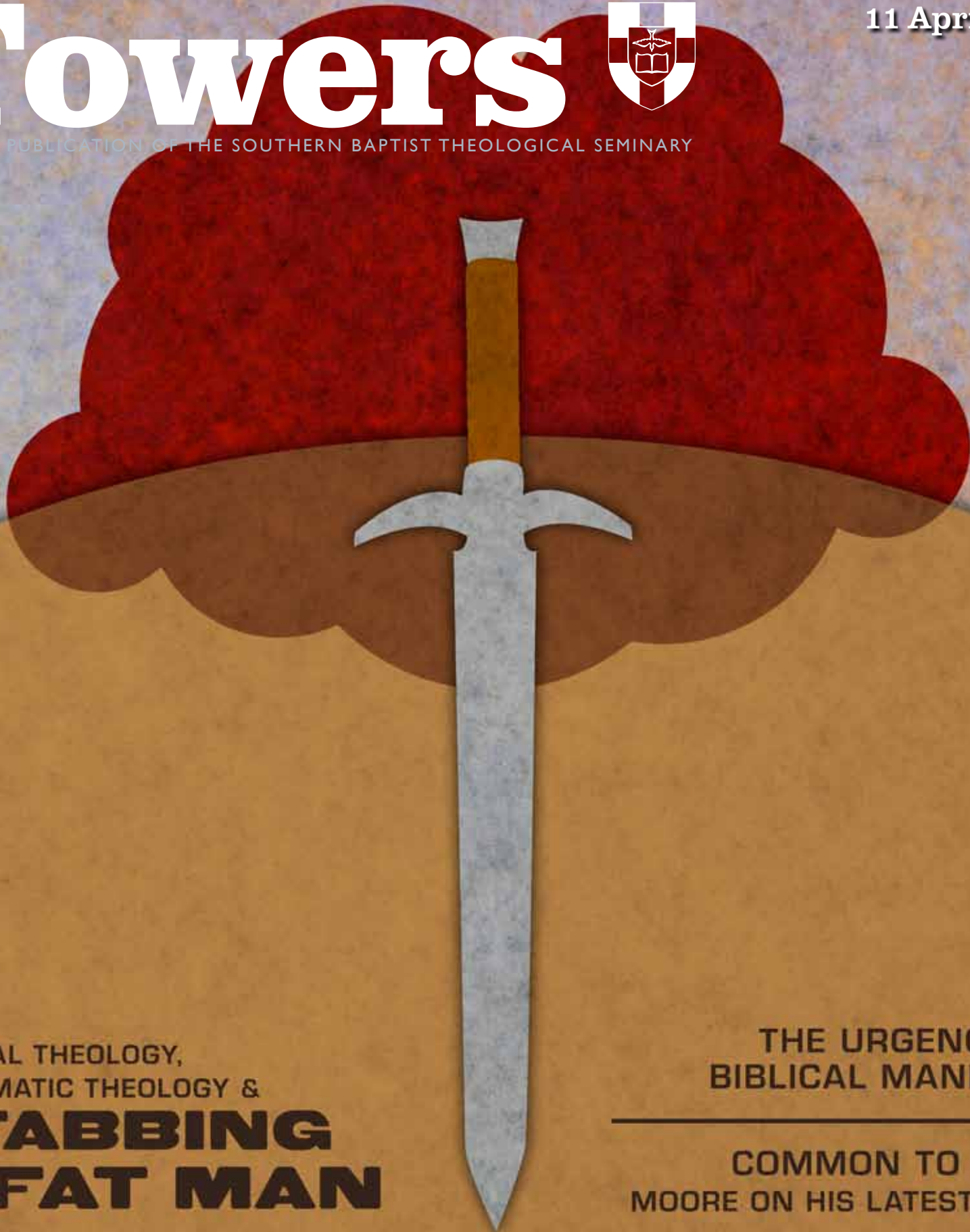


Towers



11 April 2011

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



BIBLICAL THEOLOGY,
SYSTEMATIC THEOLOGY &
**STABBING
A FAT MAN**

THE URGENCY OF
BIBLICAL MANHOOD

COMMON TO MAN:
MOORE ON HIS LATEST BOOK

2011 NATIONAL CONFERENCE

THE GOSPEL COALITION

THEY TESTIFY ABOUT ME

PREACHING JESUS AND THE GOSPEL FROM THE OLD TESTAMENT

APRIL 12-14, 2011 | CHICAGO

- **Hear from** a line-up of **over 70** speakers including Tim Keller, Don Carson, Matt Chandler, John Piper, CJ Mahaney, Al Mohler, and Alistair Begg.

- **Worship together** with Keith and Kristin Getty.

- Save \$100 when you and your spouse register together.

- **Network with global leaders** and believers from other nations to learn about equipping the church worldwide.

- Choose from **dozens of workshops** on topics such as business leadership, inner-city church planting, counseling, women teaching women the Bible, and sharing the gospel with Muslims.

- Special student rates available.

- Attend exclusive pre and post conference **workshops for church planters and urban leaders.**

www.TheGospelCoalition.org

IN THIS ISSUE

4

The urgency of biblical manhood: SBTS offers practical theology in a new resource

5

A day of mentoring: a wife's look at SWI's Seminar Saturday

6

From microscopes to maternity: Magnuson presents his faculty address

8

Common to man: Moore talks about Jesus' temptations and ours

11

SBTS alum, employee publishes Pujols biography

Biblical theology, systematic theology and stabbing a fat man

By GREG GILBERT

How do you get to Jesus in a sermon about Ehud? I mean, when the text you're preaching is about a tricky, left-handed sneak who stabs a fat king and gets away because the guards are deterred by the smell, how exactly do you turn from that to the glories of Jesus?

I'm just finished up a sermon series on the book of Judges, and it's been quite a journey. My congregation literally groaned when I read of Ehud's exploits, they winced when Sisera got his due, and I saw lots of heads shaking when I read about the stone cracking Abimelech's head. One friend asked me after one particular sermon, "So, what body part are we mutilating next week?" If you've preached Judges before, you know it as well as I do now – Romans and Hebrews this ain't!

Even so, Jesus tells us in Luke 24:44 that the whole Old Testament – including Judges in all its gory glory – points to Him. So as Christian pastors, we have to preach in such a way that every text takes our listeners finally to Jesus and to His cross. We have to get to the Gospel, even from Ehud. But how do you do that? It's helped me in my preaching to know that there are two different roads to the Gospel from every text in the Bible, roads we should be on the lookout for in every sermon we prepare. One is the road of biblical theology, and the other is the road of systematic theology.

Biblical theology has to do with the whole grand storyline of the Bible. From Genesis to Revelation, the Bible tells a story, and from any given text you can always step into that narrative river and be swept pretty quickly toward the cross. Even in Judges, which has to be one of the darkest books in the Bible, you can get to Jesus very easily by seeing how the book fits into the whole story. After all, the main point of Judges is the refrain, "In those days there was no king in Israel." The book is an apologetic for godly kingship, even kingship rooted in the tribe of Judah. Follow that unfolding storyline, and

you quickly find yourself at King David and ultimately at King Jesus, "the Lion of the Tribe of the Judah, the Root of David."

Of course, if you're preaching a series through Judges, though, you can't very well make that the main point of every sermon. Even if you mention that storyline in every sermon to be sure your people understand it, sometimes you need another road to the Gospel.

That's where systematic theology comes in.

Throughout the Bible, there are certain themes that are easy to find. Sin, grace, sacrifice and salvation, just to name a few, underlie every story in the Bible, and all of these themes find their highest expression in Jesus' death and resurrection. So when you're preaching from the Old Testament, find one or more of these themes and then turn strongly to the cross. In Judges, for example, human sin, broken covenant, God's grace

and love, God's wrath and His deliverance of His sinful people are all strong theological themes, and any of them are great ways to turn your listeners' minds to Jesus and His work of salvation for His people.

It's very easy to preach the Bible, especially the Old Testament, as if it were a book of fables – a series of stories that do little more than instruct us morally. But if we believe Jesus, we know those stories are doing much more than that; they are pointing us to Him. So whether we do it by following the storyline or pointing out the themes, our job as preachers is to show our congregations how to see Jesus, even from the story of Ehud. ✚

Greg Gilbert is senior pastor of Third Avenue Baptist Church in Louisville, Ky., and an alumnus of Southern Seminary.



TOWERS

The Office of Communications of The Southern Baptist Theological Seminary publishes 16 issues of "Towers" per year.

Staff

Executive Editor:
Dan DeWitt

Managing Editor:
Aaron Cline Hanbury

Dir. of News and Information:
Josh Hayes

Production Coordinator:
Eric Rivier

Lead Designer:
Tyler Deeb

Cover Designer:
John Ross

Design/Layout:
John Rogers

Copy Editors:
Emily Griffin
Lindsey M. Poenie
Taryn Slott

Photographer:
Jason Coobs

Contact Information

Phone: (502) 897-4310
Fax: (502) 897-4880
E-mail: towers@sbts.edu
Web: news.sbts.edu
The Southern Baptist
Theological Seminary
2825 Lexington Rd.
Louisville, Ky. 40280

Advertising Information

Towers, the award-winning campus publication of The Southern Baptist Theological Seminary, provides an excellent advertising opportunity for businesses and ministries. Rates for ads are available upon request, by emailing towers@sbts.edu or calling 897-4310. All material for the ads is subject to approval. The advertiser assumes full responsibility for the accuracy of the content.

Feedback

Send comments and questions to towers@sbts.edu

April 11, 2011, Vol. 9, No. 11.
Copyright ©2011 The Southern Baptist Theological Seminary.
Postage paid at Louisville, KY.

Postmaster: Send address changes to Towers, 2825 Lexington Road, Louisville, KY 40280.

0048 (4/11/11)

The urgency of biblical manhood: SBTS offers practical theology in a new resource

By RANDY STINSON and DAN DUMAS

EDITOR'S NOTE: The seminary has published a new book called A Guide to Biblical Manhood based on the Biblical Masculinity class taught in January 2011 by Randy Stinson, dean of the School of Church Ministries, and Dan Dumas, senior vice president for institutional administration at SBTS. In the following excerpt, they explain their motivation for providing this resource. Readers can find more information about A Guide to Biblical Manhood at press.sbts.edu

We need men

If ever there was a time we needed men to know their purpose

and to be men again, it's now.

Our world is filled with great uncertainty and instability and leaders are hard to find. We need men who aren't pre-occupied with their amusements or appearance, but instead are willing and able to take on manly challenges.

But it's not enough for men to take up manly activities here and there. Men abound who can do manly stuff (like shave with a straight razor, build fires without matches and deep fry turkeys) while still being disengaged where their leadership is needed most. Every day, men hide behind computer screens or pleasure pursuits instead of engaging.

We need men with consistent character: integrity, courage, perse-

verance and a willingness to sacrifice and lead for the greater good.

We need men of God

We've written this book, however, with a major distinction from other manhood resources. We're convinced that what we need most are men of God.

We need men who won't just stand up, but will stand on something solid and timeless. In a relativistic world, men need to understand who God designed them to be, how they are prone to sin in their manhood because of the Fall and how Jesus came to redeem them as men.

We need men of God who are doers of the Word

We've also written this because we've seen too many men with great gaps between their beliefs and behaviors about biblical manhood. We need men of God who are active and consistent in living out their faith.

"Be doers of the word," says James, "and not hearers only, deceiving yourselves" (1:22). It doesn't matter what you believe about God or biblical manhood if it doesn't make a meaningful difference in the way you live – in the classroom, on the job, as a husband or as a father.

This guidebook is all about practical theology – the doing of the Word.

We provide recommended reading in the resource section for anyone who wants to *learn more* about biblical manhood, but what you'll mostly see in these pages are practical ways to *live it out* every day of your life, to push past the barriers that often separate belief from behavior. We realize this kind of practical application of biblical manhood can be seen as subjective. We're not going to say that acting on all the specifics of this guidebook is the only effective way to demonstrate biblical manhood. We

are convinced, however, that beliefs have to result in action.

The last thing the world needs is men with great insights on biblical manhood sitting on the sidelines (or worse, acting in ways that contradict what they believe).

We need men of God who are doers of the Word for the sake of the Gospel

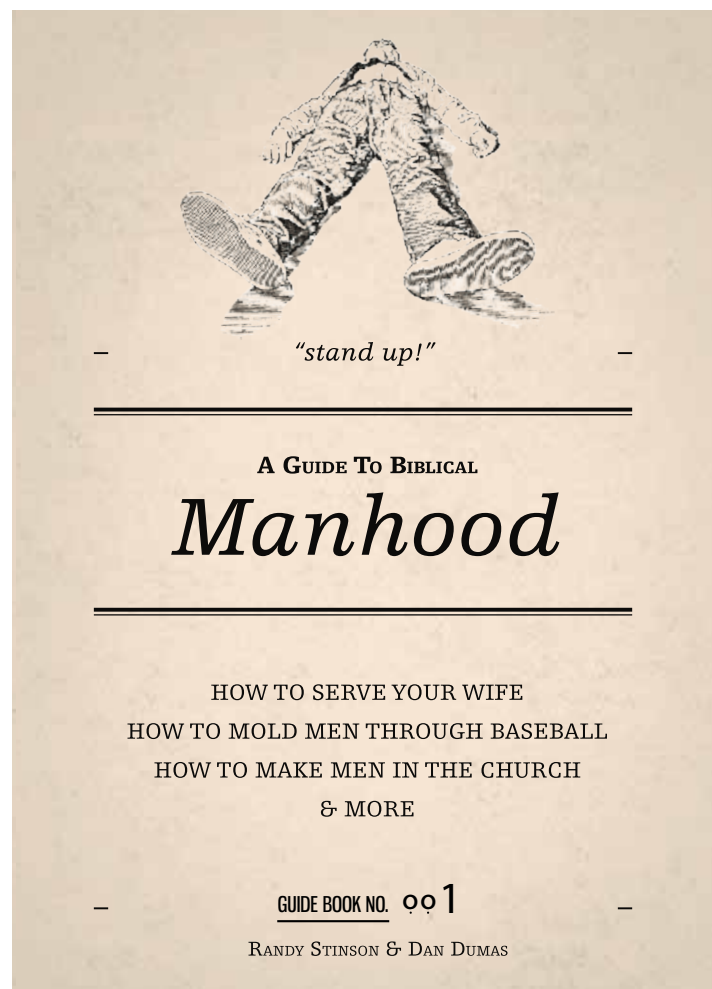
Ultimately, however, we wrote this book because we believe that biblical manhood has to lead to urgency for the sake of the Gospel. We need men who will shoulder the weight of manhood as God designed it, who will live it out day to day but will incline their manhood toward the Gospel.

It is the Gospel that saves men – as Jesus replaces their sin and rebellion with his righteousness – and it's what makes it possible for men to be redeemed in their masculinity and to serve God with all of their manhood. And it's for the sake of the Gospel that redeemed men have a new commission for their leadership – to proclaim the good news and make disciples.

Instead of compartmentalizing the Gospel, redeemed men are to see it intersecting with their life at work, in their marriage and with their kids. And pastors who understand this intersection as well shouldn't see cultivating redeemed men as a distraction from the Gospel but see it as a primary front for advancing the good news.

The Gospel needs of our world today provide unlimited opportunities for both men and women to serve. But so many of the needs – in rapidly growing urban centers, among unreached people groups and so on – require a kind of courage, toughness and self sacrifice, that God gifted men to bring.

And so we pray this book will admonish, encourage and instruct you to be a man of God who is a doer of the Word for the sake of the Gospel. 



A day of mentoring: a wife's look at SWI's Seminar Saturday

By CANDICE WATTERS

It started with tales from the hungry years. Bill and Jaylynn Cook told of their

first year of marriage, including their apartment in the city's highest crime district, living on \$14,000 and the time he forgot to retrieve her clothes from the Laundromat,

only to discover upon returning, that the whole load – her entire work wardrobe – had been stolen. Sounds awful. The sort of first-year-out-of-seminary you pray won't happen to you.

Thus began my intro by immersion to the SBTS Seminary Wives Institute's Seminar Saturday. Spanning 11 one-hour sessions, nine women and two men covered a range of issues at the heart of a Christian married woman's life. Though varied, each class was practical, ranging from the personal discipline of inductive Bible study, to the need for housekeeping and meal-planning strategies, to the benefits of discretion, truth-telling and godly accountability. It was a lot of information to take in, but by exercising my mind and engaging my heart, it was refreshing.

The Cooks' tough first year sounded awful to me, but they saw it differently. "It was really good for us," Cook said. "By the grace of God, we were never embittered." They recalled those days with a good bit of humor, aware that God used that season of hardship to sweeten and strengthen their marriage. "It made me grow up," Jaylynn Cook concluded. "It helped me to be open to wherever God would call us." Essential advice for women who may find themselves in a similar


setting post-graduation. Today, Bill Cook is professor of New Testament interpretation at SBTS and senior pastor at Ninth and O Baptist Church, Louisville.

The day offered a broad range of topics from the micro to the macro. From the personal to the professional. And from the delightful to the painful. Some classrooms were full of laughter, others were more somber. Diane Schreiner, Courtney Reissig and Doris Stam talked, in turn, about ministering to the elderly, enduring (and encouraging women who've suffered) a miscarriage and caring for the terminally ill. I needed them to remind me how important it is to spend time with the sick and dying, to weep with those who weep.

SWI equips wives of SBTS students to get a taste of what their husbands are learning, said Sonia Trebilco. She talked about how shortly after starting seminary, her husband "was handling conflict with the Gospel. But I'm not there, yet. It's like I'm dealing with the new Brad. Suddenly he's calling out sin in my life," she said, "and I just wanted to talk about him leaving his dirty laundry on the floor."

Teresa Hanson, who is both a seminary wife and an instructor for SWI attended Seminar Saturday because it gives her "the opportunity to be with women like Mrs. (R. Albert) Mohler and Mrs. (Bruce) Ware, women you want to emulate your life after." She also contributed to the day, drawing on her training as a physical therapist to teach moms how to help their children develop using play. Now re-entering the toddler years with baby number four, I was amazed at the scope of her knowledge, and couldn't help thinking, "I wish I'd known all this years ago!"

One truism says, "Life's too short to learn everything by trial and error." But then that's the point of mentoring: to learn from women who've gone before, to benefit from their experience, glean from their wisdom, and hopefully, avoid a few pitfalls in the process.

SWI is open to all Southern student wives. Seminar Saturday is an annual event for all women in the Louisville community and beyond – in fact, this year's event welcomed groups from Bowling Green, Ky. and Shephardsville, Ky. The SBTS Web site provides information about both SWI and SS at www.sbts.edu/seminary-wives-institute 



From microscopes to maternity: Magnuson presents his faculty address

By W. HANK BALCH

When children ask, “Where do babies come from?” the answer might well be delicate, but it’s not complicated. There is only one explanation: children are gifts from God, given in the context of sexual union.

For many couples, however, children are long-coming, if at all. And these couples often begin considering technologies that can overcome their infertility. In these cases, pastors and churches are confronted with the need for a biblical perspective of marriage, sex and children, particularly in relation to infertility.

At his faculty address, March 9, 2011, Kenneth Magnuson, professor of Christian ethics at Southern Seminary, discussed the dizzying array of assisted

reproductive technologies (ARTs) such as in vitro fertilization (IVF), artificial insemination (AI) and surrogacy, and the manner in which such technologies impact the moral decisions of Christian couples and pastors.

“What is the path of discipleship for infertile couples, and how should pastors and friends counsel them?” Magnuson asked the faculty and students gathered to hear his address in Southern’s Broadus Chapel. “Moral obligation in Christian ethics is fundamentally related to discipleship,” explained Magnuson, and this is especially true with issues such as IVF which are not explicitly addressed in Scripture. Since approximately one in seven couples today will struggle with some form of infertility, ethical considerations of assisted reproductive technologies are a very real and present need in any pastoral context.

Where then is a Christian pastor or couple to begin a moral reflection and deliberation of assisted reproductive tech-

nologies? “One’s judgment about ARTs,” argued Magnuson, “depends on one’s view of marriage and procreation, and ultimately on one’s worldview.” For Christians this means there must be a framework of biblical understanding to provide moral guidance.

However, the issues are complex. As

Magnuson notes, “Technology has made at least ten combinations of ‘parents’ possible, with biological and social fathers, and biological, social and gestational mothers. The parental or ‘family’ combinations are further extended and compounded as ARTs are used by single women and homosexual partners.”

A biblical framework of understanding then must begin by affirming “the promise of fruitfulness,” said Magnuson. “Children are a gift from God, to

be desired (Ps 127:3-5), for procreation is a gracious blessing of the Creator and a central purpose of marriage (Gen 1:28).”

Secondly, Magnuson explained that “the problem of infertility” must be understood as “set against the background of fruitfulness as a blessing from God, [with] Proverbs declaring that the barren womb is never satisfied (30:15-16).” There is real pain, real brokenness and real emptiness that comes with the inability to conceive, and such feelings are confirmed in the biblical witness.

With this context understood, the third and final issue to be considered is “the possibility of technological assistance for procreation.”

These three observations provided the backdrop for the remainder of Magnuson’s address in which he explained that “to reject all forms of technology may be to reject a good thing, which assists couples who otherwise are unable to experience the blessing of procreation.”



Photo by Jason Coobs

Magnuson went on to provide moral contours for examining the ethical “goods” of certain ARTs, as well as to evaluate the various “threat levels” that can be present with particular assisted reproductive technologies and practices. His address included a sustained response to Stanley Grenz, former Pioneer McDonald Professor of Theology at Carey Theological College in Vancouver, and his approach to collaborative reproduction, as well as a counter to John A. Robertson, Vinson and Elkins Chair at the University of Texas School of Law, and his proposal of “procreative liberty” as a driving force behind the use of ARTs.

“ARTs that involve the destruction of human life should be rejected based upon the sanctity of human life and the unique identity of each human being from the moment of fertilization,” Magnuson argued. “By this standard, IVF should be rejected when it involves the creation of excess embryos, the grading of embryos to select those that are most healthy, the destruction

of unhealthy embryos and selective reduction (i.e., abortion) when multiple embryos implant in the womb.”

By viewing various ARTs in the context of what Brent Waters, director of the Jerre L. and Mary Joy Stead Center for Ethics and Values, called “procreative stewardship,” Magnuson explained how Christians could guard against a “view in which children become a product of our making” rather than a gift to be received.

In closing his address, Magnuson reminded those in attendance that at the heart of the moral evaluation of ARTs is biblical discipleship and a “call to the church, to be a place of consolation and encouragement, so that infertility may turn out to be not meaningless suffering, but an opportunity to receive and to be an agent of God’s grace. ... [W]e ought to try to understand the hurt, and care about, pray for and encourage those among us who long for the blessing of procreation that has not been realized.”

Everything Included

Large Two Bedroom Apartment

Located at 2420 Frankfort Ave.

\$695 a month

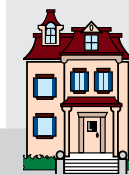
Included in rent:

1. Gas, Electricity, Water & Sewer
2. Washer & Dryer (in apartment)
3. Dish Washer
4. High-Speed Internet (Wi Fi)
5. DishTV
6. Central Air Conditioning
7. Newly Renovated

E-Max Inc.

Call: 893-0256 X202

Ask for: Andy Susemichel



Greear, Mohler, Moore tell students what's *important*

By COURTNEY REISSIG

When we look at who and what our culture defines as important we are left with a deluge of options, often determined by preferences and opinions. But when we look at what the Bible defines as important only one opinion matters – God's. Attempting to counter the culture's definition of importance, the Give Me an Answer high school conference, held on Southern Seminary's campus, March 18-19, attempted to answer this central question: what is important?



Photo by Jason Coobs

The weekend began with J.D. Greear, pastor of the Summit Church in North Carolina. Greear started the session by making the claim that to be a committed follower of Jesus assumes being zealous for His mission. He told the more than 800 students that upon conversion, a decision has to be made regarding their commitment to Christ.

"There is no such thing as someone who is committed to Jesus and not committed to the mission," he said. "Jesus is implying that you are going to have to make a choice about whom you will be ashamed in front of in this world – either the world or God."

According to Greear, students live in a world that hates the message of Jesus. People don't like to hear that they cannot save themselves and that there is only one way to God.

"The central Christian confession is that God alone saves. The issue is not that people believed in Jesus, but that they said He was

the only way to salvation. Jesus is not just a god, He is the only God," Greear said. "This was just as offensive in the first century as it is now; the Bible offends every culture in every place."

Speaking from both Luke 9:26 and Acts 4:1-22, Greear unpacked how the message of Jesus, while offensive to a lost world, is actually the best news anyone could ever receive.

"Our situation, our sin problem, is so grave that only God can save. It's more than just spiritual dysfunction. We were dead in our sin," he said.

If people cannot save themselves, then it's good news that God came to save, Greear explained.

This message that Jesus is the only way to God will offend the people with whom we come in contact. But that doesn't make it untrue, according to Greear.

There are implications for believing that Christ is the only way for salvation, Greear claimed. Faith in Christ implies a new will for our lives. Without Jesus, this world is perishing.

"If there are 2.6 billion people without the Gospel, then it doesn't make sense to sit around and ask God what His will is. People talk about finding the will of God, but it's not lost. God wants people to come to repentance and faith in Him – that is His will," Greear said, adding that now is not the time for the wasted life.

The truth about who Christ is and what He has done for sinners is important – the most important thing in this world and in the world to come.

R. Albert Mohler Jr., president of SBTS, continued in this message of seeking what is important in the final Friday night session. Mohler began by listing personalities in the culture asking the question, "Are they important?" If so, what makes them important? Sometimes the people we think are most important do not possess the qualities God would define as important.

"When we look at the Bible, the people who we think should be important, like kings, end up not being as important. And then the ones we least expect are the ones whom hold the most importance. The Bible turns things on their head all of the time," Mohler said.

Preaching from Acts 19, Mohler urged students to consider what it means to be

important in God's eyes and in His kingdom. This often looks radically different than what the world defines as important. In this passage, about the seven sons of Sceva, the Word spreads about Jesus' authority over demons and exorcists, Mohler said. God was doing amazing things through Paul, all so Christ would be extolled.

This is where we find our importance, Mohler said. We don't find our importance in our ability or our own strength. We find our importance in Christ.

"There are no unimportant human beings. There are no unimportant Christians," Mohler said. "Christians above all need to understand our importance is not in ourselves but in Christ. With each of us having a job to do, the greatest tragedy would be for us to miss it."

Mohler urged students to have a desire to be important for Christ – in the way God measures importance. He said, "I hope every one of you lives a life of such importance in Christ that the demons know you and fear you by name. Don't live a life that hell doesn't fear and that the demons don't know."



Photo by Jason Coobs

The conference concluded on Saturday afternoon with a message by Russell Moore, dean of the School of Theology at Southern. In light of all that was said regarding the supreme importance of the Gospel, Moore asked the question, "What happens to the man on the island who has never

heard of Jesus?"

Moore taught from Romans 1, showing that every person is created with knowledge of God. The creation itself testifies to His existence and His authority. Everyone is without excuse.

"God is showing Himself in the things that are made. There is no one on the entire face of the planet that God did not design with a knowledge of God in the heart." Moore said. "This hypothetical 'man on the island' because he is a human being, recognizes not only God, but he recognizes God as a person. He knows God."

But more than that, according to Moore, this man on the island is also not ignorant to the distinction between right and wrong. He has an awareness of sin even within his own heart.

"Paul says [in Romans 2:14-16] that everybody is embedded with a conscience and that conscience tells you what the law of God is. There is no one on the face of the planet that does not have a standard of right and wrong. Everybody has a standard. That standard comes from God.


This is one of the reasons the conscience feels guilty. The Gospel says that everyone has a conscience that is guilty," Moore said.

Moore added that no one, not even the man on the island, seeks God on his own. The man on the island needs to hear of Jesus and cry out to Him alone.

"Paul says none seek after God. All of us have turned away. And the only thing that can make the difference in anybody's heart is the power of the Holy Spirit, as the Holy Spirit brings us from death to life. The Holy Spirit points to Jesus, in the preaching of Jesus," Moore said.

The man on the island is not hypothetical, according to Moore. He is real. Without hearing the Word of God, he will not be saved. What the world

needs is for Christians to take the Gospel of Jesus Christ to the nations, communities and neighborhoods that have never heard his name, Moore said.

That is the hope for the man on the island, and that is the hope for the man in the mirror. 

Common to man: Moore talks about Jesus' temptations and ours

Below, Russell D. Moore, dean of the School of Theology and professor of Christian theology and ethics at Southern Seminary, and Josh Hayes, director of news and information at Southern Seminary, discuss Moore's latest book, Tempted and Tried: Temptation and the Triumph of Christ. Moore talks about the nature of temptation, love for neighbor, the art of writing, Johnny Cash and the 1980s Christian rock group Petra. A brief review of the new book appears on page 10.

JH: Why did you feel the need to write a book about temptation? Why at this time?

RDM: Actually, this started as a section in a chapter for a larger book that I'm writing on the Kingdom of God. But I had been drawn to Jesus' temptation, to the narratives of Jesus' temptation for years. And as I started working on this chapter, I realized I have a whole book in here. And so I decided simply to step back and focus in on temptation. That's one reason.

The other reason is because I'm in conversation every day, multiple conversations, with people who are trapped, people who are wrestling with temptation. And one of the things that I found is there's a great deal of confusion when it comes to temptation. Some people believe themselves to be tempted when they're really sinning and it's

very difficult for them to see the distinction between being tempted and falling to temptation. Other people almost expect God to not only provide a way out of temptation, as God promises He will do, but to exempt them from temptation at all – to allow them to live a life in which there is no temptation, which God does not promise to do. And so those people are often led into despair. Those conversations every single day really focus me on the need to talk honestly about what it means to be a Christian wrestling with issues of temptation. Of course, the Bible says that all temptation is common to man, which means that there are certain common denominators in all temptation.

JH: Who is your target audience for *Tempted and Tried*?

RDM: I think there are two target audiences for the book. I think the one target audience is for people who are in danger and don't know that they are in danger. It's a word of warning. And the other target audience is for those who understand themselves to be tempted, feel the weight of their temptation and who are despairing. This book isn't "ten steps to victory over temptation," however. This book is to say, you are being tempted. There's no one who is not being tempted. The only question is, "How are you being tempted?"

JH: What are you hoping to accomplish with the release of this book?

RDM: What I would like to do with the book is provoke some honesty among Christians. I think that some of the most vulnerable and most despairing among us are that way because they believe that they are alone in facing whatever temptation is coming against them, that they assume that all other Christians are living this spiritually rich, tranquil existence – that is neither the case nor is it what Jesus ever promised us it would be. The Christian life is a dog fight. And I want to show those brothers and sisters that Jesus has joined them in the wild places and He is standing with them now and that everyone who follows Jesus will walk through the wilderness.

JH: How is understanding the created order helpful to understanding temptation?

RDM: Because Satan authors nothing; Satan is a plagiarist. Every sin is parasitic off of something that God has created to be good. And so in order to understand why a temptation has power, you have to understand what it is pointing toward. And so the first step to fighting temptation is to ask, "Why I am drawn toward this?" The man who is in captivity to Internet pornography needs to know that this impulse is so powerful precisely because God has created him to long for the mystery of the one-flesh union in human sexuality. The toddler's mom who is tempted to explode in rage at him needs to know that longing is so powerful precisely because she is created to want justice and order. It's just being misdirected. It's being sent into another pattern, but it's created to be good and that's why it's so powerful. Things that God hasn't created, we don't want. And that's why when you look at what's happening to Jesus, every one of the temptations that Satan brings before Jesus are all for good things. It's good to eat bread, it's good to be vindicated publicly by God, it's good for Jesus to be king over all of the kingdoms of the world and to be glorified. All of these things are good. Satan simply wants Jesus to grasp them apart from God's provision, at which point those

things become satanic. The same is true for all of us.

JH: Why is it important for Christians to realize that having a well formulated biblical worldview is insufficient to overcome temptation?

RDM: As a matter of fact, in many ways worldview formulation can fuel temptation. Satan is a rationalist. Satan is coolly cerebral and that's why James warns us the demons have good theology. When Satan approaches Jesus, he does so with a Christian worldview. Satan is quoting Scripture that he has memorized and he's quoting that Scripture with an entire canonical framework behind it. A set of ideas is not sufficient. Jesus is sufficient and the Spirit is sufficient, but a catalog of ideas won't do. And part of that is because sin is so primal and animalistic that we will always adjust our worldviews to accommodate whatever our sin is. And so one can have, for instance, Christians who would be able to rattle off for all the reasons that Darwinism, feminism or materialism are wrong, but they can't control their own covetousness. They simply adjust their worldviews. And so you can simply choose to emphasize those things that don't attack you personally.

JH: In *Tempted and Tried*, you regularly utilize biblical theology and how a certain idea or theme (e.g., identity or sonship) is presented throughout the storyline of Scripture. Why is biblical theology important for the personal application of Scripture?

RDM: People will often say, "Jesus quotes Scripture when He's responding to Satan, so memorize Scripture." That's true, but Jesus is quoting passages of Scripture that carry with them an entire context. He's quoting from Deuteronomy passages that are so rich in informing who Israel is, who Jesus is. And so you do not have to know Greek or Hebrew in order to be a spiritually equipped Bible scholar; you do not have to have read works of formal biblical theology. All the believer needs is a spiritual reliance upon God and a thorough knowledge of the contents of the Scripture. And so I think sometimes, with all of our tools – and I believe in learning Greek and Hebrew – we can give the illusion to "regular people" that they don't have access to the "real Bible," when that's not true. The people who are warring against Satan in Scripture are for the most part not scholars, but commercial fisherman, tax collectors and



Photo by Jason Coobs

carpenters. I have known believers with fifth-grade educations who are more sophisticated in biblical theology than some scholars who can read 15 languages and write books.

JH: In today's skeptical culture, do you think it is still a challenge for Christians to make the existence of angels, demons and the supernatural seem plausible?

RDM: I don't think the outside culture is all that skeptical toward the supernatural. I think that the outside culture is skeptical toward God, but I don't think they are skeptical toward the supernatural. In many cases I think they're not nearly as skeptical as Christians are. So many conservative evangelical Christians would never deny the existence of the demonic or of the miraculous or anything in the text of Scripture, but they tend to be very dismissive of much talk about demonic powers and so forth because it sounds Pentecostal to them. And that's really a shame that our Pentecostal brothers and sisters are remaining faithful to a supernatural worldview while other American evangelicals have abandoned it. If you look around and see what's actually happening in the culture, this is one of the reasons why I think Pentecostalism is growing in Africa and Latin America particularly, and in North America, in ways that other Christian groups aren't. People who have encountered evil intuitively know there is something out there. The only form of Christianity that is going to be able to address contemporary culture must acknowledge the existence of these unknown spiritual beings and provide an answer.

JH: How can recognizing the universality of temptation help us share the Gospel?

RDM: First of all, we should learn not to hate our neighbors or to see our neighbors as opponents, even those who are completely hostile to Christianity or to any kind of Christian morality. They are captive to the very same forces we were prior to our salvation. And so why would we rage against those who are being held captive, as the apostle Paul says in 2 Corinthians 4, by the power of a mind-blinding snake? Instead, we don't give up on people because they are initially hostile to Christianity, and we certainly don't give up on people because they love their sin. So did we, and so do we still, in many ways.

Instead, we recognize what's happening here. We rage against the reptile, not against his prey. And I think that can help to recalibrate the way that we think about the world. There is no one around us who does not have a longing for the Gospel to be true. Even the

cocaine-addicted Hell's Angel who has just slit the throat of a man with a broken-off beer bottle is created to long for the Gospel to be true. He's in revolt against that light and so are we. We have a realistic picture of that. We also have a realistic picture of the fact that we are capable of any sin that an unbeliever is capable of; we are capable of wrecking our lives at every single moment. That understanding of our own frailty ought to lead us to an attitude of watchful wisdom that maybe is best paraphrased by Johnny Cash: "I keep a close watch on this heart of mine; I keep my eyes wide open all the time."

JH: Why is it important to realize how Jesus conquered temptation before we seek to overcome it?

RDM: Several reasons. One is that Christians are prone to think of Jesus as this artificial figure, distant from us, with a shaft of light shining down on His face. To see Jesus with us in the feeding trough at Bethlehem, on the execution pole at Golgotha and walking out into the wild places is going to prompt us to know Him and to love Him more. Also the Bible tells us the only way that we can overcome temptation is through the Spirit of Christ. Satan is greater than we are, but the apostle John tells us, "Greater is He who is in you than he who is in the world." So in order to defeat the satanic powers, we must be hidden in Christ. We must be constantly driven back to who we are in Christ and what that means. When Satan comes against us with temptation, he does so in the exact same way that he comes against Jesus. If you really are a child of God, then ... fill in the blank. Jesus overcomes because He is confident that His Father is telling the truth at His baptism when He says, "You are my beloved Son with whom I am well pleased."

The first step to overcoming temptation is to believe that you are in fact the child of God and loved by God and received by God. And then every other resource for combating temptation comes through that dependence upon the Spirit who is constantly driving you toward that reality of the Gospel.

JH: How did *Tempted and Tried* compare

to other books? Do you find yourself more satisfied with your writing with each major release or publication?

RDM: I'm never satisfied with my writing; I'm always my worst critic. I enjoy writing, whatever book it is. I enjoy having the book written, but I don't like to read my writing because I'm always going to pick it to pieces, which is actually in some ways a form of pride and narcissism more than anything else. It's certainly not an aspect of humility.

The good thing about this book is that the trustees here gave me a month away as a fifth anniversary present, which I didn't take until my seventh year. My family and I went back to my hometown, Biloxi, Miss. The issue for me is not so much that I don't

have time to write as much as I don't have time to think. And I had time to think then. I was home and the kids were with grandparents, so they were happy and occupied, and I could think. I went away for a week. Some friends have a house out in California and they let me stay there completely by myself to write and that was helpful because I

could just walk and think.

JH: How do you normally decide the subject matter about which you're going to write?

RDM: I may be different than other people. I dribble things out over a long, long period of time and then suddenly write. It's kind of like the same way I preach. I can't write a sermon on a Monday or even any kind of an outline on a Monday. I think about the text all week long and then suddenly it comes together at the end, and for me, a book is the same way. I chew on it, sometimes for years, and then the chapters come out pretty quickly.

JH: Who or what have been some of the most beneficial influences upon your personal writing style?

RDM: You know, I don't think I know. I think there are probably influences on me that I don't see or recognize. C.S. Lewis has always been important to me, and I read a lot of fiction, and I think reading fiction has been more important to my life as a writer than anything else. I read a lot of Wendell

Berry, Flannery O'Connor, Willie Morris and Eudora Welty – people like that. I think that shows up in ways I wouldn't be able to recognize. It would be hard to pull them all apart and see what those influences are.

JH: What counsel would you offer seminary students and others for improving as writers?

RDM: I would say read fiction and poetry, and learn to stimulate the imagination. Learn to tell stories and learn to listen to stories. And, at least in my case, music has been really important for me. Somebody asked me one time whom I thought my biggest influences were as a theologian, and if I'm really honest about it, it's Michael Card and Petra (a 1980s Christian rock group). I had Robbie Sagers with me one time on a long car ride and I was introducing him to both Michael Card and Petra. We listened to the entire corpus of Michael Card and 1980s Petra. And I realized, there's my theology. It's all right there.

I think I learned from listening to Michael Card how to read the Bible canonically and christologically with the imagination in view. I learned from Petra themes of spiritual warfare. Their album *This Means War*, I'll bet from 1988 to 1992, I listened to that thing 15 times a day. I would like to have a more sophisticated pedigree than that, but that's what it is.

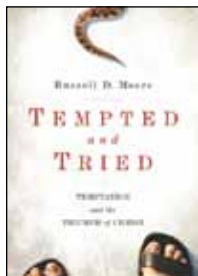
JH: As a husband, father, pastor, academic administrator, theology professor and author, what are some tips for time management and productivity that you have found helpful?

RDM: I'm not productive. I mean I have projects right now; I've got a project I'm just not going to be able to complete. I've got another project that I'm going to have to get done sometime between now and tomorrow. So I don't think of myself as productive. But I think that when it comes to writing, I write because that's my favorite thing to do, and so I just make time for it.

JH: Lastly, for the question our readers are dying for you to answer: what is your favorite Johnny Cash album?

RDM: Well, my favorite Johnny Cash album is *The Great Lost Performance - Live at the Paramount Theatre, Asbury Park, New Jersey*, these are lost recordings that he did at Asbury Park. That's my favorite. I like *At Folsom Prison*. There are some songs on that one, for instance, where I think he sings, "You flushed my love from the bathroom of your heart." But the Asbury Park album, that's my favorite one. It's really good. 🍷

Literature



Tempted and Tried: Temptation and the Triumph of Christ (Crossway 2011, \$14.99), Russell D. Moore

Review by
JOSH HAYES

“You are being tempted right now, and so am I.”

That’s the warning of Russell D. Moore, author, SBTS dean of the School of Theology and fellow tempted sinner. Likely no one reading this article is at the moment conversing with an oddly linguistically gifted serpent, but every person with a beating heart is being sized up for a personality-specific temptation. The situation is not whether someone is presently experiencing temptation, rather how he or she is presently experiencing temptation.

Moore’s new book, *Tempted and Tried: Temptation and the Triumph of Christ*, comes at a timely and relevant season for readers and that’s because no season exists in this present, “demon-haunted” age when people do not experience temptation in some form.

Tempted and Tried seeks to help followers of Jesus fight against temptation by explaining

how their Savior and elder brother lived faithfully through the wilderness temptations.

“At the core of the Gospel message is Jesus who was tempted and tried in every way we are but who was never anything but triumphant,” Moore writes.

How then does a virgin-born, early 30s, first-century Jewish carpenter’s encounter with humanity’s chief spirit-being enemy relate to one’s addiction to prescription drugs? What does Satan’s luring the omnipotent Son of God incarnate to turn rocks into bread have to do with one’s compulsion to peruse pornographic Web sites? And why is Jesus’ temptation from the Evil One to throw Himself from a Jerusalem cliff important to one’s subtle persistence to be proven right? *Tempted and Tried* presents a framework for how one should properly understand and overcome such personality-specific temptations as these.

Like Jesus, Moore surmises, believers are led by the Spirit through a wilderness of trial. They will come personally in contact with a demon-haunted world carrying within it the capacity to wreck their lives.

The Bible tells the story leading up to Jesus’ wilderness experience and humanity’s current struggle with the wildness within.

Temptation then, for Adam, Israel and all humanity, relates to identity, desire and future.

First, one’s identity before God comes into question; that then leads to confusion about one’s God-given desires and appetites; and finally, one’s vision for his or her future in consequence to sin becomes blurred. As a result, one continues down the path to destruction, many times with only subtle awareness.

Nevertheless, Moore makes clear that worldview training is insufficient to prevent people from wrecking their lives. He writes:

It’s not that you are deficient in the cognitive ability to diagnose the situation. It’s instead that you slowly grow to believe that your situation is exceptional (“I am a god”), and then you find all kinds of reasons why this technically isn’t theft or envy or hatred or fornication or abuse of power or whatever (“I am able to discern good and evil”). Or you believe you are powerless before what you want (“I am an animal”) and can therefore escape accountability (“I will not surely die”). You’ve forgotten who you are. You are not a beast, and you are not a god. That issue is where temptation begins.

Tempted and Tried unpacks how Christians are to overcome temptation the same way Jesus did: by trusting in their Father and hearing His voice. Most importantly, how-

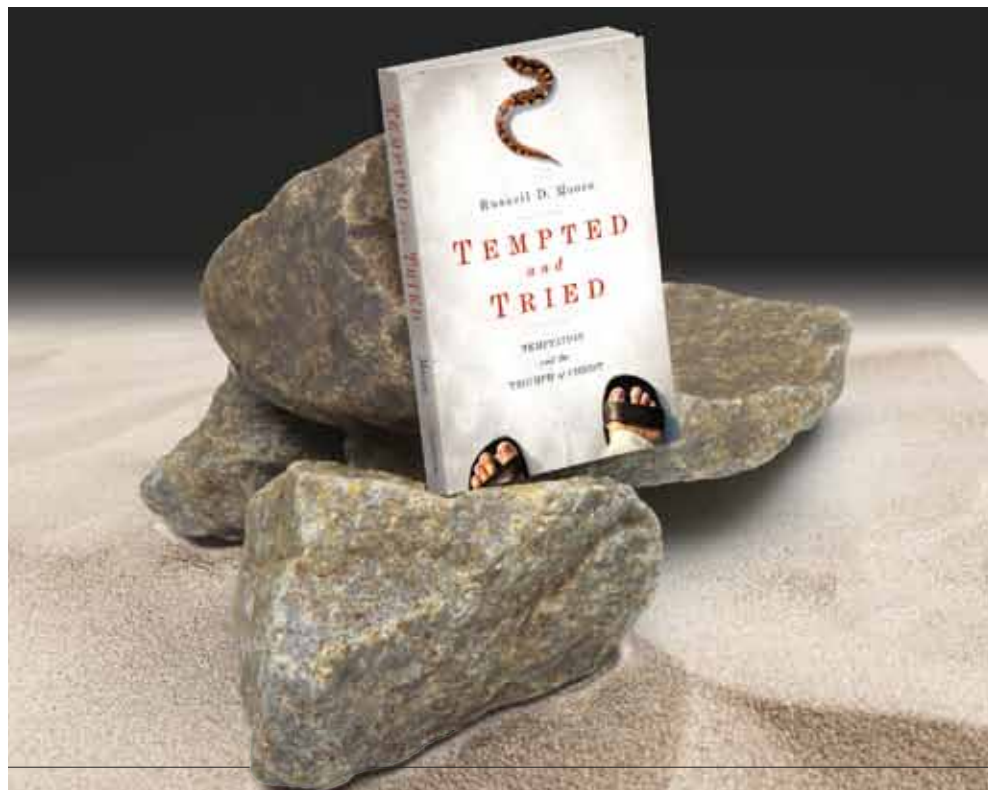
ever, Christians must realize that temptation pertains to Jesus more than them.

“Temptation is so strong in our lives precisely because it’s not about us. Temptation is an assault by the demonic powers on the rival empire of the Messiah. That’s why conversion to Christ doesn’t diminish the power of temptation – as we often assume – but actually, counterintuitively, ratchets it up.

“Ultimately, the agony of temptation is not about you or me. We’re targeted because we resemble Jesus, our firstborn brother. We all, whether believers or not, bear some resemblance to Jesus because we share with him a human nature, in the image of God,” Moore writes.

As Moore argues, because temptation is not primarily about us, people cannot expect to defeat it. Only Jesus can triumph over temptation and only through the indwelling Spirit can believers fight against temptation. With *Tempted and Tried*, Moore clearly, emphatically and cleverly communicates this central premise through winsome storytelling, vivid anecdotes and an exceptional ability to intersect life with biblical theology, attributes readers have come to expect from Moore as a communicator.

The temptation to pick up this book is one to which readers should succumb, and quickly.



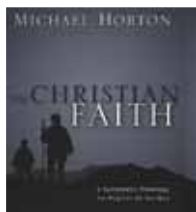
NEW from Russell Moore

“In *Tempted and Tried*, Russell Moore carefully examines the sinfulness of our hearts, biblically exposes the strategies of our Adversary, and ultimately exalts the Savior who alone has conquered sin and death. Indeed, Christ is our only hope, and this book gloriously points us to Him.”

DAVID PLATT, Senior Pastor, The Church at Brook Hills, Birmingham, Alabama; author, *Radical: Taking Back Your Faith from the American Dream*

CROSSWAY

800-323-3890 www.crossway.org



The Christian Faith: A Systematic Theology for Pilgrims on the Way (Zondervan 2011, \$49.99), Michael S. Horton

Review by JOSH HAYES

“The world does not understand theology or dogma, but it understands love and sympathy.”

These words of the 19th-century evangelist Dwight L. Moody resonate well with many Christians living today. After all, how does one justify sipping on Starbucks reading about something as elusive as the logical order of God’s decrees while his or her neighbors starve to death, destitute on the streets awaiting a Christ-less eternity?

Thankfully Michael S. Horton has released his 1,052-page hardback, *The Christian Faith: A Systematic Theology for Pilgrims on the Way*, that extinguishes the false dichotomy illustrated above. Theology is not opposed to love, mercy and good deeds, but rather, when done properly, it is conducive toward it. By having a solid understanding of God according to how He has revealed Himself, man can then know how to rightly relate to God, creation and his fellow man.

Horton, J. Gresham Machen Professor of Systematic Theology and Apologetics at Westminster Seminary California, makes the necessity of theology seem like more than an established reality. He writes:

Yet, when it comes to God, people often imagine that it is possible to have a personal relationship with God apart from theology. In fact, some Christians assume that knowing doctrine and practical living are competing interests. The modern dichotomy between doctrine and life, theology and discipleship, knowing and doing, theory and practice has had disastrous consequences in the life of the church and its witness to the world. I hope to change some readers’ minds about systematic theology and its relevance by first changing our working assumptions about its nature, goals, and methods.

And the goal of good theology, Horton says, is to “humble us before the triune God of majesty and grace.” As the book’s subtitle suggests, as fallible, finite sinners, readers are exhorted to embrace “a theology for pilgrims on the way.”

This theology, Horton explains, comes in the form of story, like all worldviews attempting to account for reality and humanity’s place within it. According to the Chris-

tian perspective, since human beings find themselves in God’s world living in His story, they should pursue God’s interpretation of reality. The Christian faith therefore should be reckoned an unfolding drama; theology (or doctrine) is the grammar used to articulate this drama. Other worldviews give rise to narratives that seek to counteract the Christian narrative with their own respective grammar. Horton explains:

Today a story (narrative) that pretends it isn’t one is called a *metanarrative* (*meta* meaning “beyond”). Many of the most unquestioned presuppositions of modernity were simply taken as the deliverances of absolute and universal reason. For example, where progress meant for Christians both God’s outworking of his redemptive plan in history and our growth in grace and knowledge of Christ (defined by the biblical story), for modern secularists it meant outgrowing childhood superstition (i.e., belief in the miraculous intervention of a transcendent God within history and nature).

Keeping with its narrative framework set forth in the introduction, *The Christian Faith* consists of six parts entailing the usual range of topics covered by a systematic theology. Part one surveys various paradigms for understanding God, the doctrines of revela-

tion and Scripture and the procedure for moving from the Bible to system. Part two handles the doctrine of God, His attributes and the Trinity. Part three takes on God’s decrees, creation, providence and the doctrines of man and sin. Part four presents the person, work and offices of Christ. Part five deals with ecclesiology and the normative aspects of soteriology, combining justification and adoption into one chapter as well as sanctification and perseverance being paired together in one of the other chapters. Part six naturally closes the book with a discussion about eschatology.

Throughout its entirety, *The Christian Faith* maintains a holistic, worldview-conscious and philosophically conversant approach that would make proud the 20th-century pioneer presuppositional apologist Cornelius Van Til.

As Wayne Grudem’s *Systematic Theology* (Zondervan) has become the standard systematic among young evangelicals, Horton’s new release may just as well turn into the norm for the young, restless and Reformed who have more Presbyterian-like sympathies.

Judging from the initial response to its release and a first glance at its presentation and content, *The Christian Faith* seems like a systematic text well on its way.

SBTS alum, employee publishes Pujols biography

By AARON CLINE HANBURY

Southern Seminary alumnus and current employee Scott Lamb released a new biography about Major League Baseball player Albert Pujols, Feb. 1. Since *Pujols: More Than the Game*’s release, it has comfortably sat on Amazon.com’s bestsellers list for sports biographies. Lamb is the director of research for SBTS President R. Albert Mohler Jr.

A lifelong St. Louis Cardinals fan who has closely followed Pujols since his career began in 2001, Lamb’s aspiration to tell Pujols’ story didn’t come as a lightning-bolt epiphany, rather he simply thought the athlete’s story worth telling.

“Here you’ve got a baseball player who is genuinely talented, and who also has deep Christian faith,” Lamb said. “It’s just a good story that should be told.”

But finding a good story is one thing. Writing a book, however, is a little different. So after Lamb and co-author Tim Ellsworth decided to pursue telling Pujols’ story, they

gathered everything they could find concerning the Dominican superstar. And that was only ground work.

“I probably spent 200 hours on the proposal, outlining the book and writing the first chapters before we ever signed a contract,” Lamb said.

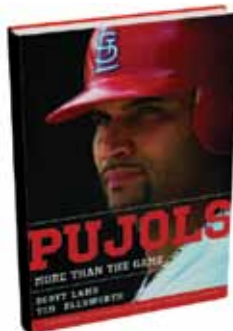
“After we signed with Thomas Nelson, Tim [Ellsworth] spent about three months doing interviews throughout the Midwest. After all of the interviews and research, actually writing the book came pretty fast,” Lamb explained.

Lamb’s book is an all-but-authorized biography. Because of the time commitment that comes along with an authorized biography – book signings, interviews, traveling – Pujols has not yet written an autobiography or memoirs, preferring to spend the offseason with his family, doing mission work and preparing for the next season. But because

of Lamb’s focus on Pujols’ faith, he and Ellsworth were able to acquire interviews with people close to the Pujols family.

This “rest of the person” approach to Pujols’ story gives the new book a unique angle. So while Lamb and Ellsworth certainly explore the larger-than-life baseball success of the perennial all-star, the two look deeper into Pujols’ life, attempting to draw out the motivation underlying the baseball star’s success. *Pujols: More Than the Game* explores Pujols’ unlikely combination of remarkable on-field talent with an above-all commitment to Jesus Christ – a commitment that governs every aspect of his life.

Anyone who watches sports knows that somewhat ambiguous comments about God are common among professional athletes. Against this backdrop, the frank faithfulness of the St. Louis first baseman rings clearly.



The authors quote Pujols: “Believe it or not, baseball is not the chief ambition of my life. . . . My life’s goal is to bring glory to Jesus. My life is not mostly dedicated to the Lord, it is 100 % committed to Jesus Christ and His will.”

“Pujols’ faith is neither a vague spirituality nor an improve-your-morals campaign,” Lamb and Ellsworth explain in their book.

Sports fans will find *Pujols: More Than the Game* includes everything for which they’re looking in a sports biography, complete with glimpses of childhood growing pains, pages and pages of statistics and exciting accounts from each major career accomplishment. But following through on the book’s subtitle, the authors effectively highlight the core of Pujols’ career, family and life. So for baseball fans and Christians alike, Lamb and Ellsworth provide a compelling portrait of an on-and-off-the-field-hero.

Pujols: More Than the Game is available at all major book distributors; more information about the book at pujolsbio.com

Partnering for the Gospel: the ongoing effects of cooperation

By JEROD HARPER

"I believe that it is true," Adam said. "I believe that Jesus died and rose from the dead."

We were studying a chapter from the Gospel of Mark each day, and being only our third day, I was a little shocked to hear Adam's statement. I had the opportunity of living with Adam after he moved from his village to the East Asian city where I was living in order to assist our team with learning his people's language. I told him that if he lived with me, then we would study the Bible every night.

Coming back from dinner on New Year's Eve, as we normally did, it was time for our study. We grabbed our Bibles and we sat down at the kitchen table. We read Mark chapter three and I explained the text to him. Most of our discussion was about Jesus' ability to heal the man with a withered hand. When we were about to finish, I asked him what he thought of the passage.

"I believe that it is true," he replied.

Not only that, but he said he believes that Mark's entire Gospel is true.

He told me that the first night we started studying Mark, he stayed up all night just reading the whole book. He wanted to know the whole story.

From there, I began to walk him through what it means to follow Christ and what it might cost him. He knew that it would be hard because he had seen the lives of the other Christians in his village. But he was sure that he must believe the Bible because he knew that it is true. That night Adam confessed Christ as Lord and was baptized soon after. He returned to


his village and he began to witness to those around him, sharing his testimony and even showing evangelistic videos to his friends.


The Cooperative Program not only allowed me to live and serve in East Asia, but also provided the Bible that Adam reads and the videos he shows his friends, as well as many other evangelistic and discipleship materials. One day, Lord willing, it will even cover the cost of printing Bibles in Adam's heart language so that his family and others can read God's Word for themselves.

I am deeply indebted to the Southern Baptist Convention's Cooperative Program, as I was able to be with Adam because of the faithful giving of Southern Baptists. The Cooperative Program not only allowed me to live and serve in East Asia, but also provided the Bible that Adam reads and the videos he shows his friends, as well as many other evangelistic and discipleship materials. One day, Lord willing, it will even cover the cost of printing Bibles in Adam's heart

(native) language so that his family and others can read God's Word for themselves. Even now, the Cooperative Program covers 50 percent of my seminary tuition cost.

There are still many Adam testimonies to be told, men and women all around the world whom God is drawing to Himself. By His grace, God is using Southern Baptists and the Cooperative Program to tell these stories. Even though the harvest is indeed plentiful, the workers are still few. Will you pick up the sickle and enter the fields? The funds are ready; are you willing?

The Cooperative Program is a partnership strategy among Southern Baptists to help fulfill the Great Commission. To receive information regarding promoting the Cooperative Program in local churches, please contact the SBT's Cooperative Program promotion associate at CP@pobox.com 



400

Celebrating the 400th anniversary

of the King James Bible

Rare and unique books from the Haldeman Collection
on display at the *James O. Bogue* Centennial Library

April 18th-22nd

May 8th - 13th

May 15th-20th*

*Exhibit closed May 17th

HISTORY HIGHLIGHT

How the KJV made England a people of the book

By ADAM WINTERS

Today, many homes across America own a copy of the King James Bible. Some of these Bibles have been passed down through generations of families and serve as a repository for dates of birthdays, baptisms, anniversaries and deaths. Indeed, it is difficult to conceive of a time when the KJV did not exist. For many people, the KJV Bible was the translation with which they learned the Scriptures.

The 400th anniversary of this famed Bible translation provides ample opportunity for a foray into the KJV's history and its effect on the nation that birthed it.

Prior to the 14th century, no complete English translation of the Bible existed, forcing clergymen to make due with copies of the Roman Catholic Church's Latin Vulgate, a Bible both expensive and rare. Without easy access to the Bible, the clergy had to rely on prayer books that contained fragmented portions of Scripture. Such disadvantages made reading Scripture in its full context almost impossible, preventing most clergy from grasping its full doctrinal meaning and moral implications.

The first major advance in English Bible literacy came with John Wycliffe's 1382 translation of the Latin Vulgate. Although it did not derive from the original Greek and Hebrew languages, Wycliffe's translation was the first complete English Bible. Unlike our contemporary climate that celebrates advances in scholarship, the ecclesiastical authorities of the era in which Wycliffe labored did not welcome his translation.

Wycliffe published his translation as a challenge against the established church. It was an assertion of the unique and supreme authority of Scripture over the authority of human wisdom and intellectual elitism. Furthermore, some of his critics feared that the proper meaning of Scripture would be obscured if people attempted to read it in a language other than Latin.¹ Wycliffe held the conviction that the Bible must be available in the language of the common people so that they could accept personal responsibility for studying and understanding God's Word. The uproar caused by Wycliffe's translation during the next 50 years persuaded the Catholic Church to outlaw future English translations and condemn Wycliffe as a heretic.

Another English Reformer, William Tyndale, followed Wycliffe's example, and even surpassed Wycliffe's work. Tyndale leveraged the printing press and Erasmus' compilation of the Greek New Testament to mass produce his own English translation of the New Testament. Consequently, Tyndale faced significant public opposition. Believing his project would find favor in Germany, he enlisted the aid of a local Cologne printer in August 1524. When the city senate learned of Tyndale's progress, they forbade the printing's completion for fear of inciting anti-Lutheran constituencies.

Tyndale relocated to Worms to resume his work with another German printer, Peter Schoeffer, and together they printed the first English New Testament in 1526. Further revisions included English translations for certain books of the Old Testament.

For eight years, Tyndale hid from his English enemies in Germany, but the forces of Charles V finally captured him in Belgium in 1535. Tyndale died a martyr's death outside the king's castle in 1536. But even the loss of Tyndale could not stem the tide of Bible translations circulating across England in the late 1530s. Tyndale's last words before his death at the stake were, "Lord, open the King of England's eyes." His prayer saw fulfillment, to some extent, in 1539, when King Henry VIII authorized England's first complete translation of the Bible.

The next major advance in English Bible translation came with the publication of the Geneva Bible in 1560. The Geneva Bible held the unique distinction of being the first English study Bible, featuring verse divisions, an easy-to-read format, woodcut images and maps and, most notably, marginal study notes.² These marginal notes became a source of controversy in England as some of them offended King James I by apparently undermining the monarch's so-called "divine right" to absolute governing authority. James I deemed necessary a new English translation, which would become the nation's new standard text and would be free of margin notes that were not "absolutely necessary" for explaining the nuances of the original Hebrew and Greek text.³


This new version required nearly four years to complete. Approximately 50 scholars, comprising six panels, completed their work by 1608 and sent their initial drafts to a review

committee in London. This committee spent nine months preparing the manuscript for publication before submitting it to the royal printer in late 1610.⁴

No single source contributed as much to the KJV's final text as did William Tyndale's translation. The enduring legacy of Tyndale is most evident in the dependency of the KJV translators upon his work: scholarly estimates suggest that these translators based 80 to 90 percent of the KJV's final text upon Tyndale's translation.⁵ Key deviations do exist, however, such as the substitution of "church" for "congregation" as homage to the older ecclesiastical tradition.⁶ Perhaps, it is a point of providential justice that history's most successful book bore such a large imprint of Tyndale's heroic labors.

With the publication of its first edition in 1611, the KJV became the Bible of English churches and was the only English translation in print by the mid-1640s.⁷

Although the English episcopal establishment hoped that the KJV would promote a stronger ecclesial unity across the nation, the new translation initially found a cold reception from the Puritans, who remained loyal to the Geneva Bible.⁸ But despite its early difficulties in gaining a following, the KJV continued to gain popularity throughout the rest of the century, largely on account of its wide availability and literary merit.⁹ England's master satirist and pamphleteer, Jonathan Swift, largely attributed the literacy of the entire nation to the influence of the Bible in the people's native tongue.¹⁰ The KJV's distinctive old English wording gave each successive generation of English-speaking people a link of solidarity with their past and preserved the use of words that otherwise might fall from common usage.¹¹

Michael A. G. Haykin notes that for more than 350 years, the King James Authorized Version "became the version of the English Bible that made the English-speaking peoples a people of the Book."¹² John Bunyan and the later Puritans meditated upon its words in their devotional reading. Jonathan Edwards and George Whitefield preached from it throughout the revivals of Great Awakening. John Wesley took it with him when he preached to the field workers. William Carey carried it to India at the dawn of the modern missions movement. Billy Graham thundered its prose in his crusades around the world. The Gideons have distributed nearly two billion copies to ensure Scripture's accessibility to everyone on the planet. And since *A Charlie Brown Christmas* premiered in 1965, Linus has immortalized the KJV's rendition of "what Christmas is all about" for countless generations of children. Indeed, the KJV's success is unrivaled among printed literature and certainly makes it difficult to conceive of a time when a Bible in American vernacular was not readily available. 

April 18, a new exhibit, "400: Celebrating the 400th Anniversary of the King James Bible" will open in the James P. Boyce Centennial Library at Southern Seminary. Patrons can visit the library's Haldeman Room on the first floor to see rare copies of early English Bibles. This exhibit will run from April 18-22, May 8-13 and May 15-20.

ENDNOTES

¹Donald L. Brake, *A Visual History of the King James Bible* (Grand Rapids: Baker, 2011), 29.

²Ibid., 65-67.

³Michael A. G. Haykin, "'Zeal to Promote the Common Good': The Story of the King James Bible," 16. Available at <http://www.andrewfullercenter.org/search>

⁴Ibid., 17.

⁵Brake, *A Visual History of the King James Bible*, 51. *The King James Bible after 400 Years: Literary, Linguistic, and Cultural Influences*, eds. Hannibal Hamlin and Norman W. Jones (New York: Cambridge University Press, 2010), 3. David Norton, *The King James Bible: A Short History from Tyndale to Today* (New York: Cambridge University Press, 2011), 8.

⁶Haykin, ww"'Zeal to Promote the Common Good': The Story of the King James Bible," 18-19.

⁷*The King James Bible after 400 Years*, eds. Hamlin and Jones, 11.

⁸Derek Wilson, *The People's Bible: The Remarkable History of the King James Version* (Oxford: Lion Hudson, 2010), 124. Haykin, "'Zeal to Promote the Common Good': The Story of the King James Bible," 23.

⁹Norton, *The King James Bible: A Short History from Tyndale to Today*, 187.

¹⁰Ibid., 189-190.

¹¹Ibid., 190.

¹²Haykin, "'Zeal to Promote the Common Good': The Story of the King James Bible," 25.

Southern Story: Jaye Martin

BY COURTNEY REISSIG

As a young professional running an interior design business in Houston, Texas, Jaye Martin had a good life. She was early in her marriage to Dana Martin, an engineer-turned-attorney, and according to cultural standards they were successful. And then it all changed.

"But God called me out of interior design into full-time ministry, basically out of things that had no significance into significance," Martin said. "I wanted to do something that had a real purpose.

"A lot of people said I was wasting interior design when I first felt called to ministry. By that time it had been six or seven years since I started doing design and I had my own business and was doing fine."

At the time the options for conservative women seeking ministry opportunities were limited. In the providence of God, Martin learned that Southwestern Baptist Theological Seminary, Fort Worth, Texas, has a Houston campus. Half way through her first year of seminary, she became pregnant with her daughter, Kelli. Along with the joy of having a baby, Martin was able to finish her degree, a master of arts in religious education.

With a degree in hand, Martin was ready to embark on a lifetime of ministry. But the path to fulfilling her calling wasn't smooth and clearly defined. While her church

affirmed her calling to ministry, there were not many positions available for Martin in the area she felt God was leading her – namely, evangelism.

"Looking back I think the church didn't really know what to do with me after seminary. At the time women did children's ministry. What do you do with a woman who has a call to ministry? Unless you are a pastor's wife or a missionary, they just didn't know what to do," Martin said.

And that is where her current story began.

Women's ministry as a whole was in its infancy and there were only a small handful of churches beginning this growing ministry, including two SBC churches.

Martin and her husband had been attending First Baptist Church of Houston, and her pastor's wife asked this newly trained seminarian to start the women's ministry program.

Martin was not enthused. Her calling to seminary was for a distinct ministerial vocation – evangelism. God was not calling her to women. At least she thought.

Under her leadership the FBC Houston women's ministry thrived. Women came to Christ, learned from the Bible and grew. Martin claims she had no blueprint for what she did; she simply took all she learned in her seminary classes and applied it to women.



Photo by SBTS Communications

Eventually, because of the fruitfulness of the women's ministry, the church asked her to assume the role of minister for women, evangelism and prayer.

Along the way, she learned that many women are unable to attend seminary or simply do not have a seminary in their area. This lack of training for women drives Martin's passion for equipping women with Gospel teaching.

So following more than 10 years as an evangelism strategist with the North American Mission Board, Martin came to Southern Seminary as the director of women's leadership. At Southern, she found a ministry through which she can invest herself in training and leading a next generation of women.

Because of her vast experience training women for effective ministry in the church, Martin's desire is to make the Women's Leadership Program a leading program in Southern Baptist life and in Christianity at-large. By providing more J-term courses and even certificate programs in the Women's Ministry Institute (a program for lay women) she is hoping that the Women's Leadership Program will continue to equip women to lead other women towards holiness.

Martin feels that this rising interest in women in seminary is a service to the church.

"The good thing is there are a lot of churches now that are hiring women," Martin said. "Even if they cannot hire them, they are entrusting older women in the church to counsel other women and deal with the issues [women face]."


Martin commutes regularly from her home in Houston to Louisville, so she is only on-campus for specific blocks of time. But when she is, it is common to see her eating with students, praying with them and coaching them about what it means to lead women in the church.

In addition to her role as a spiritual mother to the next generation of ministry leaders, she is also a proud parent of a SBTS student. Her daughter, Kelli, a graduate of Texas A&M University, is in her second year as a student in the School of Church Ministries. The presence of her daughter on-campus makes the long commute from Houston to Louisville even more enjoyable.

While the job consumes most of her time, Martin is a homebody at heart. When she is not traveling for the seminary, she works from home and enjoys the benefit of being able to be with her husband during the weekends. After 32 years of marriage, they enjoy the simple things of a weekend free from work. She confesses that a perfect weekend for them would be dinner, Starbucks and a movie.

But there is one thing about her that her husband doesn't always find so simple – HGTV.

"I'm obsessed with HGTV and my husband says it costs him way too many cans of spray paint."

Even with a life devoted to full-time, vocational Gospel ministry, you can't take the interior designer out of her. 



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

Tue., Apr. 12

PAUL CHITWOOD
*Assistant Professor of
Evangelism and Church Growth
Southern Seminary*

Tue., Apr. 19

KEN WHITTEN
*Senior Pastor
Idlewild Baptist Church
Lutz, Florida*

Thu., Apr. 14

ROBERT PLUMMER
*Associate Professor of
New Testament Interpretation
Southern Seminary*

Thu., Apr. 31

FRANCISCO PREACHING
AWARD DAY

Previous chapel messages available at 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 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.

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.

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

Southern grant

Considering enrolling in summer courses? Financial Aid offers a \$150 Southern grant for students enrolled in six or more credit hours for the summer term. Students must be taking on-campus courses in order to qualify. No application is necessary. Students must pay the full cost of tuition by the payment deadline and grants will be applied to student accounts by mid-July.

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 www.sbts.edu/documents/Handbook.pdf

Training Leaders International

Training Leaders International, a missions organization started by Bethlehem Baptist Church in Minneapolis, Minn., 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 or contact info@trainingleadersinternational.org

Financial aid application

The Financial Aid Office will implement a new financial aid application for the 2011-2012 academic year. The new application is now available for Southern Seminary and Boyce College students to complete. To be eligible, applicants must be a full-time (SBTS: 8+ credit hours; Boyce: 12+ credit hours) master level or undergraduate student at the Louisville campus and must be in good academic standing. Applicants will be required to pay a \$25 fee in order to submit the Financial Aid Profile. Eligible students will receive a \$25 credit on their tuition account to offset cost when payment opens for fall term. The application deadline for continuing students is June 1. More information and instructions on how to apply are available at www.sbts.edu/finaid. Questions should be directed to the Financial Aid Office at financialaid@sbts.edu or (502)897-4206.

World Team representative

If you are interested in Bible translation and church planting, please come meet Noah Huss with World Team. He will be on campus April 12-14 in Honeycutt. There will be a Q&A with him in the North & South Gallery at 7 p.m. on Tuesday, April 12. For more information about World Team, visit www.worldteam.org

Campus Beautification Day

The Operations Office invites the entire SBTS campus community (faculty, staff and students) to join the Sodexo team on Wednesday, April 13 (rain date: April 14) for a Campus Beautification Day. We will plant flowers, spread mulch and beautify the campus in preparation for spring activities. Be one of the first 100 to sign-up by this Friday, April 1, and receive a free T-shirt from Sodexo and a free lunch provided by Pioneer College Catering. To register, please email rlachance@sbts.edu and include T-shirt size (M-XXL) and the one-hour time slot(s) from 9 a.m. - 3 p.m. that you are available to help.

Edge Faculty Award nominations

Nominations are being accepted for the Findley B. and Louvenia Edge Faculty Award for Teaching Excellence. Nominations are to be submitted in writing to Russell D. Moore's office no later than April 15. The award will be presented during the spring graduation ceremony. For more information, contact the Office of Academic Administration, ext. 4112.

Nominations should be based on how the faculty member:

- Effectively teaches the basic knowledge for which he/she is responsible;
- Demonstrates personal care and interest for students;
- Demonstrates genuine concern for the spiritual development of students, inside and outside of the classroom.

The Edge Award honors Findley Edge, who served as a member of the Southern Seminary faculty from 1947 to 1982, and recognizes teaching excellence by a Southern faculty member. The award also honors Louvenia Edge, who served with distinction in shared ministry with her husband, and who was equally involved in the personal care of students and in their spiritual development.

Prayer for the nations

The Great Commission Center invites you to join us in Dillard Chapel (in the Honeycutt Center) on Tuesdays and Thursdays for a special time of prayer for Japan and other nations currently in turmoil. We will meet right after chapel at 11 a.m. and finish before class starts at 11:30 a.m. through the Easter holiday. Also, the chapel will be open everyday for those who would like to come by and pray for the requests made available on the tables.

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 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 a.m. - 7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8 a.m. - 8:45 a.m.
- Basic Training, Saturday 9:15 a.m. - 10:15 a.m.
- Mommy and Me Power Walking M, W & F 10 a.m. - 11 a.m.
- Practical Pilates M, T & R 4:45 p.m. - 5:45 p.m.
- Aqua Alive T & R 5 p.m. - 5:45 p.m.
- Fast Blast Aerobics T & R 6 a.m. - 6:45 p.m.
- Body Sculpt T & R 8 a.m. - 8:45 p.m.

Intramural volleyball

6:30 p.m., Mondays

Co-ed volleyball takes place every Monday in the main gym of the HRC.

Group swim lessons

3:30 p.m. - 5 p.m., Wednesday and Fridays
The cost is \$20 per child. Registration will close April 12. Register at the HRC front desk.

Resurrection Day Celebration

3:30 p.m. - 5:30 p.m., Thursday, April 21
Join us on the seminary lawn for food, games, inflatables and the resurrection story.

Holiday hours

9 a.m. - 9 p.m., Friday, April 22

Red Cross blood drive

11 a.m. - 4 p.m., Wednesday, April 27
The blood drive will be held in Levering Gym.

Schedule an appointment online at redcross-blood.org and use sponsor code 578. Walk-ins welcome. For more information, contact Danna Riedl at 897-4720 or driedl@sbts.edu

- 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).



3 Questions WITH

C.J. Mahaney
President
Sovereign Grace Ministries
Gaithersburg, Maryland

1 *Many people are well aware that you are an avid sports fan, but do you have any other hobbies that you think others might not be aware of?*

AS WELL AS sports I also enjoy reading about history. The Civil War, World War II and the Civil Rights Movement are my particular areas of interest. I also enjoy reading books about athletes and sports, but that should come as no surprise. I am an avid sports fan, particularly of the Washington Redskins. This allegiance was transferred to me from my dad and comes with being born, being raised and living all my life in the D.C. area. But the Redskins stink and have stunk for the past 20 years. In fact, most of my interest in pro and college sports is really about teams I hate. A good sports fan not only has an allegiance to a particular team but must also hate the appropriate rival teams. So, for example, my favorite college basketball team is Maryland – my son Chad and I enjoy attending some of the games. So we hate Duke. And so should you.

2 *What's the last thing you've done to surprise your wife?*

BEFORE GETTING INTO the specifics let me say that I have a wife whom I don't deserve. No one has influenced me more than she has. There's no one I respect more than her. There's no one I love more than her. I am devoted to building as many romantic memories with her and spending as much time with her as possible. And I want Carolyn to live aware that I am always planning or working on a new surprise as an expression of my love for her. The most

recent surprise was a trip to sunny and warm Florida in the midst of a very cold winter at home.

Normally trips will be planned well in advance to coordinate schedules. By planning in advance you can build anticipation and in some ways something planned in the future has a way of serving your soul in the present. But the trip to Florida didn't receive a great deal of planning and this spontaneous trip was great fun. And the largest snow-storm of the year hit the D.C. area while we were in Florida so that made it even sweeter.

Before that, in December, I surprised her with an overnight trip to the W Hotel in downtown D.C. At any given time, there are actual multiple surprises in the planning stage ranging from the small expressions to more significant ones. Surprises don't have to be expensive to be meaningful. Something as simple as bringing home her favorite candy at the end of the day is another way to say, "I love you."

Why all the surprises? If you met her, you'd understand why. I have been the object of her affection and support for 36 years now. I want to do all that I can to communicate my gratefulness. I don't deserve my wife.

3 *What is the biggest mistake you've ever made in ministry?*

WHAT I AM more aware of today than ever would be the subtle, active, pervasive presence of pride in my life and the importance of cultivating humility. I think it would be more helpful to identify the root, and the root issue in so many of my mistakes in ministry is the result of my pride.

Towers

The Southern Baptist Theological Seminary
2825 Lexington Road - Louisville, KY 40280

NONPROFIT ORG.
US POSTAGE
PAID
L&D

Your HOME TEAM

Your HOME TEAM supports the Seminary financially, participates in events, and provides services above and beyond expectations.

Select the HOME TEAM for your real estate needs so you can be a part of their dedication to the Seminary and witness how excellent service is done.



BUYING SERVICES

- Transportation to and from showings
- Broad and narrow searches based on MLS search criteria
- Email flashes for all new listings in buyer's search area



Woodstone Realty

Mike Hubrich
502-296-1815

www.woodstonerealty.com

