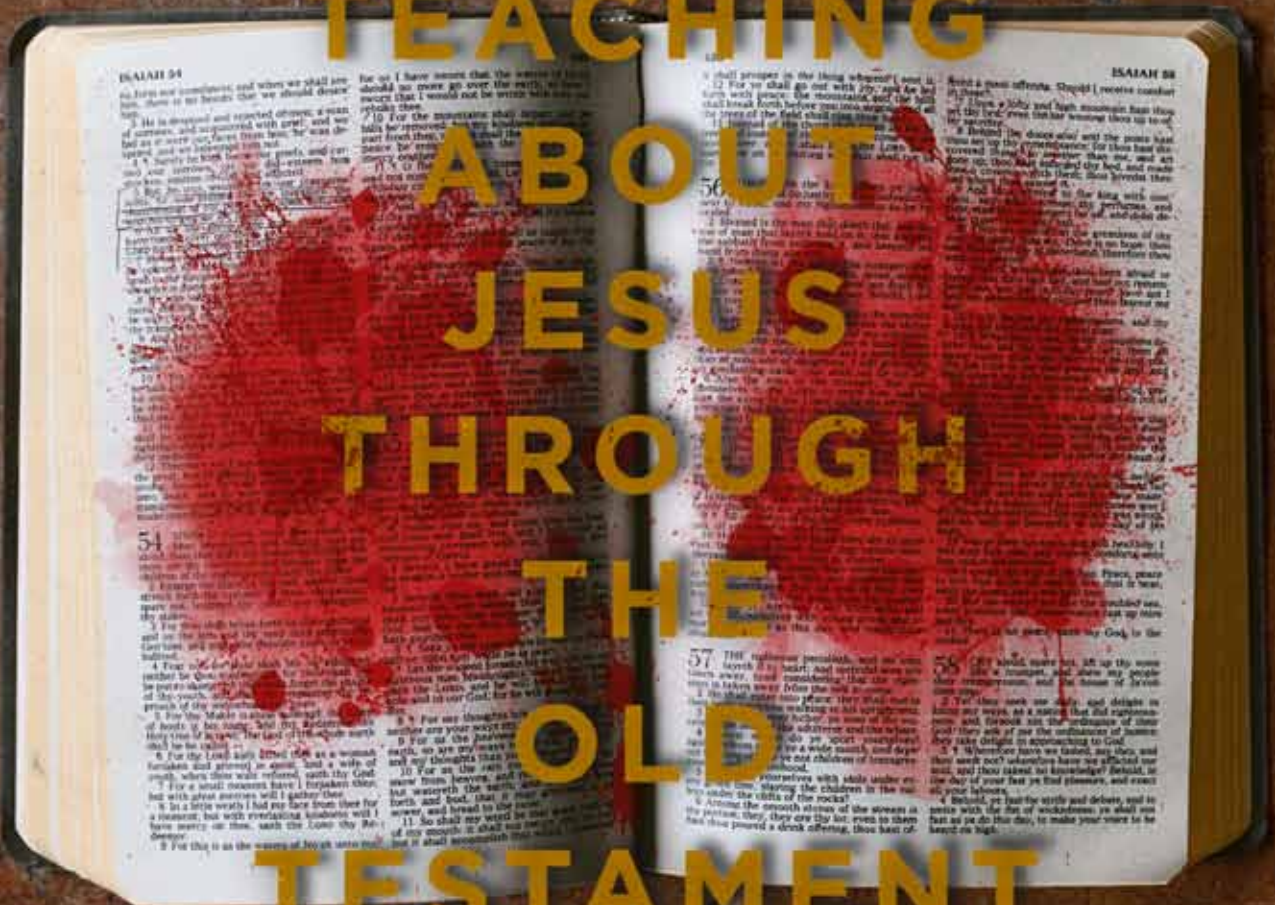


SOUTHERN SEMINARY

TEACHING ABOUT JESUS THROUGH THE OLD TESTAMENT



Let Me Tell You a Story



What's your story? That question comes as naturally to us as just about any other. It is another way of asking, "Who are you?" We cannot say who we are without telling a story.

The same is true of the Christian message. That message contains essential propositional statements and truth claims, but it cannot be told without putting that message into a narrative form. The Gospel is the story of God's redeeming love and the accomplishment of our salvation through the atoning work of Christ.

But, of course, the story doesn't begin with the birth of Jesus Christ. It begins with the biblical account of creation, and with the redeeming love of God that explains how the cosmos even came into being. It progresses through the covenants, promises and prophecies of the Old Testament. Christ is present in them all, and He is the fulfillment of everything promised.

In recent years, we have seen a resurgence of interest in biblical preaching. Some years ago, what was called narrative preaching was popular in many circles – including decidedly non-evangelical circles. Why? Well, for one thing, that kind of narrative preaching was all about telling a story, even a biblical story, without any clear truth claims, much less doctrinal claims. This form of narrative preaching was based on the

assumption (often unstated) that the biblical text just might, under some circumstances, intersect with our contemporary lives. The preacher's job, as understood by these preachers, was to tell the story in such a compelling way that the congregation would be drawn into it and gain inspiration.

That is not biblical preaching, and it is certainly not biblical exposition. Thankfully, a new generation of preachers is learning that the purpose of biblical preaching is to present a text from the Bible and then to put that text into the context of the grand narrative of Scripture – the story of the Gospel.

One of the most important gains from this recovery of biblical preaching is the rediscovery of preaching from the Old Testament – and the greatest joy of this preaching is to demonstrate Christ from the Old Testament. Speaking of the Old Testament books, Jesus said, "These are they that testify about me" (John 5:39).

This issue of Southern Seminary Magazine is all about this theme – presenting Christ from the Old Testament. You will find a wealth of faithful and thoughtful material in this special issue. For many readers, it will be a useful introduction to reading the Old Testament in a whole new way. Enjoy the adventure.

This is an important year in the life of Southern Seminary. Enrollment is healthy, the campus is full, and the schedule is overflowing. We graduated a full class in December and saw them go out into the world. We welcomed a new class of students in both August and January – and they have brought new energy and excitement to the Southern Seminary family.

These are also times of challenge. We are now facing financial constraints that can be traced directly to the economic recession of recent years and its delayed impact on

churches and Cooperative Program giving. Southern Baptists are a remarkably generous people, and the great strength of the Cooperative Program has been evident throughout this recession. At the same time, we have had to redouble our efforts to secure needed funds through annual giving, contributions to the endowment and capital gifts.

Our determination is to do everything possible to keep tuition costs as low as possible so that our students can graduate and go into the churches and mission fields of the world without the encumbrance of debt. That is no easy task, but this remains our clear priority.

If you had been on the Southern Seminary campus in recent days, you would have seen visiting lecturers from the leading centers of learning around the world, as well as conferences that brought hundreds of college students and then hundreds of high school students to our campus.

You would see construction progress on the new Ken and Joanne Towery Plaza taking beautiful shape on the north face of Norton Hall. You would see all the signs of spring breaking out among the Beeches.

Most of all, you would see beyond the campus, committed students and faithful teachers meeting together where it matters most ... in the local church and on the mission field.

The magazine you hold in your hands represents just a foretaste of what is to be found at Southern Seminary. Come and see for yourself. In the meantime, thank you for praying, for giving and for cherishing Southern Seminary.

Sincerely,
R. Albert Mohler Jr.



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This image represents how Christ of the New Testament bleeds through the Old Testament.

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SBTS SPONSORS ITS FIRST STUDENT MISSION TRIP TO NYC

By Josh Hayes

Southern Seminary's Great Commission Center exists to offer students the opportunity to make the name of Jesus Christ known in North America and around the world. Rarely does an opportunity arise where believers can take the Gospel to people of every tribe, nation, people and language while remaining in their native country – let alone the opportunity to reach the people groups of the world within a mere city block's reach of another.

The Winter 2011 seminary-sponsored mission trip to New York City afforded SBTS students, faculty and staff the opportunity to do just that: take the Gospel to the gathered nations practically living within the same zip code of one another while staying inside the borders of the United States.

Taking place Jan. 15-21, the trip served as the initial effort between Southern Seminary's Dehoney Center for Urban Ministry Training and the Metropolitan New York Baptist Association (MNYBA) to expose students to urban missions and ministry. During the trip, teams of students assisted local pastors and church planters as they engaged in ministry and outreach in the New York City neighborhoods of Brooklyn, the Bronx and Queens as well as Hoboken, NJ.

"In a globalized world, New York City affords the unique opportunity to engage mission to 'Jerusalem, Judea, Samaria and the uttermost' simultaneously. Contextualized church planting and missions engagement in New York is a key starting place for realizing this tremendous Kingdom potential," Steven Allen said.

"In a globalized world, New York City affords the unique opportunity to engage mission to 'Jerusalem, Judea, Samaria and the uttermost' simultaneously."

Allen is the Tri-State New York City-area church planting team leader for the Baptist Convention of New York (BCNY). As a North American Mission Board (NAMB)-appointed missionary on the BCNY staff, he provides leadership to church planting and missions teams of the MNYBA and other associations in the Metro area.

"In gateway cities like New York, students will learn invaluable skills for living and ministering missionally in the next generation to an increasingly urbanized, globalized, secularized and worldview-pluralized demographic. The formative

experiences students have in these immersions will shape their lives and ministries profoundly," Allen said.

Southern Seminary's Great Commission Center organizes 10-12 mission trips each year, roughly split equally between North American and overseas locations. Approximately 75 students each year participate in mission trips through the organization with many later going into full-time missions service. ➤

Readers can find more information about the Great Commission Center at www.sbts.edu/bgs/great-commission-center





FLAME ENDS 2010 WITH NEW ALBUM

By Aaron Cline Hanbury

Boyce graduate and Southern Seminary student FLAME released a new album, Dec. 28, 2010. FLAME is a Grammy-nominated hip-hop artist who seeks to bring biblically faithful, theologically rich content to the hip-hop culture. The new album, *Captured*, explores two themes: Christians captured by sin and still under its grip, and Christians captured by God and under His rule, according to Clear Sight Music's Web site. FLAME both owns and operates Clear Sight Music.

Captured is available at many major retailers, including Amazon and iTunes.

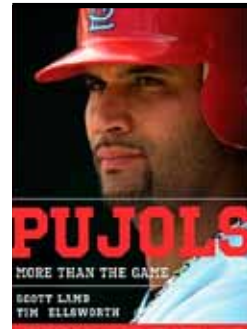
TOWERY PLAZA ARRIVES IN TIME FOR SPRING

By Emily Griffin

As the ground thawed from a snowy January and February, construction crews set their sights toward the completion of Towery Plaza. Located between Norton Hall and the seminary lawn, the Towery Plaza will serve as a gathering area for both formal and informal occasions and offer students a place to enjoy an outdoor respite. Completed in March, the plaza includes a limestone foundation and seating areas – which will be lit for evening enjoyment.

In addition to aesthetic upgrades to the area, the installation of the Towery Plaza allowed for corrections to outdated drainage systems that were threatening the integrity of Norton Hall, the Southern Seminary campus hallmark that was built in 1926. Construction also presented an opportunity to refurbish Norton Hall's cooling systems, making classrooms and offices more comfortable during the warmer summer months.

The Towery Plaza comes from the financial gift of Ken and Joanne Towery of Louisville, Ky. The Towerys have long been supporters of Southern Seminary, serving as members of the Southern Seminary Foundation. The Towery Plaza will be dedicated in conjunction with the spring trustee meeting in April. ➤



SBTS EMPLOYEE PUBLISHES SPORTS BIOGRAPHY

By Aaron Cline Hanbury

Southern Seminary alumnus and current employee Scott Lamb released a new biography about MLB player Albert Pujols, Feb. 1. Lamb, director of research for SBTS President R. Albert Mohler Jr., certainly takes time to divulge in the larger-than-life success of the perennial all-star, but he and co-author Tim Ellsworth look deeper in to Pujols' life, attempting to draw out the motivation underlying the baseball star's success. The book, *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.

A lifelong St. Louis Cardinals fan who has closely followed Pujols since his career began in 2001, Lamb reflects fondly on the book project, claiming that "it was a labor of love." ➤

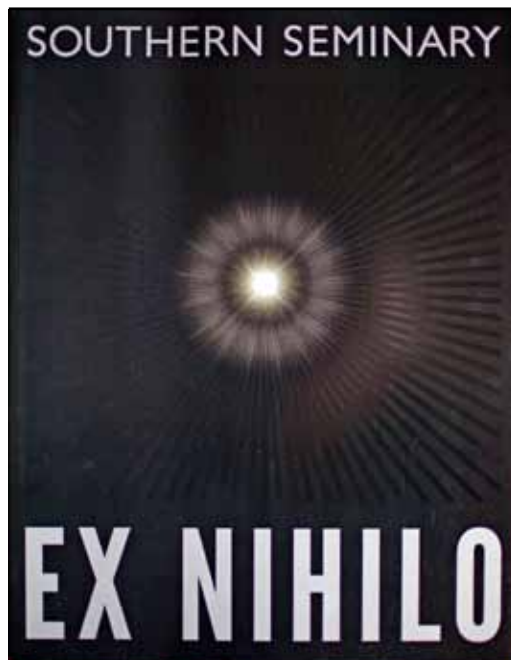
Pujols: More Than the Game is available at all major book distributors.

SBTS ALUMNUS BLAND MASON SPEAKS IN CHAPEL

By Emily Griffin

Bland Mason, a Southern Seminary two-time alumnus and lead pastor of City on a Hill Church in Brookline, Mass., spoke in chapel on March 31. Mason holds the master of divinity and doctor of philosophy degrees from SBTS. In January 2009, Mason was named chapel leader for the Boston Red Sox by Baseball Chapel, a Christian organization that has an informal relationship with Major League Baseball and places chapel leaders with each team.

Video and audio of Mason's chapel message are available at www.sbts.edu/resources



SOUTHERN SEMINARY MAGAZINE RECEIVES MEDIA ATTENTION

By Josh Hayes

The Winter 2011 Southern Seminary Magazine, titled "Ex Nihilo," received attention from media outlets Baptist Press (BP) and Associated Baptist Press (ABP).

"BP noted the ongoing dialogue between proponents of theistic evolution, such as BioLogos, and R. Albert Mohler Jr., president of Southern Seminary, who argues against the proposed compatibility between Christian theology and Darwinian evolution."

The winter magazine's theme of *ex nihilo* (Latin, "out of nothing") draws attention to one of the most fundamental and distinctive tenets of the Christian worldview – that God the sovereign Creator brought the universe into existence out of nothing. The magazine features articles from Southern Seminary faculty articulating and explaining the Christian doctrine of creation, its

historical importance and contemporary relevance.

BP noted the ongoing dialogue between proponents of theistic evolution, such as BioLogos, and R. Albert Mohler Jr., president of Southern Seminary, who argues against the proposed compatibility between Christian theology and Darwinian evolution. The article, "Mohler at center of debate over evolution & the Bible," mentions that the seminary president considers evolutionary theory "one of the greatest challenges to Christian faith and faithfulness in our times."

Toward its conclusion, the BP article highlights Mohler's magazine editorial, "The New Atheism and the Dogma of Darwin."

BP offered further coverage of the discussion about the disputed compatibility between Christianity and evolutionary theory with another article titled, "Theistic evolutionists, too, face 'suspicion, condescension,' Mohler observes."

The ABP article, "Mohler takes on 'theistic evolution'," draws attention to Mohler's other article in the winter magazine, "The New Shape of the Debate," quoting from it several times.

Furthermore, the ABP article notes SBTS professor Greg Wills' article, "Creation and American Christianity," which also appeared in the Winter 2011 seminary

publication. Wills is professor of church history at Southern Seminary; associate dean of theology and tradition; and director of the Center for the Study of the Southern Baptist Convention. ➤

The SBTS Resources page provides the PDF of the Winter 2011 Southern Seminary Magazine at www.sbts.edu/resources



albertmohler.com

THE BRIEFING

The Briefing enables Christians to think biblically by providing daily worldview analysis about the leading news headlines and cultural conversations.

THINKING IN PUBLIC

An interview forum for intelligent conversation about frontline theological and cultural issues.



“THE CROSS AND THE JUKEBOX” PODCAST CONNECTS MUSIC AND CULTURE WITH GOSPEL TRUTH

What hath Nashville to do with Jerusalem? Or Johnny Cash with Calvary? That’s what some inquisitive Tertullian-types might ask when hearing the name of Russell D. Moore’s weekly podcast, “The Cross and the Jukebox.”

In his new weekly podcast, Moore, dean of the School of Theology, vice president for academic administration and professor of Christian theology and ethics, discusses “the primal human longing for the Gospel to be true” as it shows up in music and culture. Below, Moore and Josh Hayes, associate editor of *Southern Seminary Magazine*, discuss the podcast.

JH: What made you want to produce a podcast titled “The Cross and the Jukebox”?

RDM: I spend a lot of time thinking about country music and talking about country music in various places. The podcast is a broadening of a conversation I’m already having with people any given week. The conversation enables me to look at several things. One of them is that every week I look at ways God has embedded His law and a longing for the Gospel in the hearts of all people. In some ways, it’s almost an exercise in natural law; it is similar to what the apostle Paul is doing at Mars Hill stating, “Even your poets have said ...” I am looking at a particular genre of music, usually country music or folk music, in order to see where that intersects with how we’re all created to want the Gospel to be true and how we fear the Gospel to be true.

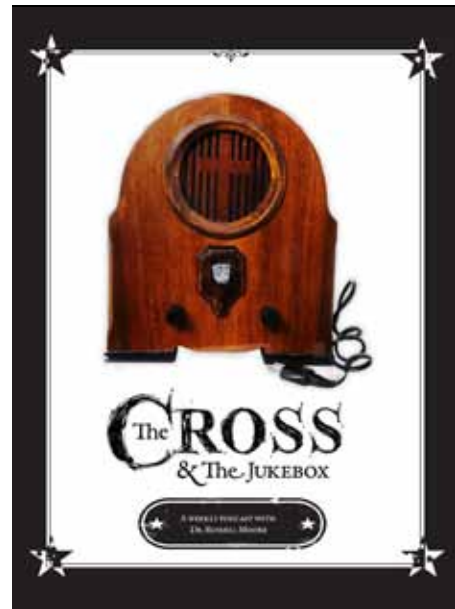
JH: Why is important for Christians to perceive this “primal human longing for the Gospel,” as you put

it, in musical forms?

RDM: One of the things Jesus has called us to do is to listen. Part of what it means to love neighbor is to listen to the neighbor. What I would like to do with this conversation is model for other Christians how to listen and interpret artistic forms. I chose country music because that’s who I am, that’s what I’m listening to and that’s what I’m interested in. But I’m trying to encourage people to do the same thing with will.i.am, Jay-Z, Mozart or Def Leppard. The issue is critically listening to what is around you. The problem is that some Christians who retreat from so-called non-Christian art forms as if they are dangerous; they don’t listen to their neighbors. Other Christians simply accept uncritically whatever comes through the cultural forms around them. I think there is a third way, which is to critically listen to artistic forms. The podcast is simply a taste for doing that with one form of music.

JH: How would you advise Christians in terms of recognizing redeeming value in fallen human art forms to discern between art to avoid, art to observe and art to enjoy?

RDM: The issue for the believer is, “What is this artistic expression doing to me?” A Christian can listen to George Jones sing “Still Doin’ Time” and see the desolation of drunkenness while at the same time seeing what it is about humanity that longs for drunkenness. That’s a very different thing than, say, watching nudity or sexual expression in a way that cannot help but evoke those things in a person. I can listen to George Jones sing about drunkenness in a way that can evoke sympathy for him. I cannot do the same thing with content that is intended to evoke either sexual arousal or cruelty. There are limits as to what even a Christian can watch. I would not watch, for instance, a film of sexually explicit content; neither would I watch a gory horror film because that cannot help but do



something to a person. I think that’s very different, however, than listening to lost people and Christian people sing about an aspect of reality in which I don’t participate.

JH: How do you determine your topics of discussion for the podcast?

RDM: A variety of factors that cause me to choose what to talk about. I have far more songs that I want to talk about than I have weeks in which to talk about them. I really wanted to start with Hank Williams’ “I Saw the Light,” which was our first podcast. I think “I Saw the Light” is the national anthem of the “Christ-haunted” South. I wanted to examine the kind of nominal Christianity we see in Bible-belt America through that song. As the podcast is going on, much of the determination of what I’m going to look at comes from listener requests. I’d welcome any suggestions that listeners may have; anyone can email me at questions@russellmoore.com about what song he or she would like us to talk about and why. ➔

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, evangelicalism is about the

“This trend is a natural extension of the American evangelical experiment. After all, evangelicalism is about the fundamental message of Christianity ...”

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 “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>



SBTS COMMUNICATIONS RECEIVES DESIGN AWARD

By Josh Hayes

Tyler Deeb, lead designer for Southern Seminary Office of Communications, received a silver award for his work on the Boyce College admissions packet. At the 21st-annual Louisville Graphic Design Association (LGDA) 100 Show, judges representing nationally recognized design agencies selected only 29 of the show’s 200-plus entries to receive gold, silver or bronze awards. Deeb’s Boyce admissions packet was among nine submissions to obtain silver from the judges. The packet included materials for prospective students to acquaint themselves with Boyce College, the undergraduate arm of SBTS. “I’m really proud of the creative team we have been blessed with in the communications department at Southern. Tyler’s commitment to the Gospel and his gifts as an artist provide a significant contribution to our work,” said Dan DeWitt, vice president for communications and assistant professor of college ministry.

Deeb also received two gold awards for personal work he entered in the contest. The LGDA 100 Show took place Jan. 7, 2011, at the Speed Art Museum in Louisville, Ky.





RENOWNED NT SCHOLAR RICHARD BAUCKHAM SPEAKS ON-CAMPUS

By Josh Hayes

Held on Feb. 15-16, the Spring 2011 Julius Brown Gay Lecture Series featured Professor Richard Bauckham. A renowned New Testament scholar, Bauckham is known for such books as *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*; *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity*; and *The Theology of the Book of Revelation*. He is professor emeritus of New Testament at the University of St. Andrews in Scotland and senior scholar at Ridley Hall in Cambridge. From his series, "The Gospels as Histories: What Sort of History Are They?" Bauckham delivered the following lectures: "The Gospels as Historical Biography"; "The Gospels as History 'From Below'" (parts 1 & 2); and "The Gospels as Micro-History and Perspectival History."

The SBTS Resources page provides audio and video of the lecture series at www.sbts.edu/resources

SBTS HOLDS PANEL ABOUT CONTROVERSIAL ROB BELL BOOK

By Aaron Cline Hanbury

March 17, Southern Seminary hosted a public conversation about Rob Bell's new book, *Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived*. Entering the conversation were R. Albert Mohler Jr., president of Southern Seminary; Russell D. Moore, dean of Southern Seminary's School of Theology; Denny Burk, dean of Boyce College; and popular blogger Justin Taylor. Here are a few highlights from the conversation.

"You see questions in Scripture used in two different ways. Jesus uses questions, but He uses questions in such a way that the answer is illuminated by the question. Immediately the issues now are being clarified as opposed to, 'Has God really said?' or the kinds of questions that are instead intended to confuse and darken. And so I think hiding behind questions when you don't want to say what it is that you believe is not a Christ-like approach to questioning." – Russell D. Moore

"The precondition to understanding the love of God is that you have to see what God had to overcome to save you, and exactly what He came to do." – Denny Burk

"When I'm reading this book, I'm thinking, 'Alright then, if the Father indeed

sent the Son to die for sinful humanity, by Rob Bell's measure, does the Father love the Son?' In other words, if love means that everything's just okay, then I don't see how this comes anywhere close to the Gospel, in the beginning, the middle or the end." – R. Albert Mohler Jr. ➤

KRISTYN AND KEITH GETTY BRING IRISH CHRISTMAS TO CAMPUS

By Emily Griffin

Kristyn and Keith Getty were welcomed into Southern Seminary's Alumni Memorial Chapel for "An Irish Christmas" in December 2010. The sold-out concert featured new arrangements of traditional Christmas carols interwoven with authentic Irish reels.

Professor Carl Stam, director of Southern Seminary's Institute for Christian Worship, has described the Gettys, from Northern Ireland, as "composers and performers of a new generation of congregational music that clearly articulates biblical truth and speaks to every generation."

Southern Seminary has had a connection with the couple since 2005 when Stam invited them to campus to give a concert and lecture as part of the Institute for Christian Worship series; they have returned three times since then. ➤



GREEAR, MOHLER AND MOORE ADDRESS GMAA HIGH-SCHOOL CONFERENCE

By Courtney Reissig

March 18-19, Southern Seminary hosted the Give Me an Answer high school conference. This year's conference attempted to answer the question, "What is important?"

The weekend began with J.D. Greear, pastor of the Summit Church in North Carolina, telling the more-than-800 high school students that at conversion, they must make a decision regarding their commitment to God's mission.

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

R. Albert Mohler Jr., president of SBTS, continued in this message of seeking what is important in the final session Friday night. Preaching from Acts 19:8-20, he urged students to consider what it means to be important in God's eyes and God's Kingdom. This often looks radically different than what the world defines as important.

The conference concluded Saturday afternoon with a message by Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at Southern. Moore taught from the Book of Romans, dealing with the "man-on-the-island" scenario. The man on the island is not hypothetical, he said. He is real. Without hearing the Word of God, he will not be saved. ➤

MAHANEY, MOHLER AND MOORE CALL STUDENTS TO RECALIBRATE

By Courtney Reissig

Roughly 700 college students descended on the campus of Southern Seminary for the Give Me an Answer Collegiate Conference: Recalibrate, Feb. 11-12.

In the 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.

R. Albert Mohler Jr., president of Southern Seminary, ended the evening sessions with a message about Christians understanding God's will for their 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."

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. 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. ➤

NOTED AUTHOR, PROFESSOR IN BIBLICAL THEOLOGY G.K. BEALE LECTURES AT SBTS

By Josh Hayes

The Spring 2011 Gheens Lectureship, held March 15-16, featured Gregory K. Beale, professor of New Testament and biblical theology at Westminster Theological Seminary. For the Gheens series, Beale gave the following lectures: "Recent Developments in Old in the New Studies that Challenge the Organic Integrity of the Testaments"; "A Classic Proposed Example of the Misuse of the Old Testament in the New: Hosea 11:1 in Matthew 2:15"; and "The Problem of Allusion and the Implications for Interpretation and Biblical Theology." Beale is known for such books as *The Temple and the Church's Mission, The Erosion of Inerrancy in Evangelicalism, and the Commentary on the New Testament Use of the Old Testament.*

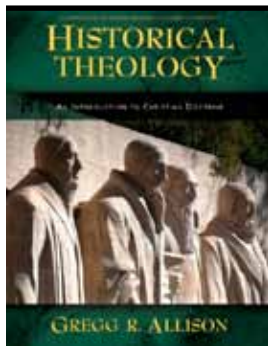
The SBTS Resources page provides audio and video of the lectures at www.sbts.edu/resources



HISTORICAL THEOLOGY: AN INTRODUCTION TO CHRISTIAN DOCTRINE

(Zondervan 2011, \$44.99), Gregg R. Allison

Review by Aaron Cline Hanbury



Theology is a decidedly human project, complete with all of the influences and experiences to which all people are bound. For instance, the Christian formulation of the Trinity, came as a response to those who questioned the deity of Jesus. For this reason, it became imperative for the church to articulate the teaching of the Bible concerning Jesus’ function within the godhead. Without at least a cursory knowledge of its history, one cannot fully understand the importance of clearly and deliberately promoting a Trinitarian Christology.

Toward developing this historical understanding, Gregg R. Allison, professor of Christian theology at Southern Seminary, has provided the church with a resource tracing the growth and development of the foundational

doctrines of Protestant theology.

Allison’s new book, *Historical Theology*, closely follows Wayne Grudem’s popular-standard *Systematic Theology*, tracing the historical development of the doctrines Grudem presents. Billed as a “companion” to Grudem book, Allison’s book resembles Grudem’s in both its organization and format.

Allison, following Grudem, treats the primary areas of theology: the Bible, God, humanity, Christ, the Holy Spirit, salvation, the church and the end of time. For each area, he surveys teachings on the subject from the early church, the Middle Ages, Reformation and post-Reformation and modern times.

As an introduction to historical theology, Allison’s new work will not disappoint the reader who seeks to learn from that great cloud of witnesses in church history.

Allison writes:

“Historical theology is the study of the interpretation of Scripture and the formulation of doctrine by the church of the past. Such concentration on the accumulated wisdom of the ages provides great benefit

to Christians and churches today as they seek to live faithfully and obediently for Jesus Christ. ... In determining doctrine and practice, the magisterial, or authoritative, role belongs to Scripture, and Scripture alone. The ministerial, or helping, role accorded

to historical theology means that it serves the church in many ways.”

“Thankfully, the last several decades have witnessed a growing interest in historical theology on the part of man in the church. Wonderful new tools now make the biblical

and theological insights of the church of the past available not only to scholars, but also to pastors, Sunday school teachers, and laypeople. This book is offered in the hope of continuing this trend of making historical theology accessible to believers and their churches.”

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

Alex Medina

Biblical Counseling
from New York, NY

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

R. Albert Mohler Jr., President



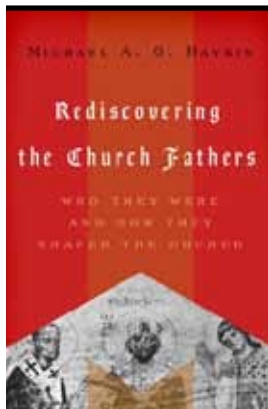
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VISIT ONLINE AT WWW.BOYCECOLLEGE.COM

REDISCOVERING THE CHURCH FATHERS: WHO THEY WERE AND HOW THEY SHAPED THE CHURCH

(Crossway 2011, \$16.99), Michael A. G. Haykin

Review by Aaron Cline Hanbury



Rediscovering the Church Fathers is a vital need for evangelicals. So in his new book, *Rediscovering the Church Fathers*, Southern Seminary’s Michael A. G. Haykin, professor of church history and biblical spirituality, offers readers an introduction to those early Christian men, the ones between Paul and Calvin, who lived from around A.D. 100 to A.D. 500 – the Church Fathers.

Haykin expresses his deep conviction that studying the Church Fathers is vital for Christians. He supports this assertion by suggesting that reading the Fathers, indeed all history, can provide a map for life. Readers should consider the current interest in the Holy Spirit. Looking, for example, at the pneumatology of Athanasius can guide Christians through this often misinterpreted doctrine, argues Haykin.

“Athanasius’ key insight was that

‘from our knowledge of the Son we may be able to have true knowledge of the Spirit’,” he writes. “The Spirit cannot be divorced from the Son: not only does the Son send and give the Spirit, but also the Spirit is the principle of the Christ-life within us.”

Drawing from such fruitful readings in the Fathers, this brief book exhibits Haykin’s career-long experience with the Fathers with its pedagogically sensitive selection of which Fathers to consider. Attempting to address the primary areas of the Fathers’ concerns, Haykin provides six test-case examples of the Fathers’ writings. These examples explore the writing of Ignatius of Antioch, the anonymously written *Letter to Diognetus*, Origen’s biblical interpretation, the piety of Cyprian and Ambrose, the personal holiness of Basil of Caesarea and the missionary work of Patrick.

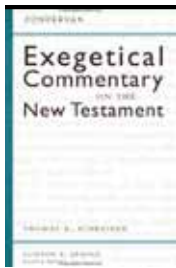
Haykin writes:

“My ... studies in the Fathers taught me a number of key principles of study when it comes to Patristics. First, there is no substitute for careful reading of the primary sources

and that, if possible, in the original languages. Then, interaction with Patristic scholarship is vital, and for this a number of European languages are required, especially German and French and, to a lesser degree, Italian

and Spanish. Finally there needs to be wide reading in the history of the ancient world. Even though the ancient church regarded itself as separate from the world, it is a fundamental mistake to forget the larger social and

political context of the Fathers. Like us, they could not escape their times, no matter how hard they tried to spurn the world as martyrs or confessors or to renounce it as monks.”



GALATIANS

Zondervan Exegetical Commentary on the New Testament (Zondervan 2010, \$34.99), Thomas R. Schreiner

Review by Josh Hayes

The 16th-century Protestant reformer Martin Luther considered the Book of Galatians the “battle cry of the Reformation.” In his Zondervan commentary, Southern Seminary’s Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and interpretation, offers thoughts, reflection, insight and application about the foundational New Testament letter.

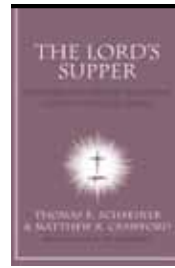
Readers will find that Schreiner shares much in common with the historic Protestant tradition in regard to his interpretation of the letter while no doubt seeking to understand Paul’s words on the apostle’s own terms. Nevertheless, Schreiner interacts with alternate viewpoints in this brief and lucid commentary that seeks to guide pastors and

students to gain a better understanding of the Greek text.

Schreiner writes:

“The promise of Gen 12:3 – that all nations would be blessed in Abraham – has now become a reality in Christ Jesus (cf. Gal 3:8), not by circumcision or submission to the Mosaic law. In Gal 3:8-9 the blessing of Abraham belongs to those who trust in Christ. Conversely, God’s curse falls on those who rely on the law for justification (3:10-12). Christ Jesus by his substitutionary death removes the curse for all who believe.”

“Some people believe that eternal life comes from what we do. But Paul could scarcely be clearer about the difference between the law and the promise, namely that life comes because of God’s promise. Most things in ordinary life are based on law. Grades are based on law, on performance, on works. But grades and the gospel are not the same thing. In the gospel God offers himself to us and promises to strengthen us by his grace.”



THE LORD’S SUPPER: REMEMBERING AND PROCLAIMING CHRIST UNTIL HE COMES

(B&H 2010, \$24.99), Thomas R. Schreiner and Mathew Crawford, eds.

Review by Aaron Cline Hanbury

Questions directly rising to the surface concerning the seemingly odd ritual of the Lord’s Supper are “What does it mean?” “Why must the church think about human blood and flesh?” and “Why not downplay the Lord’s Supper into something more ‘normal’ like a prayer of thanks?”

Toward answering these questions, Southern Seminary’s Thomas R. Schreiner and SBTS alumnus Mathew Crawford edited a collection of essays containing biblical, historical and cultural reflections on the nature and purpose of communion in Baptist life. A 10th installment in the NAC Studies in Bible and Theology, the book, *The Lord’s Supper* brings together such

well respected Baptist scholars – many serving at Southern Seminary – such as Gregg Allison, Michael Haykin and Bruce Ware.

The editors write:

“By our very name, Baptists are distinguished from other branches of the Christian church for our particular view of the water-rite associated with salvation. Yet, if the emphasis upon Baptism leads to a denigration or dismissal of the other great rite of the Christian church – the Lord’s Supper – surely something is amiss.”

“The goal of this book, then, is to study the Lord’s Supper biblically, historically, theologically, and practically. It is our hope, as we gather together as Christians to observe the Supper, that our practice is rooted in Scripture, with our scriptural exegesis informed by those who have read the Bible before us.” – Thomas R. Schreiner and Mathew Crawford write in their epilogue.

Resource: “Here at Your Table – Bread of Life”



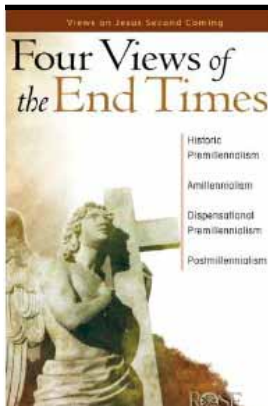
Follow this QR Code to listen to Eric Rivier’s arrangement of ‘Here at Your Table – Bread of

Life.’ Eric is a M.Div. student in the School of Church Ministries at Southern Seminary. The original song, titled ‘Here at Your Table,’ was written in 1877 by May Pierpont Hoy with William F. Sherwin composing the music. The new arrangement and added lyrics came as a result of a course assignment in Music Theory II with Scott Connell, instructor of music and worship leadership.

“FOUR VIEWS OF THE END TIMES”

(Rose Publishing 2010, \$89.99) *Timothy Paul Jones*

Review by Aaron Cline Hanbury



The well known English journalist and poet G.K. Chesterton famously said that “an open mind, like an open mouth, does have a purpose: and that is to close it upon something solid,” arguing that one ought to have an open mind, but for the purpose of finding truth, not simply for the purpose of open-mindedness.

Chesterton’s keen, pithy insight surely applies to 21st-century readers as much as to its original audience. But in certain theological areas, the mind may not be able to find the solid formulation on which it should close. One of those theological areas is the manner in which people understand the end of time.

In a DVD teaching series released in July 2010, Timothy Paul Jones, associate professor of leadership and church ministry and editor of *The Journal of Family Ministry* at Southern Seminary, outlines the four major formulations of eschatology (the study of the end times). Jones’ video lectures aim at informing the church about the breadth of thought concerning the end times, both historically and currently.

The DVD series, “Four Views of the End Times,” presents historical premillennialism, amillennialism, dispensational premillennialism and postmillennialism. Jones tries to provide a balanced perspective for church people who may not be familiar with the different positions, and especially those who assume their view is the only

biblically faithful position.

“For a local church, [eschatology] should not be a divisive issue. We need to study the orthodox views of the end times because that helps people think in terms of how there are issues we divide over and there are issues we don’t. [Eschatology] is a good test-case in a local church to help them see that people we respect in church history held very different views of the end times,” Jones said. “[Church members] can see that Augustine held a different view than Charles Spurgeon, that Calvin and Luther held a different view than Billy Graham.”

So, according to Jones, studying the end times provides churches with the opportunity better to appreciate their Christian heritage, and learn to focus on the orthodox commitments of Christianity.

“One of the emphases I keep all the way through this [DVD study] is what I call ‘keeping your eyes on the right end,’” Jones said. “The end point of human history is not a particular schema of the end times, the goal of time is not a chart that you can sketch out. The goal of time is Jesus.”

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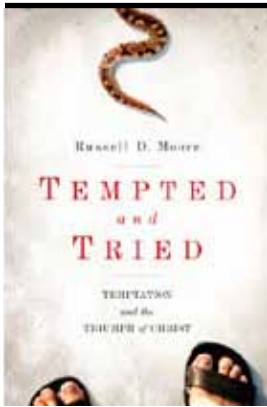
www.sbts.edu/dmin



TEMPTED AND TRIED: TEMPTATION AND THE TRIUMPH OF CHRIST

Russell D. Moore (Crossway 2011, \$14.99)

Review by Josh Hayes



Since the Garden, temptation has been a universal human experience. The question is not “Am I being tempted?” Instead, it’s “How am I being tempted?” According to Russell D. Moore in his new book, *Tempted and Tried: Temptation and the Triumph of Christ*, everyone should realize that temptation constantly puts them at the brink of wrecking their lives. Ultimately, however, temptation is not about the individual person. Temptation is primarily about Jesus Christ, Moore contends, and only through people realizing that Jesus is with them in their temptations can they expect to walk through their temptations faithfully.

Tempted and Tried does not comfort

readers by diminishing the reality of spiritual warfare or the ferocity of demonic forces. Rather, as Moore points out, temptation exists because two kingdoms came into conflict with a serpent’s first strike. For that reason, the ubiquity of temptation demonstrates that human beings are living in an ever-rampant war. Temptation demonstrates that “the universe is demon-haunted.” In the book, Moore seeks to offer to battle-wearyed sinners a hope that is grounded in the Christ who has already walked through temptation on their behalf – and continues to walk with them presently.

Moore writes:

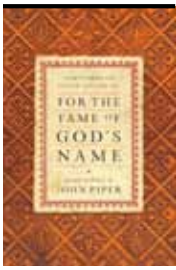
“Temptation is so strong in our lives precisely because it’s not about us. Temptation is an assault by the demonic powers on the rival empire of the Messiah. That’s why conversion to Christ doesn’t diminish the power of temptation – as we often assume – but actually, counterintuitively, ratchets it up. If you bear the Spirit of the One the powers rage against, they will seek to tear down the icon of the Crucified

they see embedded in you (1 Pet 4:14; Rev 12:17). 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. As we come to find peace with God through Jesus, though, we begin a journey of being conformed more and more into the image of Christ (Rom 8:29).”

“Through the miracle-working Spirit upon him, Jesus could really turn the stones to bread. And he really wanted the bread. This hunger didn’t start forty days prior. This gnawing was hidden in human nature ever since something wicked stalked a woman way back their in our collective past. Jesus stepped into Eve’s hunger and Israel’s and ours.”

“Because Jesus’ mission was to restore the world to the way God intended

it, under the rule of men and women who themselves are under the rule of Christ, Jesus must live out a life as both the ruled (under his Father’s lordship) and the ruler (with dominion over everything under his feet). In order to do this, the eternal Word took on flesh (a human nature) and everything this entails. Jesus was not just a human nature; he was a human being. He was a man. He was the Son of God.”



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

With the release of *For the Fame of God's Name: Essays in Honor of John Piper*, editors Sam Storms and Justin Taylor commemorate the life, ministry and influence of John Piper, the Minneapolis pastor responsible for the monumental *Desiring God: Meditations of a Christian Hedonist*. The book features essays about topics central to Piper's ministry: prayer, suffering, the sovereignty of God, justification, Jonathan Edwards, Christian hedonism and more.

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

Mohler and Ware write:

"By God's grace, we are allowed to love God with our minds in order

that we may serve him with our lives. 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." – R. Albert Mohler Jr., "A God-Centered Worldview: Recovering the Christian Mind by Rediscovering the Master Narrative of the Bible"

"Because God is self-sufficient, we come in prayer with joyous anticipation, knowing that in God's grace he offers his fullness for our emptiness, his strength for our weakness, and his wisdom for our folly. We believe in the word announced, that God "rewards those who seek him" (Heb 11:6), and so we come and seek God in prayer, and we find in him our comfort, our strength, our direction, our forgiveness, our joy, indeed our life. And because God is sovereign, we come in prayer believing that God has ordained this instrument as a gracious tool by which he enlists us into participation in his glorious work." – Bruce A. Ware, "Prayer and the Sovereignty of God"



DON'T CALL IT A COMEBACK: THE OLD FAITH FOR A NEW DAY

(Crossway 2011, \$16.99), Kevin DeYoung, ed.

Review by Aaron Cline Hanbury

Don't Call It a Comeback, edited by Michigan pastor Kevin DeYoung, features 18 chapters, each written by a young(er), evangelical pastor or teacher. Contributors include Southern Seminary's Denny Burk, Russell D. Moore and Owen D. Strachan, along with writers such as Collin Hansen, Ted Kluck and Justin Taylor.

DeYoung organizes the book's essays into three sections: evangelical history, evangelical theology and evangelical practice. These essays address topics ranging from the history of evangelicalism, the unique nature of Scripture, the Kingdom and the place of Christianity in discussions about gender. The breadth of topics in this brief book, its accessible writing and pastoral tone contribute to *Don't Call It a Comeback*

forming a helpful resource for a young generation of Christians who seek to think and live biblically. And for Christians looking for a theological home, this new book offers a case for the confessional nature of historical evangelicalism, even for 21st-century believers.

Burk and Strachan write:

"A gospel-shaped counterculture must proclaim and embody the gospel of Jesus Christ in such a way that God's design for gender, sex, and marriage is clear and compelling. That will require both a countercultural message from churches and countercultural living among individuals and families in those churches." – Denny Burk, "Gender Confusion and a Gospel-Shaped Counterculture"

"In the face of our indwelling sin, we need to look to Christ and to remember the work of God in us as the central reality of our lives. Sanctification, after all, is not a mood. Neither is it a code. Sanctification is a dynamic outworking of the gospel in the life of every believer." – Owen D. Strachan, "Sanctification: Being Authentically Messed Up Is Not Enough"

FIVE MISTAKES PASTORS MAKE

Hershael W. York, Victor and Louise Lester Professor of Christian Preaching at Southern Seminary, offers five mistakes pastors commonly make in teaching potentially divisive doctrines to their congregations:

1. UNCONTROLLED EMOTION. A PASTOR CANNOT AFFORD TO LET HIS CONGREGATION SENSE EITHER FEAR OR ANGER IN HIM.
2. TREATING DISAGREEMENT AS UNWELCOME. IF A PASTOR AFFIRMS LOVING AND GRACIOUS DISAGREEMENT, THEN HE WILL SELDOM HAVE TO DEAL WITH THE KIND THAT IS MEAN-SPIRITED.
3. PREACHING A SYSTEM RATHER THAN THE TEXT. WHEN A PASTOR SHOWS TRUTH IN THE SCRIPTURES, IT'S HARD FOR PEOPLE TO DISAGREE WITH IT UNLESS THEY ARE WILLING TO DENY THE TRUTH OF THE BIBLE ITSELF.
4. AVOIDANCE OF BIBLICAL TENSIONS. ANY PASTOR WHO PRESENTS ONLY ONE SIDE OF AN ARGUMENT WILL NEVER CONVINCINGLY THINKING PEOPLE AND, TO THE CONTRARY, WILL OPEN HIMSELF TO THEIR EQUALLY SIMPLISTIC REBUTTALS AND DENIALS.
5. A FAILURE TO LOVE. A PASTOR MUST NEVER FORGET THAT GOD SENT HIM TO LOVE THE PEOPLE, NOT MERELY TO IMBUE THEM WITH BIBLICAL FACTS.



SCHREINER AND SEIFRID SUMMARIZE THE BIBLE

By Josh Hayes

What's the message of the Bible in one sentence? Below is how Southern Seminary faculty members Thomas R. Schreiner and Mark A. Seifrid answer the question. Schreiner, who is the James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and interpretation, writes the following response:

God reigns over all things for his glory, but we will only enjoy his saving reign in the new heavens and the new earth if we repent and believe in the gospel of Jesus Christ, who is the crucified and risen Lord and who gave himself on the cross for our salvation.

Seifrid, who is the Mildred and Ernest Hogan Professor of New Testament Interpretation, gives his summary in Latin:

Verbum caro factum est. [translation: "The Word was made flesh."]

The responses appeared on Dane Ortlund's blog, Strawberry-Rhubarb Theology, among many other of today's most respected pastors, biblical scholars and theologians. Other contributors included Mark Dever, Andreas Kostenberger, John Frame, Greg Beale, David Helm and more. ➤

Readers can view the blog post in its entirety at <http://dogmadoxa.blogspot.com>

BAUCKHAM: WHY IS THE MONOTHEISM OF THE OT SIGNIFICANT TO JESUS' DEITY?

First of all, we've got to understand the Jewish way of viewing God, which is primarily the answer to the question, "Who is God?" – this is what I call identity – rather than the question, "What is God?" – this is what I call divine nature; that's a rather deep way of thinking. It's not that the Jews never did that, but the "who" question is more important than the "what" question. You have to look at the Jewish answers to "Who is the one God?", and the standard answers you come up with in Second Temple Jewish literature is that God is the covenant God of Israel, God the creator of all things and the sovereign ruler of all things.

Once you realize that's how Jews defined divine identity, you can then see very often that the New Testament writers are using those kinds of ways of thinking about God to include Jesus in the identity of God. That's my basic argument, which sets up a different sort of program of how to read the New Testament text christologically. For example, Psalm 110:1, which says the Messiah is seated at the right hand of God, is the most quoted Old Testament text in the New Testament. When the early Christians say that Jesus is at the right hand of God, sitting beside God on the divine throne, they're saying something very significant theologically. They're saying that Jesus is participating in something quite unique to the one God who owns the cosmos. ➤

Richard Bauckham, professor emeritus of New Testament studies at the University of St. Andrews in Scotland and senior scholar at Ridley Hall in Cambridge

MAHANEY: WHY IS IT IMPORTANT TO PREACH JESUS FROM THE OT?

Simply put, one isn't preaching accurately from the Old Testament if the sermon does not at some point draw attention to the person and work of the Savior. The Gospel is fundamental to the entire storyline of the Bible. J. I. Packer writes, "The preacher's commission is to declare the whole counsel of God; but the cross is the centre of that counsel, and the Puritans knew that the traveller through the Bible landscape misses his way as soon as he loses sight of the hill called Calvary." This would be no less true of sermons from the Old Testament.

Old Testament sermons must obviously address the book according to genre and the original author-to-audience context, but the redemptive-historical storyline must also inform the message. So the pastor must ask where the passage is set in redemptive history and how does

it eventually connect to Christ and Him crucified. Working in this direction will help us avoid making Old Testament sermons man-centered or merely some form of moralism. Instead we must anticipate the Savior and His substitutionary sacrifice on the cross for our sins.

A congregation should anticipate some sighting of Calvary in every message, a sighting derived from the passage, not imposed upon the passage. Those coming to hear the preacher should be leaning forward knowing that they can anticipate at some point they will get a sighting of Calvary. In some ways, the more obscure the text the more they should be filled with anticipation, that he will not only address them from the text with the original intent (author to audience), but that emerging from that text, they will survey the wondrous cross. No sermon is complete without the Gospel. >

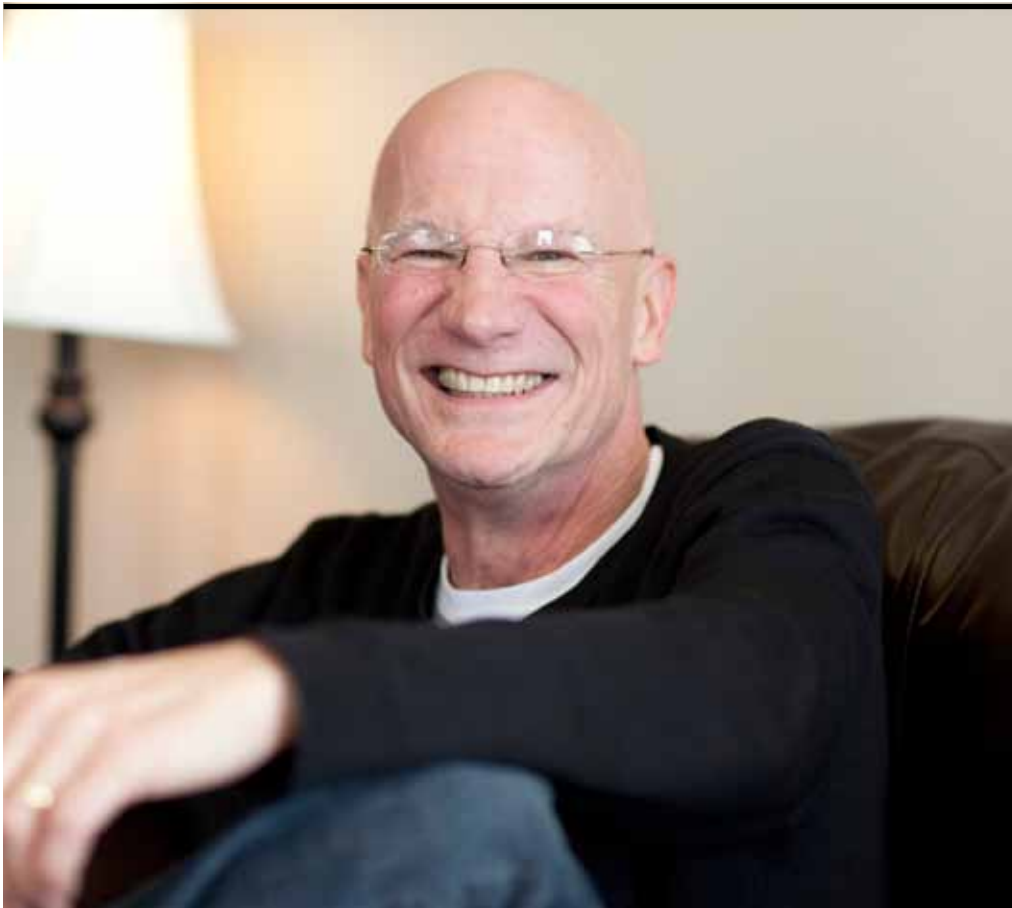
C.J. Mahaney, president of Sovereign Grace Ministries and author of Humility: True Greatness; Living the Cross-Centered Life; and Sex, Romance, and the Glory of God

BRYAN CHAPPELL



"There is only one hero of the text and that is a God who cares enough about sinful, frail and fallen people that He could use people as messed up as David, and Abraham to bring Himself glory. The God of grace is not waiting to come on the scene in the New Testament. He is throughout the Scriptures demonstrating His saving gracious character by using and saving people as messed up as Abraham and David and you and me."

FROM SBTS E.Y.
MULLINS LECTURES
SPRING 2010



SBTS PROF SUGGESTS GOOD BOOKS ABOUT BIBLICAL THEOLOGY FOR PASTORS AND STUDENTS

By Brian J. Vickers

1. *God's Big Picture (IVP)*, by Vaughn Roberts. This introductory volume, conceived and written in a church context, will give readers a glimpse into the Bible through the unifying topic of the Kingdom of God fulfilled in Jesus Christ. This book is particularly suited as a primer for individuals and/or students to learn to read the Bible as a cohesive book; for pastors who want to introduce biblical-theological themes into their preaching; and for small-group study. After finishing this book, the reader might want to consider Graeme Goldsworthy's *According to Plan*.
2. *The Faith of Israel (Baker Academic)*, by William J. Dumbrell. This book is a theology of the Old Testament divided into sections by "Law," "Prophets" and "Writings," with a chapter on each book of the Bible as it fits into each section respectively. Each chapter is an outline of an OT book following the essential message and themes. For readers with some familiarity of the OT, this is a very good place to begin studying OT theology.
3. *Dominion and Dynasty (IVP Academic)*, by Stephen Dempster. This is my favorite book on the Old Testament and one of my favorite books on the Bible in general. The reader is guided through the OT from a literary standpoint along a multi-level, coherent narrative trajectory that opens up the OT canonically and thematically. This book will change the way you read, teach and preach the OT, and the way it will inform your understanding of the NT.
4. *Magnifying God in Christ (Baker Academic)*, by Thomas R. Schreiner. This book is condensed from his magisterial *New Testament Theology*, but it is not merely a "lite" version. This book stands on its own and is perfect for readers looking to delve further into the theology of the New Testament. Schreiner achieves something all too rare: thoroughgoing consideration of the theology of the NT with obvious submission to and application of its teaching. Working through Dumbrell in the OT and Schreiner in the NT (reading the Bible as you go) would be a great way to spend a year.
5. *God's Glory in Salvation through Judgment (Crossway)*, by James M. Hamilton Jr. The title of this book is also the centering theme of this biblical theology of the entire Bible. Hamilton pursues his theme thoroughly through the whole canon showing that far from being antithetical, the twin themes of salvation and judgment are complementary, constituting the way God goes about carrying out the redemption of His people. In addition he also gives readers an excellent example of *doing* biblical theology, thoughtful discussion of methods and the validity of finding a "center" for biblical theology, and he applies his work to ministry in the church.

Brian J. Vickers is associate professor of New Testament interpretation at Southern Seminary and assistant editor of *The Southern Baptist Journal of Theology*.

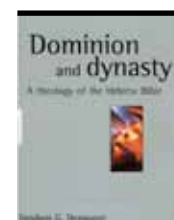
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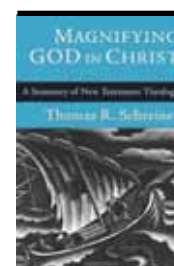
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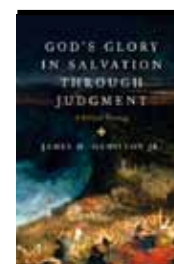
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FINDING JESUS IN THE OLD TESTAMENT

By Duane A. Garrett

When Christians read the Old Testament, they are often bewildered about passages that are said to predict Christ. They find that the context of a prophecy does not say, “Listen, here is a prediction about the Messiah.” Instead, the passage seems to be talking only about some situation in ancient Israel. Also, details of the prophecies often do not fit with what we believe about Jesus.

For example, 2 Samuel 7 is a promise to David that he will have an eternal dynasty, and we interpret that to be the reign of Christ. But Psalm 89, a prayer based on 2 Samuel 7, appears to interpret it to mean that the earthly kings of the house of David would vanquish their enemies (Ps 89:22–23). The psalmist now sees that they no longer win battles and that the Davidic dynasty is in ruins: “You have renounced the covenant with your servant” and “You have also turned back the edge of his sword” (Ps 89:39, 43). That is, in the psalm the promise is tied the history of David’s royal descendants, the kings in Jerusalem. Also, we read that God says to David’s offspring, “I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men” (2 Sam 7:14). We may say that this verse is about Jesus, God’s Son, but then what do we do with the words about His committing iniquity?

When reading Old Testament prophecy, we should keep three

words in mind: mystery, inadequacy and coherence. These words are keys to understanding how prophecy was fulfilled in its Old Testament setting and also in Jesus.

Mystery: Many New Testament doctrines were not well understood in Old Testament times (Eph 3:4–6; 1 Pet 1:10–11). The disciples and even John the Baptist were confused about what Jesus was doing, and they especially did not see that his primary mission was to go to the cross (Matt 16:21–23; Luke 7:18–23). Much about the work of Jesus and about the New Covenant was a mystery until Christ came to fulfill and explain it. We should not be surprised that prophecies about Jesus are somewhat enigmatic.

Inadequacy: Many Old Testament prophecies do not find adequate fulfillment in Old Testament times but are left open-ended. There is an Old Testament fulfillment, but it is not sufficient. Something greater must come. This is the case with the promises to David. They were partially fulfilled by the earthly kings who followed David (Solomon, Rehoboam and so forth), but these kings could not establish a kingdom that would last forever and none of them was truly God’s “son.” The final fulfillment is in Jesus, who is the incarnate Son, who endured the “rod” of men even though He committed no iniquity, and who reigns forever. Jesus is the perfect but not the only fulfillment of the promises to David.

Coherence: The fulfillment of promises in Jesus is not radically different from the Old Testament fulfillments but belongs to the same type or pattern. As the eternal king

GRAEME GOLDSWORTHY



“Biblical theology is the study of how every text in the Bible relates to Jesus and His Gospel. Thus we start with Christ so that we may end with Christ. Biblical theology is Christological, for its subject matter is the Scriptures as God’s testimony to Christ. It is therefore, from start to finish, a study of Christ.”

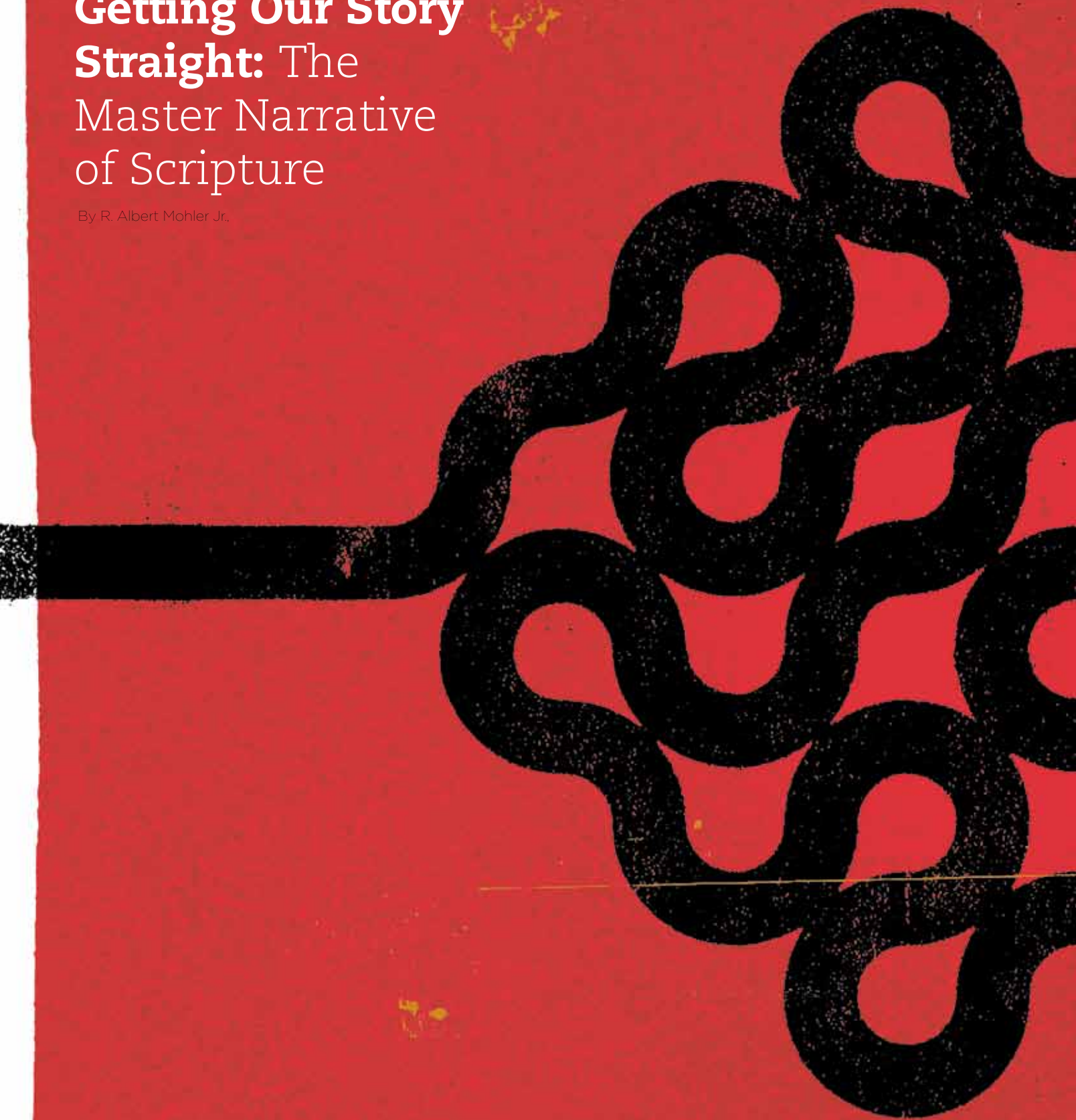
FROM SBTS GHEENS LECTURES SPRING 2008:

in the New Jerusalem, Jesus is in continuity with the line of kings who ruled after David in the earthly Jerusalem. The fulfillment in Christ is not an alien intrusion into the Old Testament text but a working out of its ultimate but sometimes partly veiled meaning. ➤

Duane A. Garrett is John R. Sampey Professor of Old Testament Interpretation at Southern Seminary.

Getting Our Story Straight: The Master Narrative of Scripture

By R. Albert Mohler Jr.





One of the first hymns I remember learning as a boy was Katherine Hankey's "I Love to Tell the Story," penned in 1866:

*I love to tell the story of
unseen things above,
of Jesus and his glory, of
Jesus and his love.*

*I love to tell the story,
because I know 'tis true;
it satisfies my longings as
nothing else can do.*

The Gospel is a story. Just try telling it any other way. Try speaking of the Gospel of the Lord Jesus Christ without telling it as a narrative. It is impossible.

Even the shortest encapsulations of the Gospel are narratives. For example, John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." Also, 2 Corinthians 5:21: "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

We cannot say who we are without telling a story. As anthropologists

"The Gospel of the Lord Jesus Christ is the unifying story of Scripture. That 'old, old story' is the story to which we are accountable, and because we know it is true, we stake our lives on it."

have noted, *Homo sapiens* is a narrative creature. We cannot speak of anything meaningful without reference to a timeline of past, present and future, and that requires a narrative to make sense of it all. The Christian Gospel is that narrative. It explains the entire scope of the cosmos in terms of creation, the fall, redemption and consummation.

Let us remember that we tell the story about the God who created all things when there was not anything yet created. We know the purpose for all these things – that God created the entire cosmos as the theater of His glory. In this pale-blue dot of a planet, God redeems sinners through the blood of the Son. If you do not feel the audacity of that, then you do not rightly comprehend the story. Further, you will not understand why some people who hear us tell this story will think we are either delusional or arrogant.

In the eighth chapter of Romans, the apostle Paul presents a profound summary of the entire Gospel. This is one of the most counterintuitive, courageous and defiant texts in all of Scripture. Paul makes clear that suffering is a normative experience for the Christian by revealing what God has done, is doing and will do for us in Christ.

Even as we experience sufferings and tribulations that test our faith and call into question God's purposes for us, we have the assurance that the One who in times past did all things needful for our salvation has also secured a future for us in Christ. There is a purpose in all things for those who love Him and are called according to His purpose (Rom 8:28).

In order to grasp the message of chapter eight, it is first necessary to understand the presentation of the Gospel Paul constructed during the previous seven chapters. Beginning with Paul's declaration that he is "not ashamed of the gospel for it is the

power of God to salvation to all who believe" (Rom 1:16), Paul recites everything necessary for us to understand the Gospel.

In the first chapter, he explains the depravity of humanity and our conspiracy to suppress the truth in unrighteousness, to refuse to see the invisible attributes of God, and to worship the creature instead of the Creator.

Then Paul lays out the Gospel, showing how God, in Christ, redeems sinners. God demanded a sacrifice for sin and then provided Christ, the only acceptable sacrifice for sin. God is demonstrated to be both just and the justifier, and salvation is described as justification by faith alone.

All this leads to Paul's conclusive declaration, "There is therefore now no condemnation for those who are in Christ Jesus" (Rom 8:1), and his explanation of the Gospel unpacked in the remainder of chapter eight.

First, Paul proclaims our identity as believers in Christ. He describes us as the sons of God and heirs with Christ (vv. 12-17). Those united with Him will also suffer with Him, but we are secure even in suffering because we are secure in Christ.

Second, Paul points to a glory that is in the future, looking toward the complete fulfillment of the purposes of God. We understand that "the sufferings of this present time are not worth comparing with the glory that is to be revealed in us" (v. 18).

Third, Paul deals honestly with the sufferings we experience in the

present age. He knows that God is preparing us, even through “light momentary affliction” (2 Cor 4:17), for an eternal and incomparable glory.

Fourth, Paul explains the cosmic consequences of human sin. He writes, “For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves” (v. 22). The Fall subjected all creation to futility. The pangs of human childbirth find parallel in creation’s groaning for what is to come.

Fifth, Paul reveals the ministry of intercession offered by the Holy Spirit on our behalf (vv. 26-28). We desperately need this mercy because we are incompetent even to know how to pray. We do not even know what it is we need, but the Holy Spirit does, and He intercedes for us in sovereign power, wisdom and love.

Sixth, Paul exhorts us to have confidence even in the midst of suffering because we know the accomplished purposes and sure promises of God. He writes, “And we know that for those who love God all things work together for good, for those who are called according to his purpose” (v. 28).

It takes world-defying faith to believe this. It takes eyes trained to see what the natural eye cannot see and a heart trained to trust what those apart from Christ cannot even know to trust.

Paul points us to the totality of the promises of God. He recites the order of salvation (vv. 29-30), grounding the story of our redemption in the sovereign power and the saving purposes of God.

Why is it that “nothing can separate us from the love of God”? It



is because “those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified” (v. 30).

Therefore, the past, present and the future all come together in God’s saving purposes in such a way that nothing can separate us from the love of God. Nothing can separate us from Christ – nothing! Nothing on earth and nothing beyond the earth. Nothing visible and nothing invisible. Nothing in the present and nothing in the future.

We do not have to fear the future. The future is absolutely secured in the promises and power of God who did not spare his own son but gave him willingly for us. In Christ, God has given us all things.

Therefore, suffering is neither meaningless nor does it nullify the promises of God. Instead, suffering makes us yearn, and this yearning points both backward to what God has done for us and also forward to

all that God has promised to us – in Christ. Although the decay, death, peril and pain of this world is all too visible, it will all eventually find its resolution in the glory of God in Christ.

The Gospel of the Lord Jesus Christ is the unifying story of Scripture. That “old, old story” is the story to which we are accountable, and because we know it is true, we stake our lives on it.

But the Gospel is not just a story, because it is anchored in God’s historic acts. It is anchored in time and space, in history and in God’s saving purposes. It is anchored in a very real creation, a very real fall, a very real cross, a very real empty tomb and a very real coming king.

*I love to tell the story,
‘twill be my theme in glory,
to tell the old, old story
of Jesus and his love. ➤*

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The Incomparable Glory of **Fish Vomit**: Baptism, the Great Commission and the End of the Age

By Russell D. Moore, Excerpted from a Feb. 2, 2006 seminary chapel sermon on Jonah 1:11-3:5

Matthew tells us about a time in which the religious leaders came before Jesus and said, “What we want from you Jesus is a sign, give us a sign.” They’re using the same kind of language that they have used all along. Jesus after all has stood before them casting out demons and they turn to one another and say, “this is Satan, this is Beelzuben.” And Jesus says, “If I cast out demons, it is because the Spirit of God is upon me. If the Spirit of God is upon me, it means the Kingdom of God is in your midst.” And they come to Him and say, “We want you to show us a sign.”

What they’re asking is, “We want to know that God is with you, that God is for you. We want you to come and be the Power Team, to demonstrate that you have all of this power and all of this might, that the Spirit is upon you.” And yet Jesus turns around and says, “I will give you a sign, but it’s not the sign you want. The only sign I will give you is the sign of Jonah.” And then Jesus turns and explains to them what

the sign of Jonah is. If you’ll notice in Jonah 1:11-3:5, we see both aspects of this sign that Jesus mentions. The first aspect is that Jonah was three days and three nights in the belly of the great fish and Jesus turns and says, “I will be three days and three nights in the very heart of the earth.” What we are seeing here is the judgment of Christ.

What you see here in the text of Jonah is God showing to His people His justice, His judgment, a coming atonement. Jonah after all is a prophet of God, someone who is to go to Nineveh and to carry out what Israel is called to be, a light to the nations, someone who is coming so that all of the nations will say, “Teach us to walk in the ways of your God.”

Jonah is called to do this and yet Jonah refuses. He bucks against this. He seeks to flee to Tarshish, seeking to flee from the presence of God. And in his flight, along with a bunch of pagan seafarers, the sea begins to heave, the waters begin to wreck up against

the ship, the winds begin to pick up. And notice here the way in which the Bible speaks of the sea, speaks of the water as an aspect of the judgment of God. This is something we have seen repeatedly in the Bible — from the flood that comes upon the entire world, washing it, destroying it; from the waters that come down on Pharaoh’s army, destroying them, wiping them out — and yet in all of this, God is bringing His people safely through the waters, like when the Israelites stand on Jordan’s stormy banks and they are carried through the waters into the Promised Land.

The water here is beginning to churn, the waves are getting heavy, the creation itself is rebelling against this man of God, against the prophet of God, this one, this human being of whom it was originally said, “All things are put under his feet” yet all things are not under his feet. There is death on the horizon and the pagans gather around and say, “What shall we do with this man? This man seems to be under a curse. He’s under the curse of God. God is against him.” And they decide to throw him into the water. Even as they plead, “Don’t let his blood be upon us,” they throw him into the waters, into the very manifestation of the judgment and the wrath of God.

And notice what the text tells us, that God gives a fish, a great fish to consume him. This man of whom it was originally said, “You will have dominion over all the creatures of the world, the things that swarm in the sea.” Now he is the object of a predatory fish, of a fish that consumes him, a fish that swallows him. What this is, is judgment.

And yet so often when we look at the text of Jonah, we see it through the grid of Walt Disney’s *Pinocchio*. We think that you have Jonah swimming around on a plank of wood with a kerosene lamp reading a magazine and waiting until something happens, but that is not the image that you have here.

Jonah is experiencing a type of >□



death. Jonah is enclosed in the digestive system of this sea monster. He is crying out, “I am in the very belly of Sheol, of the grave, of death. Bars of death are all around me. There is no hope for me except for God, except for Yahweh, the one who created the seas who created the sea monsters.

He is crying out from the very pit of the grave, “Lord rescue me.” And he does so by saying, “Lord, remember your faithfulness, remember your steadfast love, remember me.” And you’ll notice what he says in verse 4 of chapter 2: “I am driven away from your sight.” This aspect of the judgment of God has to do with the fact not only that Jonah is experiencing a kind of death, but that he is driven away from the sight of His God. He is away from the temple, away from the presence of God and he’s crying out in a sense, “My God, my God, why have you forsaken me? Why am I away from your presence? Lord, hear me. Lord, rescue me.” He recognizes the judgment of God.

...

Jonah is confessing, “I am rightly under your wrath. I am rightly in the place of death.” And as he is crying out, you notice God’s gracious rescue. The fish regurgitates him out onto the dry land. And this one who is dead is now reborn. The prophet of God now walks away from death to carry out his mission. Jesus says, “You want to see a sign — that’s the sign.” The one that was three days in the belly of the fish, this one will be three days in the belly of the earth. Except this one is not a rebel. This one is not fleeing from the presence of God. This one perfectly obeys the will of His father, of His covenant God and yet He stands in the place of the world. He stands in the place of humanity. He comes under this death sentence as He is also handed over to the pagans. As He is standing there with them saying to Him, “Let your blood be on our hands,” He is driven from the presence of God. He is crying out, “My God, will you hear me?” He goes into the place

of Sheol. He goes into the belly of the beast. He goes into this final frontier of death and yet all the while He cries, “God keep your promises. God remember your steadfast love.” And when that eye opens in the grave three days later, He was heard.

“That’s the sign,” Jesus says.

...

Jonah comes to the Ninevites, not as some prophet with an entourage. He comes to the Ninevites as fish vomit. He comes as one who has passed through judgment and he stands before them saying, “Repent, because the righteous standards of God will be met.”

There’s a reason why the Lord Jesus says to us that when we baptize believers, we put them under the water. They are completely cut off from air. They are completely dependent upon someone else pulling them out of the water. Jonah cries out, “Lord rescue me,” but he says, “Rescue me according to your faithfulness, rescue me according to your steadfast love,” and he says, “Rescue me according to your righteousness.”

You’ll notice here also this second aspect of the sign. Jesus says not only will the Son of Man be in the earth for three days and three nights, but He also says that there is a preaching to the Ninevites. He says that the Ninevites repented at this preaching. They will stand in judgment of you and that is exactly the remarkable thing that happens. Jonah walks through the city of Ninevah crying out “repent” and “they believed God,” the text says. These uncircumcised pagans, the enemies of God, they believed.

And Jesus, when He is raised from the dead, having fulfilled the sign of Jonah, says to His disciples, “Wait in Jerusalem, the Spirit will come upon you. You will go in my authority. You will teach all of the nations whatsoever I have commanded you and you will baptize them.” They will believe. This message of repentance that is able to turn a hardened group of

Ninevites around will, through the power of the Holy Spirit, be able to turn an entire world of pagans around. The sign will march forward and Jesus says that as you are going all over the world, as you are baptizing, you are completing a victory march. You are saying to the principalities and the powers, “This is the judgment of God, this is the resurrection of God.”



Preaching Christ from the Old Testament: An Interview with Russell D. Moore

IN THE SERMON ABOVE YOU MAKE THE CONNECTION BETWEEN JONAH AND JESUS, THE FORMER A TYPE OF THE LATTER. HOW DID YOU MAKE THAT CONNECTION?

Jesus Himself makes that connection, in Matthew chapter 12. Jesus identifies Jonah’s life as a picture beforehand of His own life, Jonah’s preaching of repentance as a picture beforehand of His own preaching, and Jonah’s judgment for his disobedience as a picture beforehand of His own judgment in place of a disobedient world. “For just as Jonah was three days and three nights in the belly of the great fish,” Jesus says, “so will the Son of Man be three days and three nights in the heart of the earth” (Matt 12:40).

Beyond that, there are literary themes in the Jonah account and other areas of Scripture that show up with clarity in the life of Jesus: Jonah’s sleeping on a boat being tossed by the

winds and the waves, for instance. But while Jonah is a sinner, and his being thrown into the water silences the judgment against the boat, Jesus is no sinner. He is no rebel. He's not running away from God's direction, like Jonah; instead, He is going toward God's direction, toward the cross.

After three days Jonah cries out to God and is delivered from the depths of the sea. After three days Jesus, having undergone the judgment of God at the cross and in His burial, is delivered from the depths of the earth. He is vindicated. And because He has undergone that judgment in our place, by believing in Him we are vindicated, as well. Our baptism in the water signifies that judgment has already taken place for us, in Christ.

IN WHAT WAYS MIGHT PEOPLE THINK THEY'RE PREACHING CHRIST FROM THE OLD TESTAMENT? WHAT DO YOU MEAN WHEN YOU'RE TALKING ABOUT PREACHING CHRIST FROM THE OLD TESTAMENT?

Preaching Christ from the whole of the Scriptures doesn't simply mean giving a Gospel invitation at the end of a sermon — although it certainly does entail that. It means seeing all of reality as being summed up in Christ, and showing believers how to find themselves in the story of Jesus, a story that is Alpha and Omega, from the spoken Word that calls the universe together to the Last Man who governs the universe as its heir and king.

The people in our pews can go to hell clinging to Bible verses abstracted from Jesus. One can read the message of Psalm 24: "Who shall ascend to the hill of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully" (Ps 24:3-4). Perhaps the Pharisee that Jesus mentions had this verse in mind when he stood in the Temple, next to the repentant publican. Perhaps the Pharisee, and his successor on the altar at First

Baptist Church, can say, "Thank you God that I can approach you with clean hands and a pure heart." That attitude is damning. It is damning not because it is not true — it is. It is damning because there is only one man who can stand before the holiness of God, only one Man with a pure heart and clean hands, only one who is the righteousness of God. If I pretend to come before God apart from Him, as though this text and a thousand more like it applies to me outside of Jesus Christ, I will only find condemnation. But, hidden in Christ, this promise is my promise. When I cry out with the publican, "Have mercy!" and find myself in Christ, then everything that God has promised to Jesus now belongs to me.


Preaching passages like Psalm 24, then, means the preacher will be showing his people not how the Scripture is fulfilled first in his hearers, but in Christ Jesus.

HOW DID YOU LEARN TO PREACH THAT WAY?

Well, I would love to give a theologically sophisticated answer, but I kind of backed into preaching Christ.

First of all, my early life was shaped by the music of Michael Card. I would listen to Card singing as a high school kid while I grappled with the call to ministry, and I continued to listen to his songs all through college and seminary right down to this day. And I think Card's biblical interpretation in his lyrics about Genesis and Proverbs and the prophets were instructive for me in learning how to interpret the Bible as a young man.

The reason I resonated with Card's music is because this was exactly what the Bible itself does with the text. Jesus and the apostles see the Old Testament — all of it — as pointing to



Jesus and His Gospel. I once heard an Old Testament professor say that he would give the writer of Hebrews an "A" in homiletics and a "D minus" in hermeneutics. I find that to be not only tragic, but blasphemous. The Holy Spirit knows how to interpret the Bible.

WHAT IS AT STAKE IN THINKING ABOUT HOW WE SHOULD BE PREACHING FROM THE OLD TESTAMENT?

What's at stake is the Gospel, whether we will bypass Jesus.

For instance, the prosperity gospel teacher on the airwaves attempts to bypass Jesus, pointing to promises of length of days and wealth beyond measure for those who are blessed of God. The grinning televangelist tells the cancer-stricken mother that if she is blessed by God, she'll be healed. He tells the laid-off factory worker that if he is blessed by God, he will prosper. He cites verses from Deuteronomy, verses that are the inerrant Word of God, but verses that point to an inheritance that belong to the Blessed One, to Jesus of Nazareth, the one who receives the inheritance.

If I am in Christ, then a health and wealth prosperity gospel is indeed what I receive, but more health and more prosperity than Joyce Meyer or Kenneth Copeland can ever conjure up. In Christ, I am raised from the dead — and will one day be resurrected in fact with Him. In Christ, I have the ends of the earth as >D



my inheritance, with Him at the right hand of the Father. At His coming, those promises will be received by sight as well as by faith. **How we preach from the Old Testament, then, can be the difference between life and death for those who hear us.**

HOW MIGHT A PREACHER THINK ABOUT APPLYING THE OLD TESTAMENT TEXT TO HIS LISTENERS, BOTH TO BELIEVERS AND TO UNBELIEVERS?

A preacher has to constantly be asking, “How might I, and my hearers, seek to evade this text?” He has to ask, “What is it about my flesh that wants to resist this message? What is it about me that wants to not be found in Christ, that wants to stand on my own?” And then the preacher has to allow that text to indict that aspect of himself and of his hearers, and then allow it to drive us all in repentance and faith to Jesus.

As we teach and preach and disciple and evangelize, we need to preach the whole Bible — every verse. And in every verse, we need to show how God keeps His promises in Christ. Let’s not simply teach our people how to be moral or how to be well tempered or how to be authentic or how to put the erotic energy back into their marriages. Let’s teach them how to find themselves in Christ, to conform to His life and to follow His steps through His Spirit, looking always to His cross, His resurrection and His glory.

HOW OUGHT A PREACHER PREPARE TO PREACH FROM THE OLD TESTAMENT?

There is no secret Christocentric rubric to use. One simply needs to be familiar with the Bible — and by that I don’t necessarily mean extensive knowledge of Greek and Hebrew. One can understand and interpret the

English Bible by being thoroughly familiar with the Bible itself. If one is reading the book *Moby Dick*, for example, he is going to see certain themes that hold the whole thing together. The same thing is true when you come to the Bible. The more familiar he is with the text, the more familiar he’ll be with the themes that are present there.

Also, a preacher needs to learn to have a mind that can understand story. That’s essential in interpreting biblical material. So I recommend that people who have not come from storytelling and story-hearing backgrounds (backgrounds which were very common in the ancient Jewish world) should familiarize themselves with being a storying people. A preacher can read, for example, the short stories of Flannery O’Connor or any other works of short fiction in order to familiarize himself with how to read a story.

WHAT BOOKS MIGHT YOU RECOMMEND TO SOMEONE WHO DESIRES TO PREACH CHRIST FROM THE OLD TESTAMENT? WHOSE SERMONS MIGHT HE LISTEN TO?

I’d recommend Edmund Clowney’s *Preaching and Biblical Theology* and Graeme Goldsworthy’s *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* as two books that will be helpful in thinking through how to preach Jesus from the whole of Scripture. Two contemporary preachers whose sermons, I think, demonstrate this kind of Christocentric model are Tim Keller of Redeemer Presbyterian Church in New York City and David Prince of Ashland Avenue Baptist Church in Lexington, Ky. ➤

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“They which testify of me”

Voices of old preach Christ from the Old Testament



“THE LORD OUR RIGHTEOUSNESS”

John Wesley (1703-1791)

This is His name whereby He shall be called, The Lord our Righteousness. (Jer 23:6)

Look through all the world, and all the men therein are either believers or unbelievers.

The first thing, then, which admits of no dispute among reasonable men is this: to all believers the righteousness of Christ is imputed; to unbelievers it is not.

But when is it imputed?

When they believe: in that very hour the righteousness of Christ is theirs. It is imputed to very one that believes, as soon as he believes: faith and the righteousness of Christ are inseparable. For if he believes according to the Scripture, he believes in the righteousness of Christ. There is not true faith, that is, justifying faith, which hath not the righteousness of Christ for its object.

John Wesley, “The Lord Our Righteousness,” *John Wesley’s Fifty-Three Sermons*, edited by Edward H. Sugden (Nashville: Abingdon, 1983), 711-712.



“PROVIDENCE – AS SEEN IN THE BOOK OF ESTHER”

Charles Haddon Spurgeon (1834-1892)

Though it was turned to the contrary, that the Jews had rule over them that hated them. (Esth 9:1)

You are probably aware that some persons have denied the inspiration of the Book of Esther because the name of God does not occur in it. They might with equal justice deny the inspiration of a great number of chapters in the Bible, and of a far greater number of verses. Although the name of God does not occur in the Book of Esther, the Lord Himself is there most conspicuously in every incident which it relates. ... [L]et each child of God rejoice that we have a guardian so near the throne. Every Jew in Shushan must have felt hope when he remembered that the queen was a Jewess. To-day let us be glad that Jesus is exalted:

He is at the Father’s side,

The Man of love, the Crucified.

How safe are all His people, for “if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” There is One that lieth in the bosom of God who will plead for all those who put their trust in Him. Therefore be ye not dismayed, but let your souls rest in God, and wait patiently for Him, for sooner shall heaven and earth pass away than those who trust the Lord shall perish. “They shall not be ashamed nor confounded, world without end.” Amen.

Charles H. Spurgeon “Providence – As Seen in the Book of Esther,” *20 Centuries of Great Preaching*, Vol. 6 (Waco: Word, 1971), 61, 73.



“SINNERS IN THE HANDS OF AN ANGRY GOD”

Jonathan Edwards (1703-1758)

Their foot shall slide in due Time. (Deut 32:35)

And let everyone that is you out of Christ, and hanging over the Pit of Hell, whether they be old Men and Women, or middle Aged, or young People, or little Children, now hearken to the loud Calls of God’s Word and Providence. This acceptable Year of the LORD, that is a Day of such great Favour to some, will doubtless be a Day of as remarkable Vengeance to others. Men’s Hearts harden, and their Guilt increases apace at such a Day as this, if they neglect their Souls: and never was there so great Danger of such Persons being given up to hardness of Heart, and blindness of Mind. ...

Therefore let everyone that is out of Christ, now awake and fly from the Wrath to come.

Jonathan Edwards, “Sinners in the Hands of an Angry God,” *American Sermons: The Pilgrims to Martin Luther King, Jr.* (New York: Library of America, 1999), 363-364.

“THE THREE MEN IN THE FIERY FURNACE”

Francis Schaeffer (1912-1984)

Nebuchadnezzar, as we have seen, was in a blind fury, so he commanded that the furnace be made seven times hotter than it had ever been before. And then he had Shadrach, Meshach and Abed-nego thrown in.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

(Dan 3:24-25)

It is true that the Hebrew phrase which the Authorized Version translates “like the Son of God” is literally “a son of the gods.” But I think the King James translators had a good reason for their rendering. Remembering that 1 Corinthians 10:1-4 expressly states that Christ was with Moses in the wilderness, we should not be surprised if it were Christ, the second Person of the Trinity, who was in the midst of the fiery furnace. At any rate, whether or not the translation should be “a son of the gods” makes no difference because it was Nebuchadnezzar who was speaking and he was not in a position to know. ...

I... charge all of us in the name of the Lord Jesus Christ that confronted by a consensus which is our own fiery furnace in the twentieth century, and facing one of two possible outcomes, we learn to say with reality, by God’s grace: “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

Francis Schaeffer, “The Three Men in the Fiery Furnace” *No Little People: Sixteen Sermons for the Twentieth Century* (Downers Grove, InterVarsity: 1974), 167-171.

Special thanks to Mark T. Coppenger, professor of Christian apologetics at Southern Seminary, and Steve Jones, archives and special collections assistant at the James P. Boyce Centennial Library at Southern Seminary, for their research and compilation of this project.

“THE METHOD OF GRACE”

George Whitefield (1714-1770)

They have healed also the hurt of the daughter of my people slightly, saying Peace, peace; when there is no peace. (Jer 6:14)

How many of us cry, Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences, we shall find that their peace is but a peace of the devil’s making – it is not a peace of God’s giving – it is not a peace that passeth human understanding. It is a matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. ...

[C]an it be supposed that any of you are unbelievers here in this church-yard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can nay of you that receive the sacrament once a year – O that it were administered oftener! – can it be supposed that you who had tokens for the sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ? I appeal to your own hearts, if you would not think me uncharitable, if I doubted whether any of you believe in Christ; and yet, I fear upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself.

George Whitefield, “The Method of Grace,” *Sunday Half-Hours with the Great Preachers* (Philadelphia: Porter & Coates, 1871), 205-206.

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Christ in the Old Testament

By Thomas R. Schreiner

When we study, preach or teach the Old Testament (OT) should we talk about Jesus Christ? Is it hermeneutically sound to see Christ in the OT? Let's hear the words of the best interpreter of the OT in history. When Cleopas and his companion were doubting that Jesus was the Messiah because He suffered on the cross, Jesus said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:25-27). According to Jesus if we don't see Him when reading Moses and the Prophets, we are foolish. Jesus spoke to the disciples along the same lines, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled" (24:44). Jesus Himself tells us that the whole OT points towards Him.

When we read the OT, therefore, we must read it christologically. We must interpret it the way Jesus and the apostles did, and their own interpretation of the OT functions as a pattern and guide for us. Neither do we believe that every stick in the OT refers to the cross, nor do we arbitrarily and capriciously see strained references to Jesus. But we do see in the OT story predictions and types of Jesus the Messiah.

The great promise of Genesis 3:15 is fulfilled in Jesus Christ. God said to the serpent, "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise



“All the promises of God are yes and amen in Jesus Christ (2 Cor 1:20). The narrative of the OT is realized in Him. ”



your head, and you shall bruise his heel.” Jesus is the offspring of the woman who crushes Satan under his feet (cf. Rom 16:20). God appeared to Abraham, promising him that the whole world, the very ends of the earth, would be blessed through him and his offspring (Gen 12:3). The New Testament (NT) teaches that Jesus is the offspring of Abraham through whom the curses introduced by Adam would be overcome (Gal 3:16). Moses spoke of a prophet that would come after him to reveal the will of the Lord (Deut 18:15), and Jesus is the final and definitive word of God to us (Heb 1:2). Joshua gave the people earthly rest in the land, but there is a better rest in Jesus, a heavenly rest that will never end (Heb 3:12-4:11). The OT sacrifices were offered for the forgiveness of sins, but Jesus offers a far better sacrifice than animal sacrifices, and He is a far better priest than the Aaronic priests. As the Melchizedekian priest and the Son of God, His sacrifice for sins secures forgiveness once for all (Heb 7:1-10:18).

God made a covenant with David, the man after God’s own heart, promising him an eternal dynasty that would never end (2 Sam 7). If we read 1-2 Samuel and the Psalms, we see both David’s suffering and exaltation. Still, David was not the ideal king, for he sinned egregiously against the Lord (e.g., Uriah and Bathsheba). David himself needed atonement for his sins. The prophets often predicted the coming of a new David, a David who would shepherd God’s people (Ezek 34:23-24) and in whom Israel would place its trust (Hos 3:5). Jesus of Nazareth, according to the NT, is the new David anticipated and prophesied in the OT. Just as David suffered and then was exalted, so too Jesus suffered and then entered into His glory. When we read the Psalms about David, it is legitimate to see David as a type of Christ. Is the book of Proverbs about Jesus? Space forbids a full examination of the book, but Jesus is the wisdom of God. He is the only one who lived as God’s obedient son. He is wiser than Solomon

(Luke 11:31), and all wisdom resides in Him (Col 2:3).

Israel was called to be God’s obedient son (Exod 4:22-23). Just as Adam was called to be God’s son who trusted and obeyed him, so too was Israel. But Israel, like Adam, failed to carry out God’s instructions. Things got so bad that both Israel (722 B.C.) and Judah (586 B.C.) were sent into exile. The prophets denounced Israel and Judah for their sin, threatening judgment if they did not repent and turn to the Lord. When the people failed to turn, the exile, which Moses saw long beforehand (cf. Deut 27-32), became a reality. But the prophets assured the people that exile was not the last word. God would restore His people. Just as the Lord liberated His people from Egypt, there would be a second exodus. A new David would come, and God would make a new covenant with His people and pour out His Spirit on them. Then the promised new creation would come. The victory over the serpent promised in Genesis 3:15 would become a reality in a most unusual way. The Servant of the Lord, the true Israel, would liberate His people from exile by forgiving their sins, by taking the punishment they deserved upon Himself. But suffering was not the last word, this Servant is also the triumphant Son of Man who would rise from the dead and receive the kingdom for the sake of the saints.

All the promises of God are yes and amen in Jesus Christ (2 Cor 1:20). The narrative of the OT is realized in Him. He is the second Adam, the true Israel, the prophet of the Lord, the Messiah, the Son of God and the Son of Man, and the Servant of the Lord. He is Immanuel and the Lord of all. Through His atoning sacrifice, He forgives our sins and pours out His Spirit upon us. And through Him we enter the new creation where we glorify God, as John Piper says, by enjoying Him forever. ►

Thomas R. Schreiner is James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and interpretation.

The Hero Story

By James M. Hamilton Jr.

Have you heard the ballad of the hoped-for hero? Ancient prophecies foretell his coming. Not altogether clear, shrouded in mystery, but enough to kindle hopes and keep the flickering flame alive. Everything depends on his coming. In fact, if these prophecies aren't realized, there is no final defense against evil. No ultimate hope. No redemption. No restoration. Curiously, some think that the veiled and wispy nature of the intimations that he will arise amount to nothing at all. If they are correct, is there any basis for the claims that the prophecies have in fact been fulfilled?

The sprawling, ramshackle narrative of the Old Testament is the one true hero story on which all the others are based. Oh sure, it may not always seem that the texts are concerned with the hoped-for hero, but these books can only be understood in light of the back story that informs them. The hero is the driving force of that narrative

“The promises of the coming seed of the woman all partake of a haunting, hopeful melody, to which the Old Testament’s composer returns again and again.”

undercurrent, so even when we are not reading prophecies about him or statements of hope that he will come, we nevertheless read authors who portray a world and a people whose future depends on the promised champion.

The true story of the world is the prototypical work of art that has been imitated by all myth-makers and storytellers. Did you read of Heracles slaying the Hydra? The mighty deliverer achieved expiation by slaying the snake. Then there's Odysseus coming in wrath at the end of the Odyssey to rescue his bride. It's positively apocalyptic.

We could go on and on with such examples. If a myth is an archetypal story that explains the world and provides hope, this hero story is the world's one true myth. Justin Martyr said that the demons had salted the world's religions with tidbits of the true story to inoculate people against the world's one cure. And in stories influenced by Christianity you have imitations and approximations of it: Beowulf slaying first the one who descends from Cain, Grendel, and then the dragon. St. George, too, kills a dragon. These are but reflections and refractions of the light of the world, the ancient hope for the prince of life who comes to crush the head of that ancient serpent, the dragon, who is the Devil and Satan.

When we consider the Messiah in the Old Testament, our minds are confronted with the answer to the world's questions, the fulfillment of all yearnings, the satisfaction of the universal desire for beauty and joy and peace and, and well, everything. You could say it's Hitchcock's

McGuffin – something everyone wants, needs and looks for at all costs – but the McGuffin may not be profound enough to capture the weight of this, the real thing. Jesu joy of man's desiring. Indeed. Jesus is the ultimate object of C. S. Lewis' Sehnsucht – he is the one who fulfills the inconsolable longing for we know not what.

Swathed in cryptic hints and echoes from the distant past, hidden in shadows and faintly perceived from whispers subtly woven through the Old Testament. Soft impressions seen through a glass darkly, the trace of an outline, the kind of thing that almost has to be pointed out before you see it clearly, but then once you've seen it, you can't see anything else. You don't want to see anything else.

The promises of the coming seed of the woman all partake of a haunting, hopeful melody, to which the Old Testament's composer returns again and again. The delay between these prophecies only increases the pathos, adds to the beauty so pure it's painful. The next oracle almost sneaks up on us, and at points we only recognize it after it has passed us by. Suddenly the words ignite and we read and re-read the promise of a seed who is a lion who wields a scepter who will be a son to the Most High. Each installment in the interweaving of prophecy and pattern comes like a familiar rhythm, or a restrained suggestion, hearkening us back to something earlier in the music. The artist who orchestrates the living production in real time threads the line of promise lightly – but thoroughly – through the whole symphonic poem of the Bible.



Those with eyes to see and ears to hear are ravished by a beauty better than all else they might desire. They lean in close, straining to hear and see, longing, yearning, hoping, as they earnestly attend to past promise, and watch for what they hope will be reiterations and expositions of it. The shadows may be long and the clouds thick, but a conviction has seized them that the heavens will be rolled back when the star shines out of Judah.

Then come the “experts.” They huff and snort that there is no theme that has been resumed. They deny that this rhythm sounds like that one. They insist that when these notes in this melody are taken apart, they bear no relation to one another. They explain that this beat cannot possibly be related to that one, and that

the meaning some heard in that first syncopation was never there in the first place.

But we’ve heard the music, and for all the seeming intelligence of their explanations, we know what the music does to us. Those notes may be nothing in isolation, but in aggregate they form a song more lovely than the lectures of learned unbelievers. We know this melody is meant to evoke earlier ones, and as soon as we hear the music again, the denials of experts lose all power to compel. The strains of hope and longing that we have heard awaken faith and conviction and boldness, even as the academics drone on in their boring refusal to enjoy the music.

The one who wrote the music and conducted the orchestra came, and still people refused to hear his song.

They did not recognize the one who was foretold, whose pattern was pre-figured, whose destiny it was to unlock the door to life, lay the foundation for faith, design the theater for God’s glory, and build the temple of the Holy Spirit, but the hoped for hero really has come. And he’s coming back. He came the first time as a man of sorrows to be acquainted with grief. When he comes again his robe will be sprinkled with the blood of his enemies who lie trampled beneath his feet. He will accomplish God’s purpose and fill the lands with God’s glory like water fills the seas. ➤

—
James M. Hamilton Jr. is associate professor of biblical theology at Southern Seminary.

What is Redemptive-Historical Interpretation?

A Layman's Guide

By Robert L. Plummer

Listen in on this embellished conversation that I had yesterday with Kyle, a deacon in my church:

Rob: I've got to work on a short essay for laypersons that explains redemptive-historical interpretation. Have you ever heard of that?

Kyle: No.

Rob: You've never heard the term, but you probably would recognize the phenomenon. You read *The Jesus Storybook Bible* to your kids, right?

Kyle: Yes.

Rob: That's a children's Bible written from a redemptive-historical perspective. In other words, in the retelling of individual stories, each story is interpreted in light of the completed narrative. The Bible is a history of redemption (thus "redemptive-historical" interpretation). Or, said differently, the Bible is an inspired record of God's interventions in history to glorify Himself and save a people for His name's sake — culminating in the saving work of Christ.

According to redemptive-historical interpretation, to rightly interpret any biblical text, one must ultimately see how it finds its fulfillment in Christ, the goal of God's revelation.

You know how in *The Jesus Storybook Bible*, even when the story is from the Old Testament, it always ends by showing how that story foreshadows the coming Savior?

Kyle: Oh, yeah.

Rob: Ultimately, scholars and pastors doing redemptive-historical interpretation are seeking to be faithful to Jesus' own description of His role in bringing God's purposes to completion. A key text to justify this approach is Luke 24:44 — the text where Jesus appears to His disciples in the upper room after His resurrection and says that He had to fulfill everything written about Him in the law, the prophets and the Psalms (in other words, the entire Old Testament). The Bible

presents a unified story or "metanarrative," and when reading a piece of that metanarrative, one must keep in mind the whole.

Kyle: A meta-what?

Rob: Metanarrative. It's a theological buzz word that means "overarching story." Theologians commonly summarize the metanarrative of the Bible in four grand stages — creation, fall, redemption and consummation. Ultimately, unless the reader knows the beginning and end of God's grand story, he will be prone to misread the parts.

Kyle: Like what?

Rob: Well, a major interpretive danger of every generation is moralism — just reading the Bible as a list of do's and don'ts, rather than a story of what God has done in Christ.

Kyle: Hmm.

Rob: I remember hearing of a Messianic Jewish

student at the seminary assess a moralistic sermon he had heard. He said, "I could have heard that in a Jewish synagogue." It was a good reminder to me that if my sermons do not cause people to see and treasure Christ as the sufficient Savior, I am not faithful to the storyline of Scripture.

Kyle: That makes sense.

Rob: You've heard of Tim Keller, right?

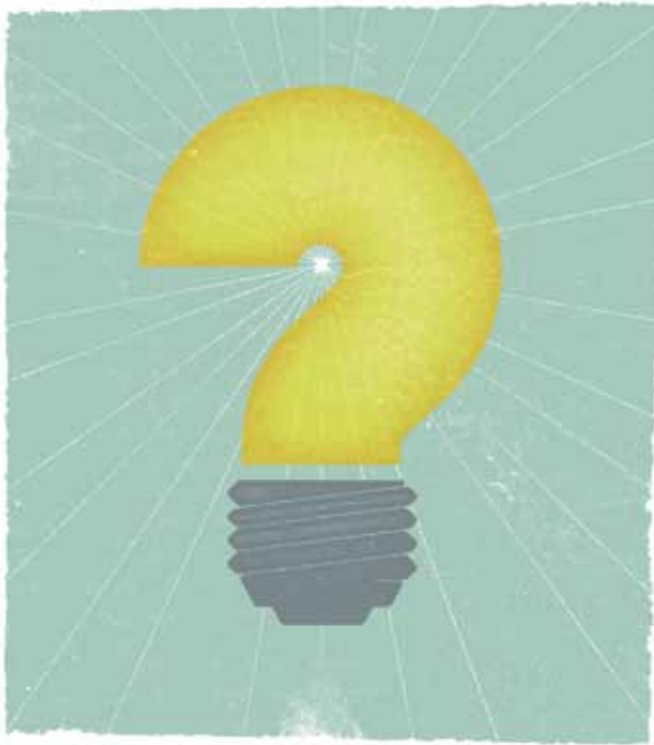
Kyle: That famous pastor in New York City?

Rob: Yes. He is a big name associated with redemptive-historical interpretation. Also, you may have heard of Graeme Goldsworthy.

Kyle: No.

Rob: Well, he has written a number of academic books advocating the redemptive-historical approach to interpretation.

Kyle: So, give me an example of what that means for a particular



text.

Rob: Ok. One that Goldsworthy frequently uses is the story of David and Goliath.

Kyle: So, what's a wrong way to interpret that?

Rob: A wrong approach would simply see the story as an example of how God delivered Israel in time of trouble – and then probably apply it to the hearers with something like, “So, God will deliver you in times of trouble too. So, when you face ‘giants’ in this life, look to Him for help and deliverance.”

Kyle: And, what's wrong with that?

Rob: Well, it fails to recognize that this story is not a “you need to do this” story, but a “God has done this” story. In other words,

in a day of trouble, God raised up a champion for His people – David. God also promised that David's greater son, the Messiah, would one day deliver His people from even greater enemies – death, sin and Satan. So, an essential part of redemptive-historical interpretation is keeping one's finger on these threads that run through Scripture.

Kyle: Threads?

Rob: Yes, by “threads,” I mean themes that run through the metanarrative. Christ is the main thread, of course. In the Old Testament, we see the need for Christ, the anticipation of Christ, the promise of Christ, etc. And, in the New Testament we see the arrival of Christ, the teaching of Christ, the

death of Christ, the resurrection of Christ, the proclamation of Christ and the anticipation of Christ's return.

Kyle: And, there are other threads running through Scripture?

Rob: Well, less central ones. For example, the theme of the Old Covenant giving way to the New Covenant. Or, the theme of anticipation and fulfillment, or law and Gospel, or God's kingdom.

Kyle: So, why would anyone disagree with interpretation like that?

Rob: People have criticized redemptive-historical interpreters for illegitimately reading Christ back into some Old Testament texts. Or, a few redemptive-historical interpreters seize on a dominant theme and find it “under every bush,” so to speak. Goldsworthy, for example, seems to find the theme of God's kingdom everywhere in the Bible. There is no doubt that God's kingdom is a unifying theme of the Bible, but I do think it is possible to over-read the theme and find it where it is not actually present.

Kyle: Are there any other dangers associated with redemptive-historical interpretation?

Rob: The main one is reading themes back into a text that are not legitimately present. I suppose a related problem is focusing on an organizational scheme itself

at the expense of focusing on Christ or the actual message intended by the inspired author.

Kyle: For example...

Rob: If you've ever read *The Big Picture Story Bible* – another redemptive-historical children's Bible – you can see how the theme of “God's place, God's people, God's rule” is repeated like a drum beat that drowns out other melodies in the text. *The Big Picture Story Bible* is a great tool, but when I read the story of the defeat of Jericho to my four-year old daughter, she rightly questioned, “What about the lady?” In focusing on their overarching scheme, the authors had failed to mention Rahab.

Kyle: Wow. That's a major oversight.

Rob: An even more significant danger is that redemptive-historical interpretation would result in a preacher or scholar thinking that he has got the Bible “all figured out” – similar to a hyper-dispensationalist who is in danger of exercising more faith in his theological scheme than in God's revelation of Himself in Christ.

Kyle: A hyper-what?

Rob: We'll have to talk about that some other time. My word limit for this essay is 1,000, and I'm already over. >|

Robert Plummer is associate professor of New Testament interpretation at Southern Seminary.



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“On behalf of the entire Southern Seminary community I want to thank you for your prayers and support.”

In just a few weeks another graduating class will walk across the seminary lawn platform to receive their diplomas. Their graduation will be a testimony to their diligence in study and ministry preparation and to God’s faithfulness to Southern Seminary. Graduation serves as a reoccurring reminder of God’s steady provision for Southern Seminary. Whether it be through the Cooperative Program of the Southern Baptist Convention, the ongoing support of generations of alumni, or current friends and beyond, one truth still stands – God is blessing Southern Seminary as we seek to train those He is calling to serve His church and to take the Gospel to the nations.

Southern Seminary graduates are uniquely equipped to serve in ministry. When people think of our alumni, they often think of the robust theological training and the urgent missiological burden that accompany their ministries. These are right and good emphases, and by God’s grace, they will continue to be the hallmark of a Southern Seminary education.

But these characteristics are not what cause me to pause in thankfulness to God on this day.

Recent articles in major national newspapers all point to the escalating cost of higher education. The average graduate student finds his tuition increasing dramatically year-by-year and often receives his graduate degree with seemingly insurmountable educational debt. The ability of this generation of students to answer the call to missions and the work of the church while carrying the burden of debt is one of today’s most pressing challenges to the fulfillment of the Great Commission.

It is our determination at Southern Seminary to offer first-rate theological education to those God is calling to ministry as affordably as possible. Nevertheless, many students will likely find it difficult to follow God’s call to the mission field or other ministry contexts where income may be lacking. This concern should cause each one of us to pause and consider the implications this may have on fulfilling the Great Commission.

It is imperative that our students graduate as quickly and as financially unencumbered as possible. We are committed to keeping our educational costs down, but we cannot do it without the ongoing support of our alumni and friends.

Every Southern Seminary graduate stands on the shoulders of generous supporters who have gone before them. Today, students continue to receive a world-class education at an affordable rate, but we do not take that for granted. It is time for another generation to stand in support of those who will be the future leaders of the church. Will you stand with us?

On behalf of the entire Southern Seminary community I want to thank you for your prayers and support. We simply cannot accomplish all the Lord is calling us to do without friends like you standing with us. Please join me in standing with this generation of students and for praying for maximum Kingdom impact for those who are about to graduate.

A handwritten signature in black ink, reading "R. Albert Mohler Jr." in a cursive style.

Sincerely,
R. Albert Mohler Jr.

Bordas and Hedgpeth:

Best friends promote Southern locally to further Gospel ministry globally

By Josh Hayes



Think globally, act locally. Most people living in American culture have been exposed to that phrase or idea. The popular phrase not only fits environmental activists and city planners, but also applies to Southern Seminary Foundation Board members Rick Bordas and Glen Hedgpeth.

Bordas and Hedgpeth are Louisville, Ky., businessmen who through their exposure to Southern Seminary and its vision for Gospel ministry gained a passion to raise

support for the institution, especially among their local peers and contacts.

Bordas is chairman of the Kentuckiana committee for the Foundation Board. The Kentuckiana committee seeks to build support locally for such events as the Heritage Classic golf tournament and the annual Fall Festival.

Hedgpeth serves as chairman of the annual fund committee which exists to help raise funds toward what amounts to massive

annual scholarships for SBTS students. Every dollar given to the annual fund is one dollar less that students must pay toward tuition, explained Jason Allen, vice president for institutional advancement at Southern Seminary and executive director of the Southern Seminary Foundation.

“Rick and Glen have both occupied positions of leadership on the Foundation Board and they are men that every day think of how they best can serve and further the ministry of Southern Seminary,” Allen said.

After becoming acquainted with the seminary, Bordas fell in love with the institution and its employees. He later introduced Hedgpeth to the Foundation Board by inviting him to the board’s annual retreat held in Sandestin, Fla. Since then, they have sought to cultivate interest in Southern Seminary by holding luncheons and dinners they refer to as “city initiatives.”

“Both Rick and Glen are men of tremendous Christian character and conviction. Both of them have been most helpful to Southern Seminary by leveraging their business relationships and social engagements and

friendships in a way constantly to bring Southern Seminary to the forefront of the minds of people in Louisville and beyond,” Allen said.

What may surprise some is that neither Bordas nor Hedgpeth is Baptist. Both are members of Southeast Christian Church in Louisville.

“You don’t have to be Baptist to love what goes on at The Southern Baptist Theological Seminary,” Bordas said. “You have to love the Lord. If you do, then I cannot think of a better place to support and it’s become a passion of mine.”

Hedgpeth commented that his first exposure to SBTS was not through Bordas but when he was an elder at Southeast Christian Church.

“[Dr. R. Albert Mohler Jr.] attended one of Southeast’s elder meetings. I was so impressed with his dedication to the inerrancy of Scripture, the vision he had for Southern Seminary, his dedication to making it into a beacon of truth and to get as many people as possible involved in the ministry with a solid doctrinal education,” Hedgpeth said. ➤

Ingraham:

Donor carries on more than 100 years of family involvement in Baptist life

By Emily Griffin



Frank Ingraham doesn't know what it means to not be involved in the life of the local church and the Southern Baptist Convention.

A Sunday school teacher for more than 50 years, the Nashville, Tenn., native's involvement within the Southern Baptist Convention and with Southern Seminary directly started when his father, an employee of the Baptist Sunday School Board, enrolled in and graduated from Southern in the 1920s.

"My father graduated from Southern Seminary in 1923 with a special degree because he didn't have a high school education, much less a college education, but he passed all his courses and did very well," Ingraham said. "That gave us, as a family, an inclination toward Southern Seminary."

Through his professional

life as a Nashville attorney, Ingraham has modeled commitment to the church, to his wife of 56 years, Frances Rose, and to his children and grandchildren. He has served on a number of SBC and Tennessee Baptist Convention committees and boards and at present he is a Southern Seminary Foundation Board member.

Ingraham was familiar with the SBC's Conservative Resurgence and the changes that Southern Seminary was undergoing in the early 1990s. As R. Albert Mohler Jr. accepted the presidency of Southern Seminary, an opportunity arose for Ingraham to serve on the Foundation Board.

"Mr. and Mrs. Ingraham are a unique Christian couple. They come from Southern Baptist stock wherein the Ingraham family has been involved in Southern Baptist life for more than 100 years," said Jason Allen, vice

president for institutional advancement and executive director of the Southern Seminary Foundation.

Ingraham was drawn closer to Southern after observing firsthand the centrality of the teaching of the Bible.

"I've had the privilege to be not a big contributor but a steady contributor to Southern Seminary," Ingraham said. "It is a privilege to have the contact, as a board member, with Al Mohler – he is truly one of the great spokesmen for Southern Baptists. To get to know him and his family – and his library – is a real blessing."

The Ingrahams live in the Nashville area on their cattle farm, Tap Root Farm. Named after a verse in the Book of Jeremiah, Tap Root Farm raises 200 cattle.

"I'll tell you what I love about the seminary," Ingraham said. "It's the excitement the students have for what they're learning and doing at Southern Seminary. They have a high degree of excitement and their professors are so adequate and committed. These young preachers are changing the convention."

"One of the rare privileges I have is to know Al [Mohler]. A genius is a person who is highly competent in

multiple fields. His competency goes far beyond theology. He is a real stimulator to me. I consider it a great honor to serve on the foundation board of his seminary."

Ingraham makes a point to be on Southern's campus at least once or twice a year, but he speaks of the seminary far more often. His enthusiasm for Southern is something that is not left quiet, sharing the strengths of the institution with friends and business acquaintances is easy, and fun, for Ingraham.

"I love doing it and I believe wholeheartedly in Southern Seminary."

"We're making a difference in the denomination, we are sending out preachers to churches who are hungry for, and have, an evangelical zeal."

According to Allen, the Ingrahams demonstrate what it means to be giving supporters of Southern Seminary.

"By way of personality, the Ingrahams are giving people in every way. They are hospitable in their home, they are devoted to serving in their church, and they are always looking for ways to promote support for the ministry of Southern Seminary," he said. ➤

To Preach Christ and Him Crucified



“Declaring Christ from the entire Bible is more than a theological trend ...”

On March 13, 1859, the preeminent preacher of Victorian England, Charles Haddon Spurgeon, delivered one of his most memorable sermons, “Christ Precious to Believers,” to a congregation exceeding 10,000 people. The congregation, having long since proven too large for Spurgeon’s New Park Street Church, now filled London’s largest indoor auditorium, the Music Hall of the Royal Surrey Gardens.

Stressing the imperative to preach Christ from all of the Bible, Spurgeon paraphrased a recent exchange between a sage, an elderly pastor and a minister-in-training:

Don’t you know, young man, that from every town and every village and every hamlet in England, wherever it may be, there is a road to London? So from every text in Scripture there is a road toward the great metropolis, Christ. And my dear brother, your business is, when you get to a text, to say, now what is the road to Christ? I have never found a text that had not got a road to Christ in it, and if ever I find one ... I will go over hedge and ditch but I would get to my Master, for the sermon cannot do any good unless there is a savour of Christ in it.

The apostolic mandate to “preach Christ and Him crucified” that Spurgeon proclaimed with force and animation in Victorian England is all the more urgent for the 21st-century church. Moreover, Spurgeon’s call echoes forward to this day on the campus of Southern Seminary. But this call is not merely a nudge toward a more polished homiletical delivery; rather it comes with the weighty knowledge that the message of a crucified and risen Christ alone saves. Thus, it is indeed “Him we proclaim.”

Spurgeon’s preaching legacy lives on through the massive 63-volume collection of his pulpit ministry at both New Park Street and the Metropolitan Tabernacle. It has been noted that you can turn to the last page of any of Spurgeon’s preserved 3,563 sermons and you will find him pointing his hearers to Christ.

Likewise, when you visit the campus of Southern Seminary you will find students being equipped for Christian ministry. Stop by an exegesis class and you will see students learning how to interpret Christ more faithfully. Sit in on a systematic theology class and you will behold students learning that Christ is the apex of the whole Bible. And, of course, you can take in a homiletics class and find young preachers being exhorted to preach Christ. This continuity of study is more than coincidence or curricular overlap; rather it bespeaks our collective intentionality to see our generation engaged by an army of Gospel warriors ready and equipped to proclaim Christ.

Declaring Christ from the entire Bible is more than a theological trend – it is a way of ministry and life for those of us at Southern Seminary. Together we are partners in this great Gospel endeavor, and together, with your help, we can more faithfully fulfill our Gospel mandate.

Jason K. Allen,
Vice President for
Institutional Advancement



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