmee romance is the only worthwhile love, perhaps the only kind that exists," he writes.



Design and photo by John Ross and Jason Coobs

Sadly, efforts to bring back that passion can drive some couples further apart as they try to re-create their initial spark while being reminded that their relationship is no longer new, that the bad stuff is real and messy and that their recreational time is vanishing into the routine of marriage (especially if they've added children). Tragically, the easiest way to get the fireworks back is to have an affair (including affairs of the mind with pornography).

So, what do you do? Is there hope for a marriage running low on love?

For a relationship to last and for a marriage to go beyond the initial loss of passion, however, a couple has to grow in what Brander calls "gift-love." Here's how he distinguishes the two:

Need-love is a desire, gift-love a decision. Need-love is a hope, gift-love an assurance. In need-love we feel, in gift-love we act. Need-love wants the other person, gift-love wants the other person's well-being. In need-love we marry the person we love; in gift-love we also love the person we marry. The question moves

(Continued on page 5)

# TOWERS

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# Husbands, love your wives more than seminary: confessing the sins of a seminarian

By ANONYMOUS

## Much study – the weariness of the flesh

Nothing will throw off your graduation date like a divorce.

Does a husband's subjective call to ministry relativize his objective, biblical command to love his wife? Regardless of how I might have answered this question in a theological paper, the true answer of my heart was exposed by my actions. Some said my marriage issues were normal for a seminarian, even appropriate for my "season of life." My sinful heart exploited this poor counsel to justify my negligence as a husband.

If you're better at spotting immature husbands than I am, then you would quickly see that though I would have argued that no ministry opportunity — including the opportunity to attend seminary — undermines Ephesians 5:25, my true answer could be seen in how I talked to my wife. You could see it in how I touched her, when I did. If you were to come to my home, you might have sensed that my study, neatly adorned with shelves of books, was my pride and joy. But I happily left the upkeep of the rest of the house to my wife.

You may have noticed my drive to write creative sermons and talk theology with classmates, but a deflated effort creatively to engage my wife in conversation. My eyes lit up over my syllabi, but I had little response over my wife's new haircut or her plans for the day or a new recipe she was eager to try.

To my shame, I could spot the subtle ways heretical worldviews creep into the church, but I paid little attention to the subtle ways resentment crept into my wife's heart. I jumped to unpack the mysteries behind Christ's tears as He hung alone on the cross, but I left alone the mystery of my wife's tears as she, once again, went to bed alone because her husband "needed" to study. After all, I was in seminary, and shouldn't she support God's calling on my life? She should be stronger, trust God's plan more, and be more understanding of the demands of my calling, right?

Wrong.

At the end of the day, I gave heart service to my time at seminary, but only lip service to Ephesians 5, and it cost me my marriage.

## Studious or self-deceived

Husbands, I have found that discerning whether or not we adequately love our wives is rarely something we can do on our own. If I were to ask you, "On a scale of 1 to 10, how much do you think your wife feels loved by you?" many of us would likely rate ourselves higher than our wives would. Sure, no Christian man would have the audacity to rate himself a 10. We all know we are sinners. But, our



hearts are incredibly self-biased, and finding where we truly land on the scale almost always requires a second set of eyes.

Somewhere along the way, we seminary students become really awesome at calling out sin apart from true heart change. After all of our trivial confessions, we may remain oblivious to how we are deeply wounding our wives because we end up loving her on our own terms. We can even wind up blaming her for a difficult marriage when the difficulty is really because we husbands don't know how to dig deep enough to see our sin.

## Gospel-focused affection

I humbly want to serve as that second set of eyes. As I think about my own marriage breakdown, I want to offer a few things I wish I would have more seriously considered during my time as a seminarian:

Tell your wife you love her regularly.

Deeply dwell on the Gospel. Your affection for your wife can only go as deep as your affection for the person and work of Christ. Because marriage is a picture of how Christ has loved

His church, if your heart has grown cold toward the cross, you can be sure it has grown cold toward your marriage. Thus, do everything possible to keep your heart soft toward Jesus. Read books about the cross. Listen to music about the cross. Try to constantly maintain a posture of wonder about being reconciled to God through Christ; this is the foundation for true love for any marriage.

Remember that marriage is Gospel ministry. If you do not hold your marriage in high esteem (Heb 13:4), you do not truly hold Gospel ministry in high esteem. The size of your library is a poor indicator of how seriously

you take the Gospel. Your marriage is where the audit needs to happen. I think this is what Paul is getting at when he asks, "For if someone does not know how to manage his own

household, how will he care for God's church" (1 Tim 3:5)?

## Tell your wife you love her regularly.

I have also found that your class notes may not be the best devotional material for your wife. Fight to ensure that you and your wife's affections for Christ flow from sources other than seminary.

Never sacrifice intimacy for study. For some couples this means going to sleep at the same time, for others it means eating breakfast together every morning. Either way, budget time for intimacy. Manage your time better throughout the day, or take a lighter load of classes. Furthermore, show interest in her schedule.

Tell her you love her regularly.

Fight peripheral laziness. One thing that will surely make it an uphill battle for your wife to respect you is if she sees you work hard at seminary but act like a slob everywhere else.

Be tender during theological discussion with your wife. If she's not as robust a student as you, she'll likely not find the same things interesting. In conversation, she'll likely not go

as deep as you, and she may even contradict what you have just learned in class. Yet, gently affirm her knowledge of Christ. You are the pastor of your home; shepherd your wife, making the most of your theological education. Do everything you can to ensure that she feels safe expressing her heart regarding your study habits, ministry or projected graduation date. Always be grateful for a wife who knows Christ.

Fervently pray for her heart, even when times are good. Pray that God would keep Satan from using your sins as a seminarian to turn her away from Christ and His church.

Tell her you love her regularly.

Always remember that God doesn't need you, your gifts or your ministry. If He did, why did He create you so late in history? Cultivate your marriage behind closed doors because "your Father who sees in secret will reward you" (Matt 6:4).

Oh, and tell her you love her regularly.

## God, wife, seminary

It is ironic that I have seen seminary be the place where many have been disqualified from ministry. It is clear in Scripture that the Holy Spirit specifically appoints certain men as leaders by gifting them and putting it in their hearts to serve joyfully in the context of a local church (Acts 20:28; cf. 1 Tim 3:1ff). It's a noble desire. It can be an all-consuming desire. But, with this desire comes the responsibility to humbly prioritize one's life in such a way that prevents a subtle disregard for God's written word. God has not commanded husbands to love seminary. He has commanded that we love our wives and strive to protect our marriages, even from something as noble as our ministry call. Take it from me. My projected graduation date was December 2010. I was one semester away from earning my M.Div. when I decided I needed to take my marriage seriously. It was too late at that point.

Husbands, love your wives as Christ loved the church.

Love your wives more than seminary. 🙏

# Pieces to the story

In the end, the Gospel of Christ crucified for sinful husbands and wives is the ground of our marriage. Here is where we see grace. Here is where we receive grace. Growing in grace-received and grace-shared is how we are moving forward toward the day when Christ will be in all and there will be no marrying or giving in marriage. It is a precious gift while we have it. It is a painful and happy school for heaven.

**JOHN  
PIPER**

What if God designed marriage not to make us happy, but to make us holy?

**GARY THOMAS**

The world regards not, nor comprehends the work of God. Who can sufficiently admire the state of conjugal union, which God has instituted and founded and where all human creature, yeah, all states proceed. Where were we if it existed not? But neither God's ordinance, not the gracious presence of children ... moves the ungodly world which beholds only the temporal difficulties and trouble of matrimony, but sees not the great treasure that is hid therein.

**MARTIN  
LUTHER**

The Christian idea of marriage is based on Christ's word that a man and wife are to be regarded as a single organism – for that is that what the words 'on flesh' would be in modern English. And the Christians believe that when he said this he was not expressing a sentiment but stating a fact – just as one is stating a fact when one says that a lock and its key are one mechanism, or that a violin and a bow are one musical instrument.

**C.S. LEWIS**

"Women need love. Men need respect. It's as simple and as complicated as that."

**EMERSON EGGERICHS**

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## re-igniting marriage

*(Continued from page 3)*

from "Do I love her?" to "Will I love her?"

One way to see the transition from one kind of love to the other is to think of the exciting and passionate elements of need-love as a rocket boost that can propel a couple launching into marriage, while gift-love has to take over as the force that guides and directs the mission of the marriage moving forward.

When a couple sees that the exciting, adrenaline-filled blast of the launch is over, they shouldn't be tempted to crash the rocket into the ocean and go back to the launch pad for another exciting blast (like we watch many of our cultural icons do).

Marriages last when couples move from self-focused taking love to sacrificial giving love. It's important to note, however, that what Brander describes as gift-love is not simply some kind of

good intention or altruistic resolution that you strive for out of duty or idealism.

Instead, it is deeply rooted in the redemptive work of Christ found in Ephesians 5:1-2: "Therefore, be imitators of God, as beloved children and walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God."

A maturing marriage is one in which couples grow from loving their spouse based on their emotions and needs and instead become imitators of a God who loves them deeply and who gave His Son sacrificially so that they can walk in redemptive love. Gift-love is severely limited without these two gracious gifts from God.

Marriage therapists often talk about couples keeping each other's "love banks" full – encouraging them to make enough deposits to cover

the withdrawals they make in moments of selfishness. This approach, however, can drive couples to compare deposits and withdrawals and to demand equal balances. Only the love of God is infinite and perfect enough to be our source for loving others. Your "gift love" can't be based on simply recycling love that you've received from your spouse or in giving with the hope of a future return. Instead, you love your spouse because God first loved you.

The only way you can even truly know love is through Christ's sacrifice: "By this we know love that he laid down his life for us, and we ought to lay down our lives for the brothers" (1 John 3:16). More importantly, it's only through His death that you can die to the old self (Rom 6:6-7) and put to death those things that can keep you stuck in need-love: "sexual immorality, impurity, passion, evil desire, and covetousness," (Col 3:5) so that you can put on what is consistent with gift-love: "compassionate hearts, kindness, humility, meekness, and patience" (Col 3:12).

No special days or tips or techniques can bring back the passion of need-love that has run its course. In your marriage (or future marriage) and in the marriages you have the opportunity to influence, don't get caught up in a culture obsessed with the highs and lows of need-love. Instead, focus on the redeeming power of gift-love and the great gift of the Gospel that makes it possible. 🙏

*Steve Watters is the director of publications and strategic initiatives for Southern Seminary. For 13 years, he worked at Focus on the Family, where he served as the director of marriage and family formation. He and his wife Candice have four kids.*

# Mahaney, Mohler and Moore headline Recalibrate conference

By COURTNEY REISSIG

We are surrounded by confusion and toxic ideas, toxic ideas about God and toxic ideas about His will for our lives. For the college student, confusion only mounts with the pressures of campus life, antagonistic professors

Mahaney said. “God called you by the preaching of the Gospel. If you are a Christian, you have received a call you have not deserved.”

Mahaney warned against the temptation for a believer to question his or her seemingly mundane conversion story.

“If you are a Christian, you have verse one

and will forever exist. This is how we are kept to the end.

He concluded with Jude’s doxology, saying that we keep and contend for the faith because we are kept by the Father.

“That’s recalibrating,” Mahaney concluded.

R. Albert Mohler Jr., president of Southern

something we won’t enjoy doing, to believing that God’s will is a buried treasure for which we must frantically search, Mohler helpfully deconstructed false understandings of what it means to find the will of God.

Mohler broke down the seemingly insurmountable wall regarding God’s will that plagues the minds of most college students, showing that understanding God’s will for their lives is actually much easier than they think.

“You already know most of God’s will for your life. The question for us all is not whether we can find it, but if we are faithful to do it,” Mohler said.

The conference continued Saturday with a panel discussion between the three main session speakers Mahaney, Mohler and Russell D. Moore, dean of the School of Theology and professor of Christian theology and ethics. Moore concluded the conference with a message about the woman at the well from John 4:1-7. He explained that Jesus is showing us a different way to interact with people who are lost and without Christ.

Often we are quick to judge the lost around us, but don’t look at our own hearts and lives, Moore said. But Jesus doesn’t do that. He isn’t shocked by the woman’s sin. He is gentle with her, asking her questions and drawing her out.

“Jesus sees her in captivity and personally speaks to her. He does not leave her there alone in her sin,” Moore added. “Jesus is saying to her ‘I know who you are and I know what is going on with you.’”

Moore went on to show that by Jesus talking to a woman that the world would deem unworthy, He is teaching us how the Gospel will go forward.

“The Gospel isn’t coming to the people that the world admires. And the Gospel isn’t coming through the people that the world admires. Jesus builds His Kingdom by saving freaks, rednecks, black nationalist militants, drag queens, transsexuals, hell’s angels and losers, and He calls them together as a people who have strength and power and a calling not in what they bring to the table, but because they are dripping in blood and have been forgiven of much,” Moore said.

This should recalibrate how we love people, because we know that we have been loved in the same way by God, according to Moore. It should cause us to treat people like Jesus treated people, going to the marginalized, despised, and rejected.

Moore concluded saying, “If we love people like Jesus, we will crucify our outrage, recalibrate our mission and understand that the Kingdom of God comes through sinners.”



Photo by Jason Coobs

and the elusive question “What’s God’s will for my life?” In the midst of all this confusion, God calls us to order and clarity — a recalibration of our lives.

The roughly 700 college students who descended on the campus of Southern Seminary Feb. 11-12 for the Give Me an Answer Collegiate Conference: Recalibrate received the tools for this much needed recalibration.

In Friday night’s opening message, C.J. Mahaney, president of Sovereign Grace Ministries, laid the base for recalibration, reminding students of what God did for them in Christ. Preaching from Jude, he demonstrated that this text reminded believers that they are called by God, loved by God and kept by God.

“If you are a Christian, this one word describes why you are a Christian. It reveals a wealth of grace that should leave every Christian amazed by the grace of God — ‘called,’”

[Jude 1] in common. God opened your heart. Every conversion is dramatic. It is all a miracle. Even if you do not have a ‘dramatic’ testimony, be freshly amazed as you realize that God saved you. It is all dramatic. Let us guard against growing familiar with our conversion. If you are a Christian, this is why you are a Christian — God graciously called you,” he said.

This truth should assure believers of God’s never ending love for them. The very fact that the Father called you is evidence of His love for you, Mahaney explained. Jude is writing to assure believers of that love in reminding them that they are called. This assurance is crucial for our growth and fellowship with the Father.

We cannot look to ourselves for a proof of his love, he said. We will never find it. Our basis for the Father’s love is on a hill called Calvary, where the Father crushed His own Son to save us. His love for us has always existed

Seminary, ended the Friday evening sessions with a message on understanding God’s will for our lives.

“The worst bad ideas we can pick up are bad ideas about God,” Mohler said. “We are surrounded by toxic ideas about the will of God, and the notion of the will of God is the idea that most needs recalibration in our lives.”

Speaking from Romans 12:1-2, Mohler suggested that being a living sacrifice means offering to God the totality of who we are.

“A living sacrifice is faithful to the commands of Christ,” he said.

Often an understanding of what it means to simply be faithful gets lost in the quest to find the will of God. People don’t understand God and don’t understand to what He has called them, according to Mohler.

Mohler began by stating toxic views about God’s will. From thinking that God’s will is

# The Art of Marriage: FamilyLife offers new video seminar

By AARON CLINE HANBURY

Rome wasn't built in a day. All of the awing architecture and cacophonous culture of the city developed during a long amount of time, just as a quality work of art. As cities go, Rome stands as one of the most artistic. And just as good art requires not only time but expert artists as well, so the City of Foundations needed expert architects and engineers.

The Family Life organization says the same thing about marriage: it not only needs maturity, but expert advice and counsel too. Marriage is an art.

Drawing from their long-standing Weekend to Remember marriage seminar, Family Life released a video series, "the Art of Marriage," Feb 11.

"Back about two and a half or three years ago we started talking about translating the content that we have been doing at our live events for the last 30 years into a video environment," said Bob Lepine, host of the daily radio program "Family Life Today" and project director for "the Art of Marriage."

The motivation driving the videos is to make available material for strengthening relationships to as many people as possible.

"There are three things that have limited the number of people that come to the weekend events," Lepine said. "One is that we can only host so many of those events per year; two, we have very few facilities that can hold a large amount of people; and third, for some it's just been cost prohibitive. So we said we need to come up with something that is lower-priced and is more easily accessible in all areas of the country and something that can be a little more flexible, a little more portable."

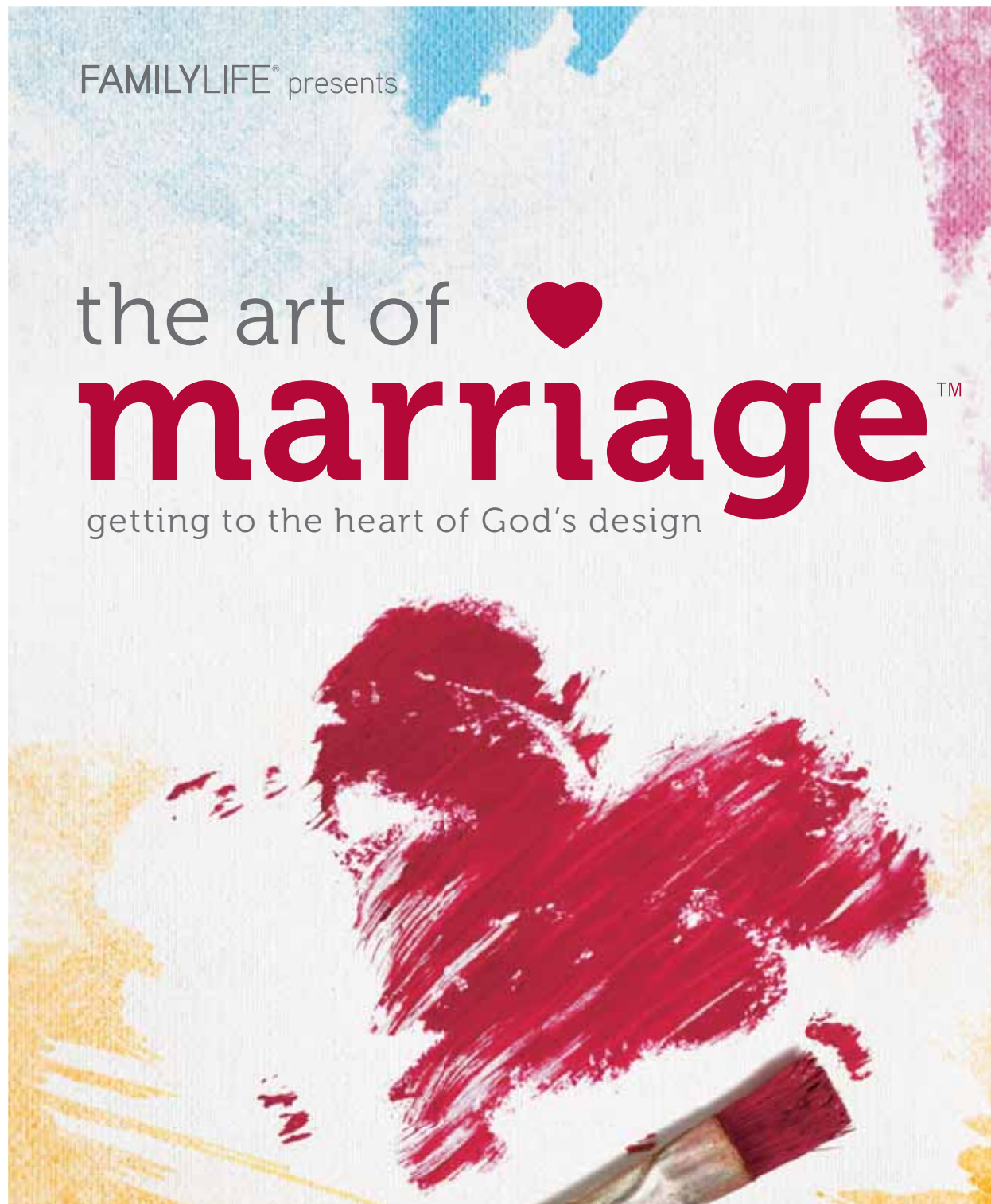
The best way to disseminate this material is video format. But the videos couldn't just be a teacher lecturing into a camera, according to Lepine. So the Art of Marriage series offers high-quality graphics and editing to make for a compelling and engaging experience.

"We really felt like in order to communicate effectively with a generation that is used to seeing compelling video, we had to do something that would take the same core concept and use testimonies and man-on-the-street interviews, and then expert interviews that carry the teaching load, with a number of voices addressing the same theme," Lepine said. "As you watch any of the sessions in the art of marriage, you're going to see 10 or 12 of the people we've interviewed about the subject."

"We hope that this will give couples a basic, biblical foundation for marriage on which they can build," Lepine said. "And they can identify areas in their own marriage where there are trouble spots or conflict or unresolved issues – help bring those areas to the surface, and then help them apply the teaching they've heard to their own marriage relationship."

Among the experts who contribute to the teaching videos are Southern Seminary's R. Albert Mohler Jr., president, and Russell D. Moore, senior vice president for academic administration and dean of the School of Theology.

"We have great respect for Dr. Mohler and Dr. Moore and the leadership they have provided at Southern Seminary, and we have also had both of them as guests on our radio program," Lepine explained. "So when it came time to say 'Who would be articulate? Who would be able to address marriage from a theological perspective but do it in a way that communicates with an average church-goer, or even someone who isn't a church-goer?' Drs. Mohler and Moore were at the top of that list, and when they agreed, we were thrilled."



Other "experts" adding to "the Art of Marriage" include Voddie Baucham, Wayne Grudem and Paul David Tripp.

Those interested in either hosting or attending an "Art of Marriage" event should visit the Web site, [theartofmarriage.com](http://theartofmarriage.com) and follow the step-by-step instructions. 📖

# Sign up, tweet, win!

Starting Tuesday, Feb. 15, Southern Seminary's Communications department launched a semester-long tweet-to-win contest. All you need to participate is a (free) Twitter account. You can win prizes including gift cards to Founders' Café and LifeWay, and a second generation iPad.

Every week Communications will be looking for the most creative, informative and just plain funny tweets that include an "@SBTS" mention. Throughout the week Communications will re-tweet the best of the best. If your tweet is re-tweeted then you are automatically entered into the weekly contest. At the close of each week the creator's of the department's favorite (1) photo tweet, (2) video tweet and (3) overall tweet will receive prizes.

To kick off the contest, anyone who (1) follows SBTS, (2) tweets about SBTS, including an @SBTS mention, and is lucky enough to be (3) re-tweeted by SBTS between Feb. 15 and Feb. 28 will automatically win a \$5 Founders' Café or LifeWay gift card.

Even better, at the close of the Spring 2011 semester Communications will select one overall "best tweet of the semester" winner and send them home for the summer with a brand-new, second generation iPad.

## The Breakdown:

1. Sign up. Register for a free Twitter account (twitter.com). Then, using your Twitter account, follow SBTS.

2. Tweet. Eligible tweets must include an

"@SBTS" mention. Communications is going to judge each tweet with an @SBTS mention based on brevity, creativity and the thought put into the tweet. Include photos and videos as you wish.

3. Win! If you're one of the three weekly winners, SBTS will notify you via Twitter direct message. All prizes may be picked up in Communications, Honeycutt 205, during the hours of 8 a.m. – 5 p.m. Should you win and not reside in Louisville, your prize will be mailed to you.

Good luck. It's time to start tweeting about why you love SBTS.

## Contest Rules and Restrictions:

You must be at least 18 years of age and

currently reside in one of the 50 U.S. states to win any type of prize. Prizes will vary and will be selected by the Southern Seminary Office of Communications. Southern Seminary and Boyce College students, faculty, staff, administrators and supporters are welcome to tweet at will and are eligible to win prizes. Weekly and semester-end winners will be chosen by the Communications department, under the leadership of V.P. for Communications Dan DeWitt and Senior V.P. for Institutional Administration Dan Dumas. By submitting, you are agreeing to the full rules and restrictions. Final weekly entries are due each Friday by 3 p.m. EST and semester-end entries are due by Saturday, May 21, 2011, at 3 p.m. EST. 📧

# Partnering for the Gospel: Why I'm thankful for the Cooperative Program

By CHUCK LAWLESS

*Chuck Lawless (Ph.D. Southern Seminary) is dean of the Billy Graham School of missions and evangelism and vice president for academic programming*

On April 1, 2011, I will celebrate my 30<sup>th</sup> year as a full-time minister of the Gospel. I was 20 years old, single, still completing my bachelor's degree, and completely ignorant of how to lead a church when I accepted my first pastoral call. A little Southern Baptist church in southwestern Ohio took a risk on a young pastor, and I am grateful to this day for their love for me – and their patience with me.

Even more so, I am grateful to Southern Baptists for helping to make that ministry possible. My first paycheck as a pastor came from four Southern Baptist sources, each that benefitted from the Cooperative Program: my local church, the Southwestern Baptist Association, the State Convention of Baptists in Ohio and the Home Mission Board (now NAMB). Each entity contributed toward my salary until the church was large enough and financially stable enough to pay the entire amount.

During that same time, I completed my undergraduate degree at Cumberland College (now the University of the Cumberlands) – a university supported by Cooperative Program funds through the Kentucky Baptist Convention. Southern Seminary was next for me, from which I graduated with a master of divinity degree in 1992 and a doctor of philosophy degree in 1997. It sounds hard to believe now, but the tuition

when I started the M.Div. degree was less than \$500 per semester. The Cooperative Program's contribution reduced tuition costs significantly, even as it does for students today.

Now, I have the privilege of serving as a professor at a Southern Baptist seminary and as consultant for the International Mission Board. The Cooperative Program has helped to make both opportunities possible. I cannot know all of the Southern Baptists who have contributed to my ministry, but I can honestly say that millions of believers have made my work possible through their weekly gifts to their local church – and ultimately to the Cooperative Program.

All of this is easy to think about at this stage of my ministry. What I wish is that I would have known 30 years ago how important the Cooperative Program would be to my work. Had I understood better then, I would have more strongly expressed my gratitude to the church members who gave faithfully every week, to the associational and state leaders who shepherded the requests through the process, and to God for making it all possible. I would have challenged my churches to be even more giving so that others following behind me would have had the same opportunities I have had.

The Cooperative Program is, of course, not perfect. No process or procedure is, and the Cooperative Program is no different. *How* we cooperate in giving may be open to discussion, but *that we cooperate should not be*. Our churches can still do more together than we can do alone. I know that, because I am a product of Southern Baptist cooperation. 📧

*The Cooperative Program is a partnership strategy among Southern Baptists to help fulfill the Great Commission. Readers who would like to receive information regarding how you can*

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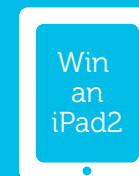
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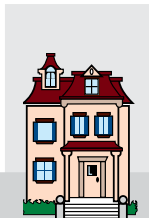
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# Literature



*The Legacy of the King James Bible: Celebrating 400 Years of the Most Influential English Translation* (Crossway 2011, \$15.99), Leland Ryken

Review by AARON CLINE HANBURY

Few books last.

Now the ink and paper of these books last as long as any other such materials, but the impression and impact of most books lasts little longer than their time on the new release shelf.

A few distinct exceptions last much longer. In Christian literature, the still-lasting effects and growing current impact of Augustine's *Confessions*, Calvin's *Institutes* and Edwards' *Religious Affections* represent some of these exceptions. But no book – and certainly no other piece of media – has affected the world as has the Bible. And in terms of the English-speaking world, no translation of the Bible has provided more far-reaching influence than the King James Bible.

In celebration of the now 400-year legacy of the KJB, Leland Ryken, professor of English at Wheaton College, has written a book outlin-

ing the background and historical and cultural impact of the Authorized Version: *The Legacy of the King James Bible*.

"The publication of the King James Bible in 1611 was a landmark event in the English-speaking world," Ryken writes. "In fact, I tell students in my English literature courses that it was the major event in English and American literature. Perhaps the importance is even greater than that: what has influenced the whole history of England and America more than the King James Bible?"

Ryken supports his thesis by organizing *The legacy of the King James Bible* into four areas. These areas address:

- The KJB's status as the climax of a century of English Bible translation;
- The influence of the King James Bible on all future English translations, and even English-speaking culture as a whole;
- The literary nature of the KJB itself – "excellence," according to Ryken; and
- The impact of the King James Bible on both English and American literature.

Concluding, Ryken claims that the West's diminished use of the King James Bible – rightly diminished in terms of making use of more recent manuscript findings – has led to the loss of a common Bible for Christianity, and this loss has led to an "eclipse" of the

authority of the Bible. Biblical literacy largely declined when the King James Bible declined in use. Ryken affirms a colleague's observation that since the "proliferation of modern translations, even Christian students became inept at seeing biblical references in literature."

While Ryken's assessment of the KJB is certainly positive and celebratory, he does admit that he is not primarily a reader of the monumental work, preferring rather the updating English of more current translations. Further, readers who are not familiar with the Shakespearian-style English employed by the Authorized Version should use a Bible they can

understand, Ryken suggests.

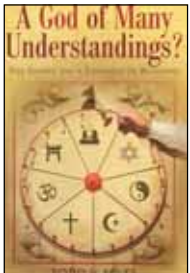
For anyone who is unfamiliar with the history of the KJB, Ryken's new volume is a good place to start. He combines interesting storytelling, balanced analysis and significant literary experience into an accessible book that is surely appropriate commemorating the 400<sup>th</sup> anniversary of perhaps history's most influential Bible.



## RESOURCE:

**"Four centuries of the King James Bible: a conversation with Leland Ryken"**

Follow this QR Code to listen to SBTS President R. Albert Mohler Jr. discuss this new book with author Leland Ryken; or find the podcast at [albertmohler.com/search](http://albertmohler.com/search)



*A God of Many Understandings? The Gospel and a Theology of Religions* (B&H 2010, \$29.99), Todd L. Miles

Review by AARON CLINE HANBURY

It's fairly common to see one of those "COEXIST" bumper stickers. One odd thing about them is that they decorate several different kinds of cars. So it seems that people from many walks of life – or at least car styles – want seven of the world's religions to coexist. But the most intriguing thing about the commonplace decal is its ambiguity. Does it mean "Don't kill everyone from other religions – exist together?" If so, it's a needless car decoration, because the world's religions are coexisting. Look around, indeed many different religions exist, often even in the same place.

If the bumper sticker aims at something less than Zen Buddhists killing Muslims, then most likely those who brandish the always-faded blue sticker suggest that all of the represented religions are equally valid. Considering such

things brings with it the obvious question, "Are all these different beliefs the same?"

In his new book, *A God of Many Understandings?*, Todd L. Miles, assistant professor of theology and hermeneutics at Western Seminary and a graduate of Southern Seminary, attempts to provide his readers with a theology of world religions – how Christians should think about religions in relation to the Gospel.

"A theology of religions seeks, in a coherent and consistent manner, to answer questions concerning the relationships among world religions, special revelation, general revelation, and salvation," Miles writes in his first chapter. "Of primary consequence, a Christian theology of religions seeks to answer these questions: Is there salvation outside conscious faith in the Gospel of Jesus Christ? If so, how is it appropriated? Why are people incurably religious, and where do their religious impulses and convictions arise? ... How are Christians to relate to religious others as they bring the Gospel of truth to them?"

In answering these questions, Miles walks his readers through the Scriptures, summarizing the biblical teachings concerning such topics as monotheism, God's uniqueness and the missionary works of the early church. He then

builds a case against the increasingly popular teachings of universalism.

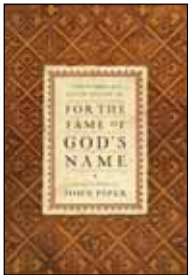
"Universalism is currently growing in popularity due to the deadly combination of teaching by some high-profile individuals who have professed Christ, a church that is biblically illiterate, and a postmodern ethos where unanchored and incoherent sentimentalities trump the biblical presentation of God and His Christ," Miles claims, emphasizing the urgency of the issue.

After briefly addressing the shortcomings of pluralistic worldviews, Miles turns his attention to the idea that all religions somehow offer the merits of Christ to their adherents, even those with no conscious knowledge of him. He offers two chapters about this inclusivism, the first descriptive and the second critiquing inclusivist ideas within evangelicalism. These evangelical formulations claim that the Spirit works, in some salvific manner, in multiple religions around the world. Clearly sensing the importance of this issue, Miles writes follow-up chapters in which he argues that the Bible does not allow for a theological method that begins with the Spirit, especially as isolated from the Son. He then concludes his study investigating the relationship between the Son and Spirit, an

investigation "built upon the foundation of a canonical biblical theology that is consciously christocentric."

"If one understands the essence of Christianity to be facts about God, cultivation of personal devotion, advocacy of social justice, or the development of the nuclear family, the other religions may bring their own set of credentials to the discussion. But Christianity, at its core, is not any of these things," Miles concludes. "A Christian is one who trusts the Gospel of Jesus Christ and is thereby justified by God, reconciled to God, indwelt by God's Spirit, and is being progressively transformed into the image of Christ in anticipation of Christ's return to consummate His Kingdom.

"Sympathetic attempts to seek salvific potential in non-Christian knowledge of God are misguided because other religions are not centered around the saving work of Jesus Christ."



**For the Fame of God's Name: Essays in Honor of John Piper** (Crossway 2010, \$35), Sam Storms and Justin Taylor, eds.

Review by JOSH HAYES

"Don't know what you got till it's gone."

What does pastor, theologian and author John Piper have in common with the Glam-metal band Cinderella? Thankfully not much at all.

With the release of *For the Fame of God's Name: Essays in Honor of John Piper*, editors Sam Storms and Justin Taylor, along with others, did not wait "till it's gone" to commemorate the life, ministry and influence of the Minneapolis pastor responsible for the monumental *Desiring God: Meditations of a Christian Hedonist*. In other words, Storms, Taylor and company – unlike Cinderella – realized what they "got" in John Piper.

At the book's outset, Storms and Taylor

acknowledge that Piper may not approve of such a project at first glance, but they argue that he cannot deny the love of the book's contributors for him and the impact of his ministry. For that reason, Storms and Taylor inform Piper that the book's contributors "will write only of what Christ has accomplished through [Piper], and that for [Christ's] glory alone."

"As you yourself hosted conferences to acknowledge and honor the life work of Jonathan Edwards and John Calvin, we present this volume of articles to do the same for you," Storms and Taylor write.

The book is divided into seven parts recognizing the significance of Piper's life, thought and influence: Piper the man; Christian hedonism; the sovereignty of God; the Gospel, cross and resurrection of Jesus; the supremacy of God in all things; preaching and pastoral ministry; and ministries associated with Piper (i.e., *Desiring God* and the Bethlehem Institute).

Included among the book's contributors are Southern Seminary faculty members Bruce A. Ware, Thomas R. Schreiner, James M. Hamilton Jr. and President R. Albert Mohler Jr. Other

well known evangelical pastors and scholars contributing to *For the Fame of God's Name* include D.A. Carson, Wayne Grudem, Sinclair Ferguson, G.K. Beale, C.J. Mahaney, Mark Dever and John MacArthur.

The book's content ranges from Storm's seven theses about Christian hedonism to Carson's observations about the content, nature and implications of the Gospel message; from Ware's chapter about the relationship between God's sovereignty and prayer to Ray Ortlund's reflections about the pastor as worshiper; and from William D. Mounce's musings about the pastor's needed discipline of studying to Thabiti Anyabwile's considerations about Christ and ethnic identity.

All of the book's authors unpack themes, ideas and ministry experiences as they relate to the ministry of Piper and his God-entranced outlook.

As Mohler writes, "Christian faithfulness requires the conscious development of a worldview that begins and ends with God at its center. In other words, Christian faithfulness has a necessary intellectual component. As John

Piper reminds us, we must think 'whatever we must to make much of God.' That is the beginning and the end of the Christian worldview."

As quoted in the book, Piper says the following:

"The greatest need of every pastor and every missionary is to know God better than they know anything and enjoy God more than they enjoy anything."

This book makes for an ideal starting place for one looking to fulfill that need in his or her life. Because of *For the Fame of God's Name*, readers who come to appreciate more deeply the life and ministry of John Piper will thankfully know what they got before it's gone.



**Meaning at the Movies: Becoming a Discerning Viewer** (Crossway 2010, \$16.99), Grant Horner

Review by JOSH HAYES

Rare is the person who has not heard the phrase, "You are what you eat." According to

Grant Horner, author of *Meaning at the Movies: Becoming a Discerning Viewer*, equally valid may be the phrase, "You are what you watch."

"... [My] approach is not intended to produce for my readers a universal list of acceptable and unacceptable movies for any particular person," he writes. "I will say, however, that your taste in movies should tell you a great deal about what kind of person you are."

Horner, an associate professor of English at the Master's College who has taught film at the college level for 14 years, makes more than clear that his book does not function to review films, provide theological interpretations of certain movies or lambast Hollywood. Rather, as Horner puts it, *Meaning at the Movies* is "an extended meditation on why we have movies at all."

"Perhaps the most important question we can ask of art is, 'What does our art say about ourselves?'" he writes (emphasis his).

Movies, Horner observes, may be the most perfect mirror that human beings have at their exposure to see who they really are. Like all mirrors, though, there exists in movies some

kind of distortion. That is why when it comes to discerning culture Horner argues that the most primary biblical text is Romans 1, where the apostle Paul discusses how human culture always serves as an expression of mankind's suppression of the truth and idolatrous tendencies.

In turn, Christians need to learn to think as God thinks, which is precisely what discernment is, Horner argues.

"Our actions must be characterized more by internal separation of truth from error than by external separation from the elements of the world that are clearly sinful. Standing next to an immoral woman will not ruin your moral condition (Jesus did it), but lusting after her beauty in your heart will. Our task is to discern, divide, decide, and do.

"We need to *discern* the errors that surround us, thoroughly *divide* those errors from the truth so often entangled in it, *decide* how to respond practically, and then *do* what we have rightly decided to do," he writes (emphasis his).

In response to culture, Christians will either practice some form of isolation or immerse themselves into their surrounding culture in a dangerous, undiscerning way. Horner contends that most Christians live between these two extremes.

"Yet longstanding arguments made from Scripture suggest that total or near-total separation from the culture we live in is not Scripture's standard, any more than indiscriminate acceptance of paganism is," Horner writes.

*Meaning at the Movies* consists of an introduction and eight chapters assisting Christians

to exercise Scripture's "broad principles and direct precepts" with respect to film. The book not only presents readers with instruction and wisdom about discernment concerning culture and film but lays out detailed analyses for films such as *Dr. Strangelove*; *Psycho*; *Citizen Kane*; *2001: A Space Odyssey*; *Memento*; and others. Horner strongly suggests that readers gain familiarity by first viewing the films he analyzes before reading his chapters about them.

Readers looking for a book that describes what movies they should or should not see as Christians should look elsewhere as Horner points out.

"I am often asked if I can recommend any good, nonoffensive movies. The answer is simple: no. There are some who will be offended by every movie, and there are some who will

be offended by none," he writes, explaining that standards for movie-watching do exist for Christians, most notably a conscience informed by Scripture about what makes for an edifying use of one's time.

For Christians seeking thoughtful reflection about interaction with culture and arts, *Meaning at the Movies* proves itself as an edifying use of one's time. Readers of Horner's book should be warned however. If one is what he watches, he may become what he reads: a discerning movie viewer.

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## HISTORY HIGHLIGHT

# Love letters of Charlotte and John Broadus

By STEVE JONES

As Valentine's Day comes and goes, advertisements focusing our attention on the importance of showing our appreciation for those we love appear with regularity. We are encouraged to buy flowers, chocolates and diamonds to give expression to that love. While it is certainly a wonderful thing to express tangibly the Christ like love we hold for those dear to us with gifts, there is something especially significant about the way that love has been expressed in written form throughout history. The letters between John Broadus, a founder and second president of Southern Seminary, and his wife, Charlotte ("Lottie"), are wonderful examples of written expressions of love that serve as a model for us today.

The following are excerpts from correspondence between Lottie and John Broadus from the seminary archives.

### Lottie Broadus to John Broadus<sup>1</sup>

June 11, 1861  
My Dear Husband,

I am just from the prayer – meeting – and now at this hour (10 p.m.) there is nobody awake with me, and what can I think of, but of you, and how help, longing to have you here with me. But O! the sweet comfort that you love me, far away as you are; and you may be at this moment thinking of, perhaps praying for, your wife...

With all the love my heart can give,

Lottie

### John Broadus to Lottie Broadus<sup>2</sup>

Sept. 2, 1863  
My Dearest Lottie,

...Lottie, it is possible – of course it is – that I may not see you anymore. Four weeks, four weeks and I may have ceased to breathe. So I'll tell you right now, here in the still night, in the room where at this hour we have often fallen asleep together, in the house where I first won your timid consent to be my bride, that I love you more now than ever before, more and more every year of the five – that I love you as much as I ever loved any other, or ever could have learned to love anyone that lives. Lottie won't you love me too – don't you? Won't you pour all the wealth of your woman's love, undoubting, without any reserve, into my bosom, and let it flood my soul with sweetness? Won't you unlock every recess of your heart, and let all its affections rush forth in one rich, full tide of love? Won't you forgive [me] if I have sometimes been exacting, apparently neglectful – won't you forget that you have ever yielded to one moment's skepticism about my love – won't you just surrender your whole heart to trustful and joyful affection for your lover and your husband?


True, I am a man of bare ambition, with fondly cherished hopes of doing some good, and of gaining the good opinion of men, but O my darling, the life of my life is bound up in your love. Tell me, tell me, that without reserve, from a full, overflowing heart, you love me – that you will always love me, with your whole heart – and I am happy, and there is nothing earth can give or take away that shall render me really unhappy – for are we not both trying, amid all our weakness, to trust in the yet loftier and richer love of our God and Saviour? Then love me Lottie, love me – see how much more you can love me – I claim to deserve it only on one ground, that I love you – love me, dearest, love me, love me, love me, love me.

I am unwilling to cease writing. I want to keep begging you to love me. Not that I doubt you, dearest – O no! – fond, faithful, true, self-sacrificing, devoted wife – gentle, tender, sweetheart wife – I know you love me dearly, and for that very reason I want you to love me more, dearest, more. But while I write, I feel not so far distant; and when I stop, the wires seem to be cut, and the blank, impassable space stretches out between us. Lottie, won't you love me?

Ever tenderly yours,

John A. Broadus

The letters of Charlotte and John Broadus have left an enduring record of how to express love with the written word. These letters can stand the test of time and serve as a reminder to the recipient of your love and as an example for your family and others in years to come of how to express your love in letters.

Victoria and Michael Haykin's book *The Christian Lover: The Sweetness of Love and Marriage in the Letters of Believers* (Reformation Trust 2009) – Library call number: BV835 .H3795 2009 – provides additional excerpts from love letters between believers, including Charlotte and John Broadus. The archives on the second floor of the James P. Boyce Centennial Library houses the actual letters exchanged between Charlotte and John Broadus. More information about available archival resources is online at [archives.sbts.edu](http://archives.sbts.edu) 

### ENDNOTES

<sup>1</sup>John A. Broadus Papers, Archives and Special Collections, James P. Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, Kentucky.

<sup>2</sup>Ibid.



**EDITOR'S NOTE:** Due to an editorial error, the Jan. 24 History Highlight, "The great trouble about the whole matter: Broadus on exercise," presents imprecise information about Levering Gymnasium. Discussing the opening of the gymnasium, the printed article lists several amenities first included in the 1897 Levering gym. But, in fact, said amenities — lockers, handball courts, pool, etc. — were not built until the construction of the 1929 Levering Gymnasium at Southern Seminary's current location, a fact correctly noted in the author's submitted draft.

# Southern Story: W. Hayward Armstrong

By AARON CLINE HANBURY

A call to ministry can take many forms. The ebb and flow of life takes people to different places for different reasons. No matter what profession a person pursues, various life situations will present challenges, obstacles and opportunities. The call to ministry is no exception.

For W. Hayward Armstrong, associate professor of Christian missions and associate vice president for online learning and intercultural program at Southern Seminary, his life of ministry has taken him from the United States to several places around Latin America and back again to the U.S.

Growing up the son of a pastor, Armstrong moved with his family all around the state of Alabama and a stint in New Orleans, La. Enrolling in his father's *alma mater*, Armstrong attended Samford University in Birmingham,

Ala., to pursue a career in electrical engineering. But during only his second week of coursework, he began to sense a desire for ministry. Later in college, Armstrong's call became more apparent to him.

"Really, it was being in an Old Testament class where the Lord confirmed my call," he said.

A distinct desire of Armstrong's heart was to teach the Bible.

"I realized that all those years I'd been in church – multiple times per week, all my life – that as much as I thought I'd learned throughout my childhood and growing up years, I really didn't know that much about the Bible," he explained. "And if that was my case, then it must certainly be the case for a lot of other people."

This aspect of his life and calling would affect the rest of his life in a profound manner.

Pursuing ministry, even while still in college, Armstrong worked at a Birmingham-area chil-

dren's home, and there he met his future wife, Sherra. He and his wife have now been married close to 39 years, and they have two children and three grandchildren.

"We worked at Gateway Children's Center, a children's home that cared for children who were wards of the state," he said. "I actually met her at work, but we both went to Samford."

Armstrong and Sherra were married during his junior year at Samford. The two then moved from Birmingham to New Orleans in order for Armstrong to attend New Orleans Baptist Theological Seminary. While there, his ministry call became clearer.

"In my first year of seminary, my wife and I sensed that our call was being focused on missions. So we started the process with the FMB [now IMB]."

In 1977, Armstrong and his wife were appointed as missionaries to Piura, Peru.

"The first four years or so, I was a field evangelist – what we would now call a church planter or a developer."

Provisionally, God allowed the Armstrongs to serve in a county and region that was "ripe to the Gospel."

"We went to a place in Peru that was really open to the Gospel. And we had the enormous privilege and great joy of being a part of an early movement of church planting, one that today would almost be qualified as a small church planting movement," Armstrong remembered. "In our first three-and-a-half or four years on the field, we saw about 15 churches planted."

This growing number of churches in Peru opened Armstrong's eyes to a need for education among the new churches' leadership. Searching out creative ways to facilitate this training stemmed from his desire to help people understand the Bible, the desire he first recognized while studying at Samford.

"While we were there, I got heavily involved in theological education through extension, because we had all these new churches that needed leadership; and so we started training people," he said.

"So for the next six years I did primary theological educa-

tion by extension within the country [Peru]."

During the following years, Armstrong helped facilitate missions throughout Latin America in various capacities as a strategist, director and educator. But when the FMB officially became the International Mission Board in 1997, many missions efforts around the world changed with the new focuses and emphases of the IMB.

"In all that mix, we ended up in Colombia, doing what they called 'media evangelism' for Baptist Communications International," Armstrong said. "For some time, I had been working on evangelistic and educational videos for church planters. [BCI] produced those."

The year spent in Colombia would greatly impact the Armstrong's missions function. In 1998, just following a brief furlough, they had to return to the States because of a medical emergency Sherra experienced.

But this new direction in Armstrong's ministry certainly would not slow down his passion for teaching pastors and equipping missionaries. Through a job developing educational strategies with the IMB, he formed a relationship with Southern Seminary. And in the providence of God, Armstrong and Sherra came to SBTS in 2005 to develop online education.

As through his entire ministry, unfolding from his desire to teach the Bible, Armstrong was attracted to Southern because of the opportunity to train people for ministry.

"We have missionaries all over the world who continually need to update their skills to do the best job they can do," he said. "So I became passionate about that, and that's how I got involved in online education (while still at the IMB)."

"I think [online education is] important because we want to train as many people as possible to be in ministry; the Kingdom needs trained people," Armstrong argued. "You can look back at our history as Baptists, and even the history of this seminary; that's always been our perspective. And as different tools develop through the years, we need to take advantage of them."

Even though Armstrong ends up utilizing technology everywhere he goes, according to him, that's more the pursuit of teaching and coincidence rather than personality.

"I think because of my role here with online learning, people kind of see me as a techie, but I've never seen myself that way," he said. "But my work does seem like it always pushes me in that direction." ❧



Photo by Devin Maddox

# SBTS makes available on-campus recycling dumpster

By SBTS COMMUNICATIONS

Southern Seminary is pleased to announce that it has placed a recycling dumpster where both residents and offices can bring recyclable materials. There are two things that you should know about this dumpster: where it is located and what you can recycle.

The dumpster is located on the north side of campus between the Allen Central Services Building (the building with the smoke stack) and Foster Hall. It is a white dumpster and is easily visible.

Basically, there are four types of materials that can be recycled in this dumpster: office paper, commingled paper, aluminum cans and plastics. Each of these recyclable materials has a clearly designated section in the receptacle.

- Office paper is basically printer or copy machine paper. It can be colored and have ink and/or writing on it. Office paper cannot be bound or glossy.
- Commingled paper is most other paper. It can be bound (not in plastic), glossy, newspaper.
- Plastics that can be recycled are any plastics with a recyclable symbol on it. Plastic bags cannot be recycled in this dumpster (most grocery stores will have a place to recycle plastic bags).
- Aluminum cans consist of most soda and food cans. Please rinse cans before recycling.
- Cardboard material is not to be put in this dumpster. There is a dedicated recycling dumpster in the same area that is dedicated solely to cardboard.

For this to be successful, we need to be sure and only put approved materials in the recycling dumpster. If excessive amounts of non-recyclable materials are found, then the dumpster is then treated like a trash dumpster by our disposal service.

If you have any questions please contact Dan Diffey at [ddiffey@sbts.edu](mailto:ddiffey@sbts.edu) or x4786 



## SBTS dean talks denominations with Wall Street

By JOSH HAYES

Russell D. Moore has hit Wall Street. In an op-ed piece for the Feb. 4 edition of *The Wall Street Journal*, the SBTS dean of the School of Theology asks the question, “Where Have All the Presbyterians Gone?” In the article, Moore observes that recent trends show that fewer American Christians identify themselves with particular denominations (e.g., Baptist, Presbyterian, Methodist, Pentecostal). As a result, nondenominational churches are on the rise.

“This trend is a natural extension of the American evangelical experiment. After all, evangeli-

calism is about the fundamental message of Christianity – the evangel, the gospel, literally the ‘good news’ of God’s Kingdom arriving in Jesus Christ – not about denomination building,” Moore writes.

However, he later points out that “many of us believe denominations can represent fidelity to living traditions of local congregations that care about what Jesus cared about – personal conversion, discipleship, mission and community.”

Readers can access at the article at *The Wall Street Journal*, <http://online.wsj.com> 



## CHAPEL SCHEDULE

Tuesday & Thursday  
at 10 a.m.

**Tue., Feb. 22**

RANDY STINSON  
Dean,  
School of Church Ministries  
Southern Seminary

**Tue., Mar. 1**

COREY ABNEY  
Preaching Pastor  
Highview Baptist Church  
Louisville, Kentucky

**Thu., Feb. 24**

MARK COPPENGER  
Professor of  
Christian Apologetics  
Southern Seminary

**Thu., Mar. 3**

KEVIN EZELL  
President  
North American Mission Board  
Alpharetta, Georgia

Previous chapel messages available at [www.sbts.edu/resources/](http://www.sbts.edu/resources/)

# Announcements

## Podcast from Dr. Mohler



Thinking in Public is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit [www.albertmohler.com](http://www.albertmohler.com) for more information.

## Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

## Doxology Ensemble auditions

Doxology Vocal Ensemble will have auditions by appointment only. This select acappella vocal group represents the seminary in concerts on and off-campus during the year. Email assistant director Will Gerrald for more information about auditions at [will.gerrald@gmail.com](mailto:will.gerrald@gmail.com).

## Chapel choir

Singers needed for Tuesday chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

## Free book

Through the generosity of a Christian foundation, Tom Elliff, former president of the SBC, has provided free copies of his book, *A Passion for Prayer*, for all SBTS students. The foundation asks only that you make a commitment to read the book within two months. If you would like a copy, or if you want copies for your church staff, come to the Billy Graham School office in Norton 164.

## IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If interested in talking with him, contact Jon at [jsclauson@gmail.com](mailto:jsclauson@gmail.com)

## Financial aid incentive

Something new with financial aid presents an incentive to take more classes. M.A. and M.Div. students taking 12-14 hours will receive a \$150 credit for the semester. Students who take 15+ hours will receive \$300. This money will be applied in the middle of the semester, after billing has closed. To qualify, students should complete the online application for financial aid at <http://finaid.sbts.edu> Please direct questions to [financialaid@sbts.edu](mailto:financialaid@sbts.edu)

## Student handbook

Students must abide by all institutional policies outlined in the student handbook. The most current version online is always operative, and is accessible at <http://www.sbts.edu/documents/Handbook.pdf>

## Parent's night out

Enjoy a night without the kids. "PNO" will provide the childcare. Parent's Night Out will take place Friday, Feb. 25 from 6:30 - 9:30 p.m. Registration for PNO will open Saturday, Feb. 19 at 9 a.m. and will close Wednesday, Feb. 23 at 3 p.m. Register at the HRC Front Desk.

## Training Leaders International

Training Leaders International, a missions organization started by Bethlehem Baptist Church in Minneapolis, MN, aims to mentor and send M.Div., Th.M. and Ph.D. students to teach cross culturally in locations where theological education is lacking or not available. Teachers must hold to The Gospel Coalition statement of faith and be willing to be mentored. For more information, visit [www.trainingleadersinternational.org](http://www.trainingleadersinternational.org) or [contactinfo@trainingleadersinternational.org](mailto:contactinfo@trainingleadersinternational.org)

## Community hymn singing

Southern Seminary's 15th Annual Community Hymn Sing, "Christ Our Song: Great Hymns of the Faith" will take place Tuesday, March 1 at 7:30 p.m. in Alumni Chapel with organ, full choir and orchestra. Leading worship will be Dr. Paul Plew, director of choirs at The Master's College, Rebecca Chu on organ, Dr. Scott Bersaglia with the Seminary Orchestra and Greg Ross, solo bagpipes on "Amazing Grace." Families are welcome, admission is free.

# Ministry Resources

## Ministry position postings

Full-time and part-time ministry positions may be found on e-Campus through the Help Desk's link to Ministry Resources.

## Résumé service

Start or update your résumé file with Ministry Resources by submitting our online candidate form. Visit the Church Resources quick link on [www.sbts.edu](http://www.sbts.edu) for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

# Health and Rec

The Health and Recreation Center (HRC) will be open: M-F — 6 a.m.-10 p.m. Sat. — 9 a.m.-9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes at 6 p.m. Wednesdays.

## Aerobics schedule

- The Gauntlet T & F 7 - 7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8 - 8:45 a.m.
- Mommy and Me Power Walking M, W & F 10 - 11 a.m.
- Practical Pilates M, T & R 4:45 - 5:45 p.m.
- Aqua Alive T & R 5 - 5:45 p.m.
- Fast Blast Aerobics T & R 6 - 6:45 p.m.
- Body Sculpt T & R 9 - 9:45 p.m.

## Intramural volleyball

6:30 p.m., Mondays

Co-ed volleyball takes place every Monday at 6:30 in the main gym of the HRC.

## Intramural registration

Monday, Jan. 24  
Registration for all intramural activities will open Jan. 24. Register at the HRC front desk or by emailing [hrc@sbts.edu](mailto:hrc@sbts.edu)

## Kids Fit

4:30-5:30 p.m., Mondays and Thursdays, Feb. 7- April 28  
Register at the HRC Front Desk by February 7<sup>th</sup>. A program designed to improve children's fitness by playing games, swimming and exercising.

## Motor Skills

4:30-5:30 p.m., Tuesdays, Feb. 8 - April 26  
Register at the HRC front desk by Feb. 8. A program designed to enhance coordination, balance and motor skills.

- Call the HRC at 897-4720 with questions about scheduling and events.
- Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC.
- Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth\_Rec).

# BASIC TRAINING

# JOURNEY

## FOR CHURCH PLANTING

An equipping event for *anyone* interested in starting a new church!

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## February 24-26, 2011

Kentucky Baptist Building  
13420 Eastpoint Centre Drive | Louisville, KY 40223  
*Online registration underway at [www.kybaptist.org/basictraining](http://www.kybaptist.org/basictraining) or call 489-3528 or (866) 489-3528 (toll-free in Kentucky).*





# 3

## Questions

WITH

Keith Getty  
*a hymn writer from Ireland who,  
 along with his wife Kristyn,  
 sings in concerts around the world.*

**1** *How do the differences between churches in Ireland and the United States affect your ministry and music writing?*

VERY LITTLE. THE West is the West, and it's almost a homogeneous culture. I would say being from Britain we learn more about the historic hymnody – we think of hymnody, Gospel songs and contemporary songs, whereas in America, Gospel songs and hymns are all considered hymns. I like a little bit more about the heritage of the church, but I think mainly it's more endemic to being Irish. Irish music tends to be very melodic, emotional and written to be sung in a group. Although I never realized it at that time, the melodic style is helpful for congregations in that way.

**2** *How are you able to maintain a healthy balance between leading worship and merely performing in front of an audience?*

EACH TIME WE lead congregational singing it's a different context. If I'm in a church of

40 people or if I'm in an arena of 10,000 people, each of these requires a different nuance, but we're still trying to do the same thing. When we try to perform music, we try to perform it artistically and well. When we're trying to lead congregational singing, we try to accompany the congregation as best as we can. In terms of how we guard our hearts, I don't really separate how I guard doing that from how I guard my heart in the day-to-day activities of life like getting lunch for my wife. It's the same principles. I'm a musician so I love making music, and I happen as a Christian to love being able to make music we can sing. But when I lead music for congregations, the congregation is the choir and I'm the accompaniment so I try to do it in a way that makes them sing better.

**3** *In an alternate reality where you're not writing hymns, what kind of music are you writing?*

I THINK IT would be music for my wife to sing to our children, who are not yet born. 🎵

## Towers

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