



# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

06

VOLUME 10  
FEBRUARY  
2012

"Must here  
the burden fall  
from off my back?"  
*pornography at the  
foot of the cross*

Arousing ourselves  
to death

Porn: a graphic

Revelation and  
*Revelation, the book.*

## WARNING

*This issue of  
"Towers" addresses  
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*Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.*

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#### From the editor:

In *Pilgrim's Progress*, the main character, Christian, journey's through life with an incredible burden of sin on his back. Today, many church leaders and Christian men and women travel through life with a massive burden of guilt from pornography use. Christian, in the allegorical story, finds relief from his burden at the cross of Jesus Christ. At the same cross today, those weighed down by the burden of pornography can say with Christian: "Must here the burden fall from off my back? / Blest cross! blest sepulcher! blest rather be / The Man that there was put to shame for me!"

*Please note: this issue of "Towers" addresses mature themes and may not be appropriate for all readers.*

# Towers

## FEBRUARY 2012

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# Newslog



## Schreiner teaches New Testament theology at inaugural Alumni Academy

| By Josh Hayes |

The Southern Baptist Theological Seminary held its inaugural Alumni Academy course taught by scholar and author Thomas R. Schreiner, Jan. 4-6, 2012. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and Interpretation at Southern, taught four sessions about New Testament theology.

In his first lecture, Schreiner surveyed the Old Testament storyline, giving an overview of its theology, themes and events. This, in turn, gave rise to Schreiner's discussion of the kingdom of God in his second lecture in which he dealt with "the-already-and-the-not-yet" dynamic of the kingdom of God presented in the New Testament. "Already-not-yet" refers to the phenomenon in which the first coming of Jesus Christ — through his life, death and resurrection — inaugurated the realities of the age to come, these realities breaking into the present age while not yet coming to complete expression until his second coming.

For the third lecture, Schreiner discussed the "New Perspec-

tive on Paul" controversy, tracing the movement's development beginning with religion scholar E.P. Sanders' initial objections to historic Christian thought concerning the Apostle Paul's understanding of first-century Judaism. In the final session, Schreiner discussed the topics of justification in the Book of James and the warning passages in the Book of Hebrews.

The next scheduled Alumni Academy course is May 15-17, 2011. Bruce Ware, professor of Christian theology at Southern, will teach the class, "Beholding the Glory of Christ: 'Eternal Word, Incarnate Son, Exalted Lord.'" The class will explore the person of Jesus Christ in a Trinitarian context, looking at him as the eternal Son of the Father who became incarnate and living in the power of the Spirit, sought to fulfill the Father's will.

Alumni Academy is free for Southern alumni, and for a nominal fee, attendees may bring members of their church staff with them. More information about Alumni Academy is available at [events.sbts.edu](http://events.sbts.edu)

## SBTS offers new degree emphasis in biblical spirituality

| By Josh Hayes |

The Southern Baptist Theological Seminary now offers students the opportunity to pursue the study of biblical spirituality in the master of divinity, master of theology, doctor of ministry and doctor of philosophy degree programs.

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration, spoke of the need for churches to learn about authentic Christian spirituality: "Our churches are facing a crisis when it comes to spirituality. Some congregations are captive to faddish and wisdom-deadening forms of pseudo-spirituality while others are in bondage to an arid rationalism. Churches and church leaders are longing for a healthy holistic Christian spirituality. Southern Seminary is ready, with such outstanding scholars as Don Whitney and Michael A.G. Haykin, to address this need."

According to Whitney, associate professor of biblical spirituality and senior associate dean of the School of Theology at SBTS, the addition of the program sets Southern apart in the world of theological education as the only North American institution that offers a degree emphasis in biblical spirituality in each of the four degree levels.

"Our students need to study spirituality because at the heart of their task as ministers is the cultivation of spirituality in the lives of the individuals under their ministry, as well as spirituality in the life of their congregation as a whole," said Whitney.

Biblical spirituality courses include historical studies about Patristic, Reformation, Puritan and Baptist spirituality, as well as biographical studies of various Christian figures. Along with the program's core course of Personal Spiritual Disciplines - which is required for M.Div. students - with its emphasis on the daily, practical aspects of private devotion to Christ, there are also courses emphasizing congregational spiritual disciplines.

More information about the biblical spirituality programs is available at [www.sbts.edu](http://www.sbts.edu)

# Southern communications team wins graphic design awards

| By Josh Hayes |

Southern Seminary’s Office of Communications received four awards at the 22nd-annual Louisville Graphic Design Association (LGDA) 100 Show, Dec. 9, 2011.

The design team received a gold award for the 2011 Southern Seminary Viewbook, a silver award for the “We Are Serious about the Gospel” book-typography graphic and bronze awards for two other entries: the Fall 2011 *Southern Seminary Magazine* and the Duke K. McCall 60th-anniversary program.

“I am proud of our communications team’s effort,” said Dan Dumas, senior vice president for institutional administration. “In the design field, one is grateful for consistent singles and doubles and the occasional triple. However, these creatives step up to the plate and hit home runs consistently. Thinking outside the box is their game.”

Southern’s creative team, which received awards two years in a row, includes Creative Manager Eric Jimenez, Lead Designer Tyler Deeb, Graphic Designer Andrea Stember and Manager of Photography and Social Media Jason Coobs (each pictured below, in the spirit of 1985). Steve Watters, vice president of communications, leads the team.

The LGDA 100 Show accepts entries from professional and student graphic designers in the Louisville, Ky., area. This year’s show accommodated roughly 300 entries. Judges select winners according to the categories of graphic design, illustration, photography, interactive media and motion design. Making up the show’s panel of judges are directors, designers and entrepreneurs from America’s top graphic design agencies. Judges for the 2011 show were David Kampa of McGarrah Jessee in Austin, Texas; Michael Cina of Cina Associates in Minneapolis, Minn.; and Justin Fines of Brand New School in New York City.

Deeb, who also works as a freelance designer, received bronze for three additional personal entries in the show.

More information about the Louisville Graphic Design Association is available at [www.lgda.org](http://www.lgda.org)



# pureHOPE at SBTS conference to feature Ware, Montgomery

| By SBTS Communications |

Southern Seminary will host a pureHOPE conference, Pursuing Purity in a Sexualized Culture, May 4-5, 2012. PureHOPE is a non-profit organization committed to “providing Christian solutions in a sexualized culture.”

PureHOPE’s organization engages this culture through its four programs: pureJUSTICE, which focuses on sex trafficking and the social impact of pornography; purePARENTING, which looks to equip parents to engage and lead their children; pureTECHNOLOGY, which provides “tools and strategies to successfully navigate the dangers of the digital age;” and pureRECOVERY, which reaches out to those bound in sexual addiction.

According to pureHOPE vice president Noel Buche, the conference at SBTS will equip church leaders, parents and future leaders to better live and minister in a sexualized culture. Attendees will leave understanding the mission against sexual addiction, personally instructed and edified and prepared to lead others.

“How do you parent your children or lead others in this culture?” Buche asked. “What should you expect? Everyone will leave the conference equipped.”

The conference will feature SBTS Professor of Christian Theology Bruce Ware and Sojourn Community Church Lead Pastor Daniel Montgomery, with music lead by Sojourn Worship and Arts Pastor, Mike Cosper. In addition, Pursuing Purity in a Sexualized Culture, will offer breakout sessions from experts such as Don Whitney, Heath Lambert and Steve and Candice Watters. Sessions will deal with topics from the role of prayer to addiction and recovery, from pornography and sex trafficking to purity and spiritual disciplines.



# SBTS trustee named Mississippi Speaker of the House

| By Aaron Cline Hanbury |

Philip Gunn, Southern Seminary’s second vice chairman of the Board of Trustees, was elected speaker of the House of Representatives in Mississippi, Jan. 3, 2012.

Gunn, who has served on Southern’s board since 2008, became the first Republican to sit as speaker of the house in Mississippi since Reconstruction.

In a letter to the trustee board, seminary president R. Albert Mohler Jr. writes: “This is a tribute to the leadership of Speaker Gunn, and his election brings honor to the people of Mississippi and to the board of trustees of Southern Seminary.”

Gunn, a member of the Mississippi House of Representatives since 2004, was unopposed in his bid for speaker. And, according to Jackson, Miss.’s *Clarion-Ledger*, members of the House met Gunn’s election with cheers and a standing ovation.

Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at Southern Seminary, had a similar reaction, saying: “As a Mississippian, I am proud of Philip Gunn. He’s a humble, decisive servant-leader who knows his roots and his vision. I love working with him at Southern Seminary and pray for him as he leads the greatest of the fifty great states.”

More detail concerning Gunn’s election is available on the *Clarion-Ledger* Web site.



# Literature



*Revelation: The Spirit Speaks to the Churches* (Crossway 2011, \$34.99), James M. Hamilton Jr.

REVIEW BY  
AARON CLINE HANBURY

Stories, no matter how light-hearted or gloomy, depend on details. These details make up micro-stories that contribute to the main story. We recognize this when we catch a movie halfway-through. What we see might be funny at one point, perhaps exciting at another, but without the whole story, we miss how the micro-stories shape the real story. James M. Hamilton, in his new commentary, *Revelation: The Spirit Speaks to the Churches*, explains how the seemingly disconnected micro-stories in the John’s Revelation connect the full story of the book, the Bible and the real story of the world. A helpful part of *Revelation* is the first chapter, “The Revelation of the Glory of God’s Justice and Mercy,” in which Hamilton presents the structure of John’s

Revelation and summarizes each section of the book, into which he deals at length in the corresponding chapters that follow. He argues that the “main point” of the Book of Revelation is that God is glorious in his justice and mercy and the church should live in that light. “God wants us to know the glory of his mercy and his justice, and that is what we see in Revelation: history culminates in climactic demonstrations of the glory of God in salvation though judgment,” Hamilton writes. “To say it another way, God has given us the book of Revelation so we can know him in his glorious justice and mercy and live worshipfully by faith.” Perhaps most significantly, *Revelation* demonstrates Hamilton’s interpretation of the Book

of Revelation, an interpretation not entirely unique but certainly distinctive to him. He argues that Revelation 11:15-19 – the blowing of the seventh trumpet – represents the apex of John’s vision and the whole book unfolds from that point, forming a chiasm. A chiasm is a literary device in which an author arranges a narrative in the shape of the Greek letter *chi* (hence, *chi*-asm). The center of a chiasm is the main point or climax that the author wants to emphasize. So Hamilton understands the seventh trumpet in Revelation as the climax of the book. “I think that this seventh trumpet blast falls here at the middle of the whole book of Revelation because the book is structured chiastically, so that everything is centered on this moment,” he explains. “This is the moment

when the trumpet is blown, the voices are raised, and the rebellion against the world’s rightful Lord comes to an end. The true Kind is enthroned, and his reign will never end.” According to Hamilton, everything changes in Revelation 11:15-19. The mock reign of the evil one ends. The eternal reign of King Jesus begins. And that’s the real story.



*God with Us: Divine Condescension and the Attributes of God* (Crossway 2010, \$21.99), K. Scott Oliphint

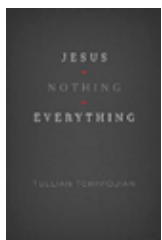
REVIEW BY  
JOSH HAYES

God is ignorant? Such a musing at first may seem obviously erroneous and even downright blasphemous, and left by itself, the suggestion is worthy of rejection and repudiation. However, when understood properly, the statement “God is ignorant” testifies to God’s majestic ability to relate to his creation. Westminster Theological Seminary professor K. Scott Oliphint unpacks this concept in his recently released book, *God with Us: Divine Condescension and the Attributes of God*. He writes of the meaning of condescension: We mean that God freely determined to take on attributes, characteristics, and properties that he did not have, and would not have, without creation. In his taking on

these characteristics, we understand as well that whatever characteristics or attributes he takes on, they cannot be of the essence of who he is, nor can they be necessary to his essential identity. So then, how is the omniscient God of Scripture in any way ignorant? Oliphint explains that God in himself is in no way ignorant or unaware, but by relating to creation and taking upon himself non-essential attributes, God assumes a “created,” or covenantal, way of knowing, which is expressed by statements such as his declaration to Abraham, “Now I know that you fear God” (Gen 22:12) after he prevented Abraham from sacrificing Isaac. According to Oliphint, the Old Testament’s presentation of God

taking to himself non-essential, covenantal properties prepares the way for the incarnation of the person Jesus Christ, the culmination of God’s condescending purposes in which the one person, God the Son, assumes a human nature in addition to his divine nature. Understandably, Reformed theologians historically have sought to preserve the church’s affirmation of God’s essential attributes (i.e., simplicity, infinity and immutability). Thus, when they come to biblical texts that speak of God’s relenting or changing his mind, they often explain them as mere use of anthropomorphic language. Oliphint, though, points out that all revelation, general and special, is anthropomorphic in nature, an act of God’s condescension. “It could perhaps be more help-

ful if we were to see that all of God’s revelation to us is anthropomorphic,” he writes. “It is ... essentially accommodated revelation; it is revelation accommodated to our mode of being and our mode of understanding.” Readers who are anxious to review the Reformed basics concerning theology proper should certainly consider the early chapters of *God with Us*. Those who want to explore deeply a new, well organized paradigm for understanding how God interacts with creation, namely in relation to theology proper and Christology, should definitely consider the book’s later chapters. Oliphint’s *God with Us* is an important book. It dives into the heart and goal of the gospel itself: the union of “I will be your God” and “you shall be my people,” coming together in the person of Christ



***Jesus + Nothing = Everything***  
(Crossway 2011, \$18.99),  
Tullian Tchividjian

**REVIEW BY**  
**JOSH HAYES**

Most Christians realize that the gospel initiates the Christian life, but tragically, many fail to realize that the same gospel perpetually fuels the Christian life. One does not gain acceptance with God through placing his or her faith in Christ Jesus to begin the Christian walk only to succumb to relating to God on the basis of his or her performance as one moves forward in the daily grind of sanctification.

No, this is a deadly and enslaving way to think, Tullian Tchividjian, senior pastor of Coral Ridge Presbyterian Church, argues in his newest book, *Jesus + Nothing = Everything*.

In the book, Tchividjian recounts and his drastic shift in thinking about the gospel of free and abundant grace as he underwent the pressures of merging together two Florida local churches and the hostility he faced in doing so.

When it comes to trying circumstances and unfulfilled longings like those Tchividjian experienced, Christians often mistakenly look to something else than what they already have in Christ, who is for them everything they could ever need or ask and more.

“Whatever deficiency lies at the deepest root of our restlessness – no matter how big or small, whether it’s life-gripping or comparatively trivial – the missing component is something very specific that *Christ has already secured for restless sinners like you and me,*” he writes (emphasis original)

The biggest threat to the church, Tchividjian contends, is legalism. Although some might consider licentiousness an equal threat, licentiousness is at its core another form of legalism – the pursuit of another set of rules, those that allow one to maintain self-rule by breaking all the other rules. The chasm people place between legalism and licentiousness, in Tchividjian’s eyes, shows a failure to understand the effect of true, radical grace.

“The truth is, disobedience happens not when we think *too much* of grace, but when we think *too little* of it,” Tchividjian writes (emphasis original).

*Jesus + Nothing = Everything* is a welcome gust of wind that will hopefully help clear the stench of legalism lingering in much of evangelical life.



***Amos: An Ordinary Man with an Extraordinary Message***  
(Christian Focus Publications  
2011, \$15.99), T.J. Betts

**REVIEW BY**  
**JOSH HAYES**

The late Anglican pastor and beloved author John Stott spoke of preaching as communication that bridges the gap between two worlds, the world of the biblical text and the world of the contemporary hearer. With his new commentary, *Amos: An Ordinary Man with an Extraordinary Message*, Southern Seminary’s T.J. Betts contributes well to building the bridge between the two worlds.

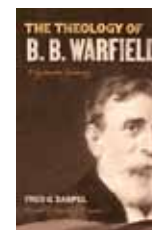
In less than 200 pages, Betts, assistant professor of Old Testament interpretation at Southern, not only briefs his readers about events that took place probably more than 2,700 years ago, but by bridging the gap between the two worlds, he surmises why the words of an ancient prophet maintain personal relevance today. Though he gives considerable attention to the details of historical background and setting, Betts maintains a welcoming style and personable tone throughout the book. He analyzes the nine-chapter Book of Amos in 14 digestibly-sized portions that will prove helpful not only to pastors but also to Sunday school teachers and small-group leaders.

In his survey of Amos, Betts highlights the emerging themes and principles of the prophet’s message to the northern kingdom of Israel, noting such truths as God’s use of unlikely messengers, his sovereignty over the nations, his expectations for social justice, his promises to Israel of future restoration as well as the mercy at work in his prophets’ messages of imminent judgment.

“The Lord never brings down His judgment upon His people without first sending them a word of warning. Why? It is because judgment is not God’s ‘default setting’ when it comes to humanity. God’s desire is for people to repent rather than perish (2 Pet 3:9),” Betts writes.

“As unfaithful and disobedient to the Lord as Israel has been, God still warns His people so that they might have one more opportunity to repent and experience His forgiveness and reconciliation. The sometimes harsh words of Amos are God’s words of tough love for His people.”

Betts’ Amos commentary is a solid example of a healthy, well balanced redemptive-historical hermeneutic that bridges the two worlds. It gives warranted attention to a passage’s immediate context, takes into account its place in the overarching narrative of Scripture and applies the message to contemporary readers. Betts well explicates the extraordinary message of an ordinary man.



***The Theology of B.B. Warfield: A Systematic Summary***  
(Crossway 2010, \$40),  
Fred G. Zaspel

**REVIEW BY**  
**AARON CLINE HANBURY**

Benjamin Breckinridge Warfield loomed large across the 19th-century theological landscape. And the “Lion of Princeton” still figures widely in contemporary evangelical thought. But for his sizable theological output and influence, Warfield ended his career without producing the all-popular single-volume systematic theology. And since then, no one has gathered a comprehensive account of the theology of Warfield.

Until now.

Fred G. Zaspel, a pastor at Reformed Baptist Church in Franconia, Penn., does in his 2010 book, *The Theology of B.B. Warfield: A Systematic Summary*, what Warfield himself didn’t do. Now the church indeed owns a single collection of Warfield’s theology. Zaspel organizes Warfield’s writings into traditional theological categories including “prolegomena,” “theology proper” and “Christology.”

“The goal here has been to present Warfield’s arguments accurately on their own terms,” writes Zaspel. “The purpose is not to critique or evaluate but to clarify the views Warfield actually held and the arguments he advanced in their support.

“There have been men in the past whose voices were needed, and, it would seem, God sent them for just the occasion and context in which they lived. Warfield was such a man. But he deserves a new hearing.”

Zaspel provides sections outlining Warfield’s background as a person, an academic and a church statesman. This includes a brief biographical account of his life, which, in itself, represents a rare article; as of the book’s printing, no biographies of Warfield exist.

“Most of what we know of his life circumstances and experience – which is relatively little for such a noted figure – comes from his correspondence and a few reports from others who knew him,” Zaspel writes. “We do know that he did comparatively little other than teach, preach and write in Princeton. But his literary output in this regard was enormous, and by anyone’s measure, Warfield’s writings are themselves his legacy.”

That legacy, in *The Theology of B.B. Warfield*, becomes an only-slightly-academic, encyclopedic volume for the history buffs, Bible students and laymen. Those longing for a Warfield systematic or simply curious about an influential theologian will find Zaspel’s work both competent and comprehensive.

# An epic ending

A CONVERSATION ABOUT THE BOOK OF REVELATION AND REVELATION, THE BOOK

**EDITOR'S NOTE:** James M. Hamilton is associate professor of biblical theology at Southern Seminary and pastor of preaching at Kenwood Baptist Church in Louisville, Ky. Below, Hamilton talks with "Towers" managing editor Aaron Cline Hanbury about his new "Preaching the Word" commentary, *Revelation: The Spirit Speaks to the Church* (Crossway 2012). A brief review of the book appears on page 6.

**ACH:** What's the difference between a "Preaching the Word" commentary and a more traditional commentary?

**JH:** If you look at, let's say, Dr. [Tom] Schreiner's commentary on Romans in the Baker Exegetical Commentary on the New Testament series, the commentary contains detailed information about everything from significant words in the text to scholarly debates, to things like genre, authorship, dates and provenance, and the author will discuss all those matters in the introduction. Then, essentially, Schreiner leaves no stone unturned as you move through the book. Now Schreiner's commentary is a little different from others because he is much more concerned with the flow of argument in the text and he is more disciplined in sticking with the flow of argument. But sometimes in exegetical commentaries, frankly, you get a lot of irrelevant exegetical detail, detail unnecessary for understanding the flow of thought. And that sometimes ends up distracting from the flow of thought in more traditional commentaries.

Whereas this commentary, this series of books, cover topics and issues that arise from the sermons preached. And what that means is, at least for the book I've written, if the detail was not relevant to the sermon I preached, it didn't find its way into the sermon manuscript, so it didn't find its way into the book manuscript. This is very much a sermon commentary in that *Revelation: The Spirit Speaks to the Churches* is basically what I preached from the pulpit.

**ACH:** Did you know you were going to print the sermons when you decided to preach through the Book of Revelation?

**JH:** Yes. Actually, Crossway invited me to do this project in winter of 2007–08, before Southern Seminary invited me to join its faculty. I was preaching down in Houston and I didn't know I was about to be invited to join the faculty here. The first thing that I did when I was invited to do this project was preach through the Book of Daniel to prepare the ground for preaching through Revelation. And then, when I got through Daniel, that was when I left Houston to come to Louisville. I came to Louisville to teach at the seminary and, at that point, I didn't necessarily have a place where I would preach regularly. I was grateful when the Lord opened the door for me to serve at Kenwood Baptist Church and the first book of the Bible through which I preached at Kenwood was Revelation.

**ACH:** What are the eschatological categories in which you're comfortable placing yourself?

**JH:** I like aspects of G.K. Beale's mix of idealist and historicist interpretation. And I also like aspects of the futurist reading. So I take what I think are the best parts of different approaches to reading Revelation and combine them.

I don't think the preterist view is plausible since it demands that John wrote Revelation before A.D. 70. And I think, frankly, that's unlikely because the earliest external evidence we have about when and where John wrote the book indicates that it came from the mid-90s. From the outset, the preterist view is not likely. But there are definitely ways in which John addresses Rome and I think there are definitely ways in which John addresses all Christians in all places. And I think there are also ways in which John points to the future.

**ACH:** What drives that kind of eclectic view?

**JH:** It's where the text compels me to go. Often, I find that hermeneutical rules try to put the Bible into a box and the Bible keeps breaking out of the box. There are places where the Bible fits into the box and in those places I want to say, "Yeah, I'm happy with the box." But then if the Bible breaks out of



the box somewhere, I want to say, "Okay, I'm not using that box anymore. I've got this other box that seems to account for what's going on here." So I don't like to put rules on the Bible because I think the Bible breaks those rules.

**ACH:** How do you pursue that kind of reading without falling into an "it-seems-to-me" approach to interpreting? What safeguards your reading?

**JH:** The main thing that controls our Scripture reading and safeguards our interpretation is the Bible itself. Often in the Book of Revelation, John uses language from the Old

Testament. I don't think he's merely using the language; I think he's actually interpreting the Old Testament – and assuming that language from the Old Testament will cue readers to study that Old Testament passage. So the constraint that I put on my reading of the Bible is the context of the whole canon and what referenced passages mean in their context and how John develops those things. I think the ancient hermeneutical rule is the best one: the best interpreter of the Scripture is the Scripture itself.

**ACH:** Is the interpretation you promote in *Revelation* original to you?



*"The main thing that controls our Scripture reading and safeguards our interpretation is the Bible itself. So the constraint that I put on my reading of the Bible is the context of the whole canon and what referenced passages mean in their context and how John develops those things. I think the ancient hermeneutical rule is the best one: the best interpreter of the Scripture is the Scripture itself."*

**JH:** That John's Revelation is a chiasm is not original to me. However, I've worked out the particulars in a way that I haven't seen elsewhere. I've seen aspects elsewhere. So I think the only thing original to me is probably the combination of these things.

**ACH:** Can you explain the chiasm?

**JH:** The peak of Revelation points to a chiastic structure. The seventh trumpet in Revelation 11:15-19 – the announcement that the kingdom of this world has become the kingdom of Christ and he will reign forever and ever – is the climactic moment in the Book of Revelation and it comes right in the

middle of the book. The pinnacle of the book is at the very center.

Immediately preceding Revelation 11:15-19, John symbolically depicts the persecution of the church. So I take the two slain witnesses in Revelation 11 to represent the church. Then following Revelation 11:15-19, we see another picture of the persecution of the church in chapters 12 and 13. Chapter 13 even uses language that matches Revelation 11. We have the announcement that Christ is king in the middle, and on either side, depictions of the church under persecution.

And on either side of the persecution, we see the true prophet, John, in Revelation

10, matched by the false prophet at the end of Revelation 13. And then, outside of the true and false prophet sections, on one side we see the sealing of the 144,000 followed by the first six trumpet blasts, and on the other side we see reference to the 144,000 followed by bowls of God's wrath. So I think the bowls and trumpets match one another. And then moving out from there, you've got depictions of the church in tribulation in Revelation 2 and 3 and the church in glory in Revelation 21 and 22. And, of course, the chiasm begins and ends with the opening and the closing of the book. The actual structure is a little more detailed, but that's the general outline.

**ACH:** How does that structure affect the average Joe Christian's reading of the Book of Revelation?

**JH:** People who read Revelation will notice that John uses similar language repeatedly. John will use and reuse phrases. What I'm saying is that his use of these words isn't haphazard. John isn't just stuck on these jingles. He deliberately reuses terminology that he used at strategic points earlier. Every word and every phrase is nailed exactly where John wants it. Once the reader notices the repetition and compares the first use with the later use, he or she will see, "Oh, there's a design here."

I think it awakens an appreciation for what the biblical author does and for the artistry John employs. Yes, he saw a vision, but then he also thought carefully about how to present the scene. Knowing that the inspired author of Revelation worked hard to present the book ought to propel readers to work hard to study it, interpret it, and invest as much energy in teasing out the meaning of the book as John did communicating it.

**ACH:** How do you see Revelation's story unfolding?

**JH:** In Revelation 5, Jesus approaches the one seated on the throne and takes the scroll and then in chapters 6 through 8, Jesus breaks the seal of the scroll. Then, in chapter 10, an angel comes down and gives a scroll to John. I think it's the same

scroll. I think we see a drama played out where Jesus seizes the scroll and gives it to his angel who then gives it to John, who eats it and prophesies. It seems that when John prophesies, he reveals the contents of the scroll.

But it's not absolutely certain. Many interpreters don't identify the scroll in Revelation 5 as the same scroll in Revelation 10. And if it's not the same scroll, then we don't have an unfolding drama. But I think it is the same scroll.

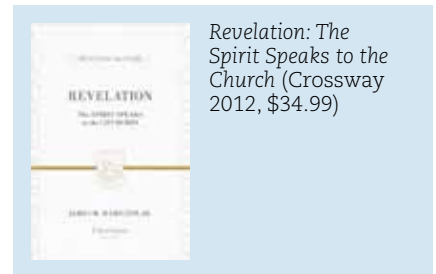
**ACH:** Who will use this book most effectively?

**JH:** If someone decided that he or she wanted to lead their small group through the Book of Revelation, this book could benefit them. If a pastor preaches through the Revelation, he might read it. People who decide, "Hey, I want to give closer attention to the Book of Revelation this year," they might read through it devotionally. So I think serious students of the Bible, teachers and preachers.

I hope also that the way that I put various things together might influence the way Revelation is interpreted in academic circles, but it's not an academic book, *per se*.

**ACH:** Of the more traditional commentaries, which ones influenced you and, in turn, do you recommend?

**JH:** The first three books I recommend are Richard Bauckham's *Theology of the Book of Revelation*, Grant Osborne's commentary in the Baker Exegetical Commentary on the New Testament – which is straight-forward, clear and concise; and he is a premillennialist, so that's probably the one I agree with the most – and G.K. Beale's NICNT volume on Revelation.





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# Thinking in Public

MOHLER TALKS WITH KENGOR ABOUT CHRISTIANITY AND THE COLD WAR

*The second season of “Thinking in Public” is in full swing. In a recent podcast episode, Mohler talked with Grove City College professor and executive director of the Center for Vision & Values, Paul Kengor. Mohler and Kengor talked about Christianity and the Cold War.*

**MOHLER:** Communism held itself as an ideology superior to the family such that it would turn children against their parents. Then you look at American education reformer John Dewey, and many Americans don’t recognize that Dewey thought that the central importance of the public school was to separate children from the prejudices of their parents.

**KENGOR:** That is exactly right. In many of these cases you’ll have liberals and progressives in the United States say, “Look, just read the *Communist Manifesto* and it’s a pretty good book.” No it isn’t. I know that when someone says that they haven’t actually read it. *Communist Manifesto*, says [reading from text], “abolition of the family” exclamation mark. Paragraph three: “the bourgeois family will vanish as a matter of course;” paragraph five: “but you will say we destroy the most palliative relations when we replace home education by social;” and point 10 of Marx’ ten-point plan says this: “free education for all children in public school.” Marx wrote that in 1848.

The odd thing is that the left is appalled by our anti-Communism. But they have been wrong about Communism from the very beginning. They didn’t understand the seriousness of the threat and liberals and progressives, to this day, are still far more alarmed by anti-Communists than they are by pro-Communists.



Thinking in Public is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.



**QR Code:** This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Kengor’s full conversation is available at this QR-Code.

## Seen at Southern



Above: Three groups of alumni children (Bertrams, Brodersens and Hanburys ) play in the closed-for-the-winter Towery Plaza fountain, Lauren Brodersen’s photo. Right: Norton Hall and the seminary quad, Jason Coobs’ photo.

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# PORN: A GRAPHIC

A BRIEF LOOK AT THE DARK SHADOW OF PORNOGRAPHY ON THE CONTEMPORARY MORAL AND SOCIAL LANDSCAPE

## A PROBLEM

- Unlike at any other time in history, pornography is now available and consumed widely in our society, due in large part to the Internet. No one remains untouched by it.

Numerous statistics drawn from the 2008 "Internet Pornography Statistics" confirm the impression that pornography is widely accessed by Internet users, and that both production and consumption are expanding. Every second, there are approximately 28,258 Internet users viewing pornography. Every day, there are approximately 116,000 online searches for child pornography. In 2005, 13,585 hard-core pornographic video/DVD titles were released in the United States, up from 1,300 titles in 1988. One recent study of undergraduate and graduate students ages eighteen to twenty-six around the country found that 69% of men and 10% of women in this sample viewed pornography more than once a month.

- There is abundant empirical evidence that this pornography is qualitatively different from any that has gone before, in several ways: its ubiquity, the use of increasingly realistic streaming images and the increasingly "hard-core" character of what is consumed.

As one researcher has noted, "the negative effects of compulsive use — use that occurred despite negative consequences to the person's occupational or relationship functioning — may be obvious, such as the loss of a job due to surfing adult Web sites on the company computer, but may be more insidious, such as role disruption that occurs when a husband spends significant portions of his evenings online masturbating to explicit images rather than being with his family."

## A PERSONAL PROBLEM

- The consumption of Internet pornography can harm its consumers.

Pornography use undermines marital and other intimate relationships. "For women, frequent pornography use in a potential mate resulted in significantly lower intentions to pursue him for a relationship."

Pornography use can make men sexually incompetent with real partners. "Pornographers promise healthy pleasure and relief from sexual tension, but what they often deliver is an addiction, tolerance, and an eventual decrease in pleasure. Paradoxically, the male patients I worked with often craved pornography but didn't like it."



## A FAMILY PROBLEM

### ► Today's consumption of Internet pornography can harm women in particular.

Several researchers report that women typically feel betrayal, loss, mistrust, devastation and anger as a result of the discovery of a partner's pornography use and or online sexual activity.

### ► Today's consumption of Internet pornography can harm children in particular.

For some people, no more evidence is needed. However, even skeptics could not deny the evidence of harmfulness that is emerging in clinical settings. For one thing, some children and adolescents feel so harmed that they are presenting themselves for treatment. Further, a study of 804 representative Italian teenagers found that boys who viewed pornography were significantly more likely to report having "sexually harassed a peer or having forced somebody to have sex."

### ► Today's consumption of Internet pornography can harm people not immediately connected to consumers of pornography.

To the extent that the consumption of Internet pornography is one more factor subverting family life, it harms not only those affected immediately by the user but also the wider society as well. An abundance of empirical research available elsewhere testifies to the relationship between family stability and desirable individual and social outcomes.

## A WHOLE-SOCIETY PROBLEM

### ► Pornography consumption is philosophically and morally problematic.

Prostitution has been stigmatized and regarded as wrong in many societies for centuries. Yet that stigmatization is not typically justified by appeal to the immediate consequences of prostitution, but rather on the understanding that it is intrinsically wrong. Likewise, as one writer remarked, it may be "exceedingly difficult or impossible to map a causal link between any version of pornography and particular harms suffered by particular women," but that would not efface the wrong in principle constituted by pornography nor deny the tendency of pornography to produce real harms on a vast scale.

### ► The fact that not everyone is harmed by pornography does not entail that pornography should not be regulated.

It remains sound First Amendment doctrine that truly obscene material is not protected by the Constitution, and that even legally protected materials can be regulated as to the time, place, and manner of their distribution and use. Further, the courts could reverse their precedents if faced with cases that force them to confront the emerging evidence about pornography consumption and its effects.

All information above comes from *The Social Costs of Pornography: A Statement of Findings and Recommendations*, "the fruit of an inquiry begun at a consultation held in Princeton, N.J., in December 2008, sponsored by the Witherspoon Institute and cosponsored by the Institute for the Psychological Sciences."

The Witherspoon Institute is an independent research center located in Princeton, N.J. More information is available at [www.winst.org](http://www.winst.org)

# Arousing ourselves to death

## PORNOGRAPHY AT THE FOOT OF THE CROSS

| By Russell D. Moore |

In one sense, the issue of pornography is not new at all. Human lust for covenant-breaking sexuality is rooted, Jesus tells us, not in anything external to us but in our fallen passions (Matt 5:27–28). Every generation of Christians has faced the pornography question, whether with Dionysian pagan art, or with Jazz Age fan-dancers, or with airbrushed centerfolds.

But the situation is unique now. Pornography is not now simply available. With the advent of Internet technology, with its near universal reach and its promise of secrecy, pornography has been weaponized. In some sectors, especially of our young male populations, it is nearly universal. This universality is not, contrary to the propaganda of the pornographers themselves, a sign of its innocence but of its power.

Like all sin, pornography is by definition a perversion of the good, in this case of the mystery of the male and female together in a one-flesh union. The urge toward this is strong indeed, precisely because our Creator, in manifold wisdom, decided that human creatures would not subdivide like amoeba, but that the male would need the female, and the female the male, for the race to survive.

Beyond that is an even greater mystery still. The apostle Paul tells us that human sexuality is not arbitrary, nor is it merely natural. It is, he reveals, itself an icon of God’s ultimate purpose in the gospel. The one-flesh union is a sign

of the union between Christ and his church (Eph 5:22–33). If human sexuality is patterned after the very Alpha and Omega of the cosmos, no wonder it is so difficult to restrain. No wonder it seems so wild.

### SHAM REPENTANCE

Our churches cannot simply rely on accountability groups and blocking software to combat this scourge. We must see this as darkly spiritual and, first and foremost, reclaim a Christian vision of human sexuality. Internet pornography, after all, is downstream from a view of human sexuality that is self-focused and fruitless. In an era when sex is merely about achieving orgasm by any means necessary, we must reiterate what the Christian church has always taught: sex is about the covenant union of one man with one woman, a union that is intended to bring about flourishing, love, happiness and, yes, sensual pleasure.

But it is also intended to bring about new life. An incarnational picture of sexuality, rooted in the mystery of the gospel, is the furthest thing possible from the utilitarian ugliness of pornography. Our first step must be to show why pornography leaves a person, and a culture, so numb and empty. Human sexuality is, as our colleague Robert George put it, more than “body parts rubbing against one another.”

Moreover, we must call for repentance in our own churches, and this will be more difficult than it sounds. Pornography

brings with it a kind of sham repentance. Immediately after an “episode” with pornography is “over,” the participant usually, especially at first, feels a kind of revulsion and self-loathing. An adulterer or a fornicator of the more traditional kind can at least rationalize that he is “in love.” Most people, though, don’t write poetry or romantic songs about this isolated, masturbatory compulsion. Even the pagans who find pornography pleasant and necessary seem to recognize that it is kind of pitiful.

Typically, for those who identify as Christians, a pornographic episode is followed by a resolve “never to do it again.” Often these (again, typically) men promise to seek out some sort of accountability and leave it behind. But often this resolve is less about a convicted conscience than about a sated appetite. Even Esau, belly full of red stew, wept for his lost birthright, but “found no chance to repent, though he sought it with tears” (Heb 12:17).

Without genuine repentance, the cycle of temptation will grind on. The powers of this age will collaborate with the biological impulses to make it seem irresistible again. The pseudo-repentance will only keep the sin in hiding. This is devil work, and is among those things our Lord Jesus came to destroy (1 John 3:8).

### GENUINE REPENTANCE

Our churches must show what genuine repentance looks like. This does not mean setting up legalistic rules and regulations



*"He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulchre." Section three of Pilgrims Progress, when Christian's journey leads him to the cross.*



against the use of technology itself. This, the apostle Paul tells us, is “of no value in stopping the indulgence of the flesh” (Col. 2:23). It does mean, however, that every point of temptation comes with a corresponding means of escape (1 Cor. 10:13). For some especially vulnerable members of our churches, this will mean giving up the use of home computers or of Internet technology altogether.

Such a suggestion seems absurd to many, as though we were suggesting that some Christians might do well to stop eating or sleeping. But human beings have lived thousands of years without computers and without the Internet. Is our Lord Jesus right when he says it is better to cut off one’s hand or gouge out one’s eye rather than be condemned by our sin? (Matt 5:29). How much less is it, then, to ask that one cut through a cable?

We must also empower women in our congregations to grapple as Christians with husbands enslaved to pornography. We believe, and have taught emphatically, that wives should submit to their husbands (Eph 5:23). But, in Scripture and in Christian teaching, all submission (except to the Lord directly) has limits. The husband’s body, the Bible says, belongs to his wife (1 Cor 7:4). She need not subject herself to being the physical outlet for her husband’s pornographically supplied fantasies. If both are members of a Christian church, and if he will not repent, we counsel the wife to follow our Lord’s steps (laid out in Matt 18:15–20) to call a brother to repentance, up to and including church action.

THE GOSPEL ANSWER

Finally, and most importantly, we call on the church to counteract pornography with what the demonic powers fear most: the gospel of Jesus Christ. Jesus, after all, walked with us, before us, into the testing of the appetites. His enemy and ours offered him a solitary masturbatory meal, to be wolfed down in the desert. Jesus turned back Satan’s offer, not because he did not hunger, but because he wanted a marriage supper, joined with his Church “as a bride adorned for her husband” (Rev 21:2).

The powers want any child of Adam, especially a brother or sister of the Lord Jesus, to cringe in hiding from accusation. Through the confession of sin, though, any conscience, including one darkened by pornography, can be cleansed. By the blood of Christ, received in repentance and faith, no satanic indictment can stand, not even one that comes with an archived Internet history.



**QR Code:** Follow this QR Code to read Moore’s full article, “Arousing Ourselves to Death,” or visit [russellmoore.com/search](http://russellmoore.com/search)

Locked up: pornography’s incarcerating effect on men

| By Randy Stinson |

**W**e’re saying the same thing today about fathers that we used to say about teenagers. “Why aren’t we any further along?” “Why aren’t our cities being absolutely overturned by the gospel?” Why aren’t our men engaging?

I’ve found that one of the main problems we’re dealing with is pornography. The men in our churches are being ravaged by addiction to pornography. Pornography is available at every turn. And our men aren’t experiencing outward consequences, but pornography makes a man an empty shell. It becomes a sin that he feels like he can’t get out of. And he carries around this enormous burden of guilt.

We’re asking men to do big and great things for God. We’re saying, “Go. Lead your families.” “Go. Win this

city for Christ.” But they’re carrying on their shoulders a level of guilt and burden that has hollowed them out; they’re empty.

It’s like they’re in incarcerated. I could go to a man in jail, put him in front of a window, say, “Look outside. See that car? Here are the keys. It’s your car.”

But he’s in jail. And there are many men, huge percentages of men, in your churches, who you want to do something. And I think, in their hearts, they want to do something. Yet, they’re stuck. They’re locked in something that prohibits them from doing what God wants them to do. They’re in jail.

We need to face it. We’re asking men to do great things, but they can’t do it because they’re still locked up, literally unable to do many of the things we’re asking them to do. They’re locked up.



**QR Code:** Follow this QR Code to listen to the panel discussion, “Pornography: A Secret Idol of the Heart,” among Stinson, Heath Lambert and William Cutrer, or visit [www.sbts.edu/resources](http://www.sbts.edu/resources)

The seduction of pornography and the integrity of Christian marriage

| By R. Albert Mohler Jr. |

**T**he Christian worldview must direct all consideration of sexuality to the institution of marriage. Marriage is not merely the arena for sexual activity, it is presented in Scripture as the divinely designed arena for the display of God’s glory on earth as a man and a wife come together in a one-flesh relationship within the marriage covenant. Rightly understood and rightly ordered, marriage is a picture of God’s own covenantal faithfulness. Marriage is to display God’s glory, reveal God’s good gifts to his creatures and protect human beings from the inevitable disaster that follows when sexual passions are divorced from their rightful place.

The marginalization of marriage, and the open antipathy with which many in the culture elite approach the question of marriage, produces a context in which Christians committed to a marriage ethic appear hopelessly

out of step with the larger culture. Whereas marriage is seen as a privatized contract to be made and unmade at will in the larger society, Christians must see marriage as an inviolable covenant made before God and man that establishes both temporal and eternal realities.

Christians have no right to be embarrassed when it comes to talking about sex and sexuality. An unhealthy reticence or embarrassment in dealing with these issues is a form of disrespect to God’s creation. Whatever God made is good, and every good thing God made has an intended purpose that ultimately reveals his own glory. When conservative Christians respond to sex with ambivalence or embarrassment, we slander the goodness of God and hide God’s glory which is intended to be revealed in the right use of creation’s gifts.

Therefore, our first responsibility is to point all persons toward the right use of God’s good gifts and the legitimacy of sex in marriage as one vital aspect of God’s intention in marriage from the beginning.



**QR Code:** Follow this QR Code for the full article, “The Seduction of Pornography and the Integrity of Christian Marriage, Part Two” or visit [www.albertmohler.com/search](http://www.albertmohler.com/search)

# How desperate are you?

ENCOURAGEMENT BEYOND THE BURDEN OF PORN

| By Jeremy Pierre |

Newspaper articles typically avoid using the second person, especially in the headline. But this issue of “Towers” hasn’t been exactly typical anyway. You’ve just read a lot of keen insights about pornography, and perhaps you’ve been convicted of sin or encouraged in grace – or most likely, that subtle admixture of both. It’s not like you needed these articles to tell you the dangers of porn. You’ve experienced the admixture before.

Perhaps you’re all-too-aware that you’ve conceded to porn. What do you do now? Well, that all depends on how desperate you are. Or maybe stated better would be: *what* you’re desperate for.

Perhaps you’ve been desperate for awhile. You hate this sin and how it makes you feel.

You seek to allay feelings of conviction with the classic formula of private resolution and whispered promises to God, throwing in a few contextless biblical phrases to help, “against You, and You only, have I sinned.” You even get an Internet filter for good measure. But in all of these quiet dealings with sin, the thing you’re most desperate for may be to keep your reputation intact, to retain the respect of your wife, to maintain your standing at church.

That is desperation, but it’s not desperation for grace. People who are desperate for grace seek it with reckless abandon of everything else—reputation, respect, standing. They know that deliverance from the danger of being “hardened by the deceitfulness of sin” is putting themselves in the way of others. The writer of Hebrews uses that frightening little phrase as reason to

“exhort one another every day, as long as it is called ‘today’” (Heb 3:13). He knew that sin’s built-in mechanism of self-deceit can only be vanquished by the gospel on the lips of others.

People who are desperate for grace avail themselves of every God-ordained means of it – yes, private prayer, Bible study, vows to the Lord – but also the care and oversight of other believers who walk with God. Sin’s self-deceptive mechanism can only be thwarted when you aren’t relegated to yourself. If you’re desperate for grace, then come to the light. Just like nothing compares to the misery of hiding sin, nothing compares to the relief of acknowledging it openly and receiving forgiveness (Ps 32:3-5). When you understand that God, in Christ, doesn’t condemn you, you are suddenly freed not to hide it, but rather to be known

as a sinner desperate for grace (John 8:10-11, Rom 7:24-8:4).

So how desperate are you? Desperate enough to seek the necessary means of grace?

Some may assume this means formal counseling. While counseling may be helpful in many situations, don’t underestimate the power of regular gospel exhortation from a peer, a pastor, a community group leader, your Shepherding Group. The main thing is to find someone who is a regular part of your life who can help you see the nuances of the gospel in your particular struggle: how it calls you to embrace the freedom of forgiveness as well as to live in accordance with your freedom by putting the old things to death (Rom 6:5-14).


With grace as abundant as Jesus’, who is not desperate for it?

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# My fiancé struggles with pornography

MARRIAGE, FAMILY AND SEMINARY

| By Russell D. Moore |

*EDITOR'S NOTE: Russell D. Moore is the senior vice president for academic administration and dean of the School of Theology at Southern Seminary. He has been married to Maria for more than 17 years and the two have five children.*

**Q:** *In the middle of premarital counseling with our pastor, I found out that my fiancé has had ongoing struggles with pornography. I was kind of floored by this because I hadn't known anything about it until now. One of the things that drew me to this man was his call to gospel ministry.*

*I remember a question you answered earlier about finding out about a future spouse's past, but this, to me, is a little further down the road in the process and more is immediately at stake. Can you help me know what to do? Should I just go forward, or what? How will I know that this is sufficiently addressed? And I don't have much time because the wedding is right around the corner.*

**A:** Far too many women watch "The Notebook" or "Twilight" for indicators about what

kind of man they should marry. Instead, you probably should watch "The Wolf-man."

Have you ever seen any of those old were-wolf movies? You know, those in which the terrified man, dripping with sweat, chains himself in the basement and says to his friends, "Whatever you do, no matter what I say or how I beg, don't let me out of there." He sees the full-moon coming and he's taking action to protect everyone from himself.

In a very real sense, that's what the Christian life is about. We all have points of vulnerability, areas of susceptibility to sin and self-destruction. There are beings afoot in the universe who watch these points and who know how to collaborate with our biology and our environment to slaughter us.

Wisdom means knowing where those weak points are, recognizing deception for what it is and warring against ourselves in order to maintain fidelity to Christ and to those God has given us.

What worries me about your situation is not that your potential husband has a weakness for pornography, but that you are just now finding out about it. That tells me he either doesn't see it as the marriage-engulfing horror that it is, or that he has

been too paralyzed with shame.

What you need is not a sinless man. You need a man deeply aware of his sin and of his potential for further sin. You need a man who can see just how capable he is of destroying himself and your family. And you need a man with the wisdom to, as Jesus put it, gouge out whatever is dragging him under to self-destruction.

This means a man who knows how to subvert himself. I'd want to know who in his life knows about the porn and how they, with him, are working to see to it that he can't transgress without exposure. I'd want to know from him how he plans to see to it that he can't hide this temptation from you, after the marriage.

It may mean that the nature of his temptation means that you two shouldn't have a computer in the house. It might mean that you have immediate transcription of all his Internet activity. It might be all sorts of obstacles that he's placing in his way. The point is that, in order to love you, he must fight (Eph 5:25; Jn 10), and part of that fight will be against himself.

Pornography is a universal temptation precisely because it does exactly what the

satanic powers wish to do. It lashes out at the Trinitarian nature of reality, a loving communion of persons, replacing it with a masturbatory Unitarianism.

And pornography strikes out against the picture of Christ and his church by disrupting the one-flesh union, leaving couples like our prehistoric ancestors, hiding from one another and from God in the darkness of shame.

And pornography rages, as Satan always does, against Incarnation (1 Jn 4:2-3), replacing flesh-to-flesh intimacy with the illusion of fleshless intimacy.

There's not a guarantee that you can keep your marriage from infidelity, either digital or carnal, but you can make sure the man you're following into it knows the stakes, knows how to repent and knows the meaning of fighting the world, the flesh and the devil all the way to a cross.

In short, find a man who knows what his "full moon" is, what it is that drives him to vulnerability to his beastly self. Find a man who knows how to subvert himself, and how to ask others to help.

You won't find a silver bullet for all of this, but you just might find a gospel-clinging wolf-man.



# Loving your wife WHEN YOU HATE THE “ROMANTIC INDUSTRIAL COMPLEX”

| By Randy Stinson & Dan Dumas |

Some men who suspect they should do more to express love to their wives are turned off by what we call the “romantic industrial complex”—the producers of cards, jewelry, flower arrangements, chick flicks, chocolates, candlelit dinners, stuffed bears, getaways and other romantic stuff. These vendors seem to be in a conspiracy to hyper-commercialize romance. They run men through a gauntlet of unrealistic expectations and then extort them into paying to prove their affection. You know it’s gotten out of control when Evergreen Waste Services of Delaware runs an ad that says, “For Valentine’s Day, nothing says ‘I love you’ like affordable, reliable trash service” (Can you imagine the husband that banks his Valentine’s Day on that gesture?).

Because of this kind of craziness, a lot of

men we know tend to check out and write it all off as beneath them. There’s a lot to hate about the business aspects of romance. But you have to make sure you don’t throw out your baby (your wife) with the “Romantic Raspberry” scented bath water. You don’t have to become a mindless consumer of the romantic industrial complex, but you do need to love your wife and live with her in an understanding way. What matters is being enough of a student of who your wife is — what delights and encourages her — that you can customize your



romantic efforts to her and tune out all the mass marketed stuff that you know doesn’t communicate love to your wife. This study of your one-of-a-kind wife may lead you to see that what blesses her most are things, like encouraging words, uninterrupted conversations, morning notes, back rubs and other priceless things while expensive gifts and dinners out register little with her if they aren’t given in a way that shows that you know her. Your ongoing effort to know your wife and bless her distinctly may, however, lead

you to realize that you need to “get off your wallet” and stop being stingy with your investment in her. And that may mean venturing out into the so-called romantic industrial complex. But you can (and should) bring leadership to the process. Have a good laugh at the “love junk” that gets marketed, but go take dominion and bring something back that shows that you know and cherish your wife. In that spirit, you can buy flowers, chocolates, cards and other things as unto the Lord and all to the glory of God.



Randy Stinson and Dan Dumas are the authors of *A Guide to Biblical Manhood*, available in Southern Seminary's Life-way Campus Bookstore, online at [press.sbts.edu](http://press.sbts.edu) and [amazon.com](http://amazon.com)

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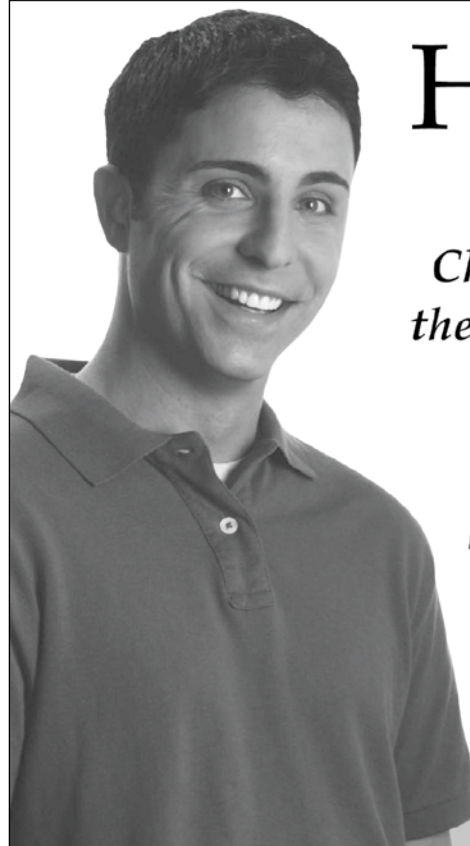
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# The duties of the conjugal relation

HISTORY HIGHLIGHT

| By Jason Fowler & Adam Winters |

Marriage is a favorite topic among evangelical writers, and it is not uncommon to see evangelical works on marriage on bestsellers lists. But well before well known pastors such as Mark Driscoll and Tim Keller cracked the Amazon.com top 100 with their books, Christians often relied on their own pastors to help them understand marriage. One such pastor who shepherded his flock by teaching them about marriage was Basil Manly Sr.

On several occasions during his ministry Basil Manly preached his sermon, “The Duties of the Conjugal Relation.”<sup>1</sup> This sermon was part of his “Sermons on Duty,” – a series that “offered a way of living a Christian life, a blueprint for Christian society.”<sup>2</sup> These 20 sermons, available in the SBTS Archives, address a Christian’s duty as it pertains to family, church and society, and address a variety of topics such as patriotism, friendship, hospitality, prosperity and affliction. These topics are similar to what one finds in the “moral science” books that were regularly published during that time.

The first eight “Sermons on Duty” dealt with the concept of family. The first was a general sermon about family entitled, “The Domestic Constitution.” Manly saw family as the most important unit within society. For him, “If the family was strong, the rest of society would follow; if it were not, then everything else was doomed.”<sup>3</sup> Manly’s sermon about the conjugal relation, or marriage, was the second sermon in the series. He explained that he wanted to cover the duties of marriage early in the series, “not only because these are first in the order of time, and the formation of society, but because if these be well discharged you will rarely find them in the inferior relations essentially defective.”

Manly took as his text in this sermon Genesis 2:24, but notes on the manuscript show that he gave his hearers the full counsel of Scripture concerning marriage by reading to the congregation from Genesis 2:18-24; Matthew 19:3-6; 1 Corinthians 11:3, 8-12; Colossians 3:18; Ephesians 5:22-33; 1 Timo-

thy 2:9-14; Titus 2:2-5 and 1 Peter 3:1-9.

Manly believed that marriage was to be the norm in society and that God’s statement that “it was not good for man to be alone” applied to both sexes. He stated early in the sermon that “A young person of either sex must be cursed with very unhappy dispositions, or otherwise very peculiarly situated, to whom matrimony would not be a blessing.”

Manly was careful to note that in order to have happiness within a marriage, the parties should give consideration to their age and maturity, the approval of parents and friends, the prospects of financial support and the prospects of permanent affection. When looking for a spouse, one should look for someone with the three “goods”: good principles, a good natural temper and good sound sense. The latter was especially important and too infrequently considered. Manly notes, “No one can expect to receive more happiness, or less vexation from the married state, than he is prepared to give. The happiness consists as much in giving as receiving. If not, parties may be married, but will not have a wife, or husband. If any step in life ought to be taken discretely, wisely, it is this; which of all others is taken, every day, the most inconsiderately.”

Manly then turned his attention to the nature of marriage. He noted that marriage is of divine origin and that it depends upon God to make it successful. Manly saw God as a mediator, rewarder and avenger within the relationship. The parties within the relationship were to be surrendered to one another mutually, and are to have an affection and esteem for one another, “beyond that of all other persons.” Although man was the head within the relationship, he was not “at liberty to behave either arrogantly, unjustly, unkindly, or offensively,” toward his wife. Likewise the wife was to show submission, which “is as dignified and lovely in her, as authority is seemly and fit in him.” Manly noted, “Man should not marry till he can maintain a wife; woman should not until she can obey.”

Manly also examined the way in which married couples should undertake the duties of marriage. He noted that they

were to focus on the purity of the marriage relationship and live in deference to one another, even giving careful attention to such factors as manners and dress. He urged that they make sure that religion is a legitimate part of their marriage and that they make sincere efforts to cultivate affection for one another. Couples were also to know the ways in which they could mutually assist one another. Men were also to make sure to care for their wives in the event that they should become widows. Christ and his character were to be the ultimate pattern of the duties to one another in marriage.

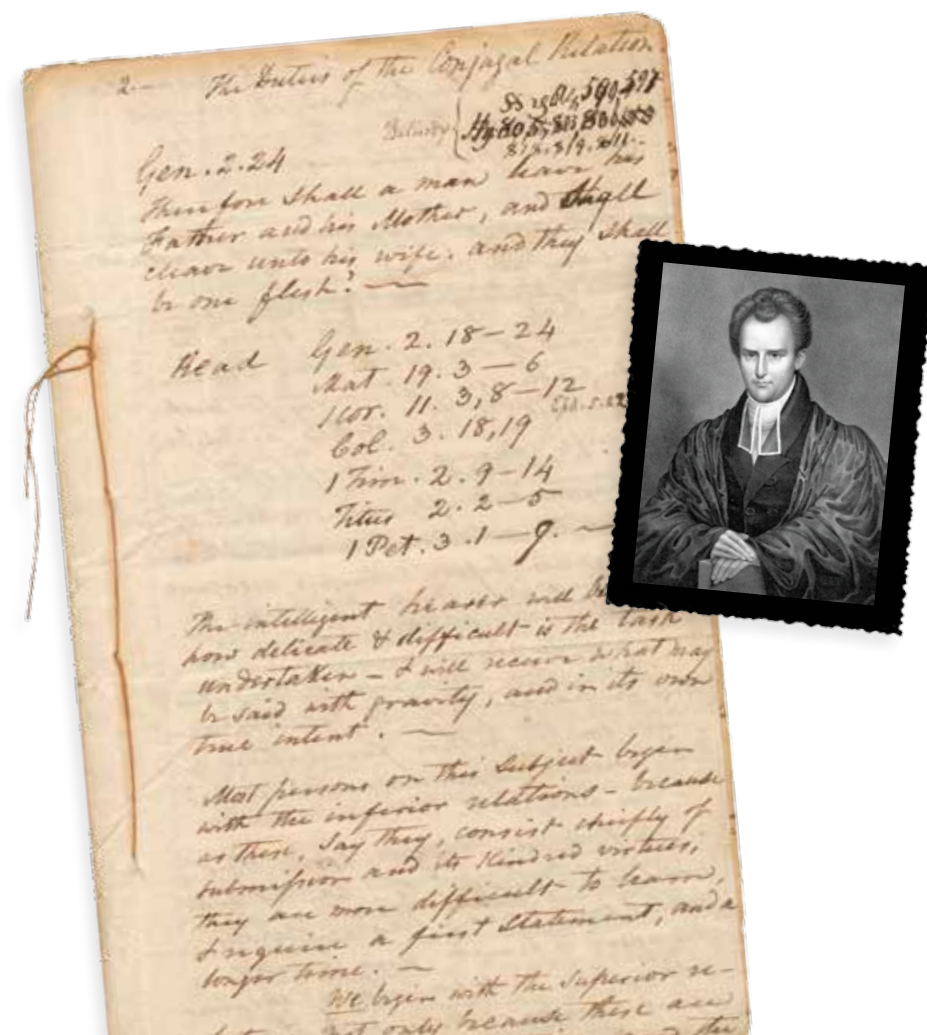
To read this or other sermons by Basil Manly Sr. available to you at SBTS, visit the archives on the second floor of the James P. Boyce Centennial Library or the library Web site at [archives.sbts.edu](http://archives.sbts.edu)

## ENDNOTES

<sup>1</sup>This particular sermon was preached at least three times, once in Tuscaloosa, Alabama in 1842, once in 1859, and once in Montgomery, Alabama in 1861.

<sup>2</sup>A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South* (Baton Rouge: LSU Press), 183.

<sup>3</sup>Ibid, 229.



The front leaf of Manly’s “The Duties of the Conjugal Relation” and a portrait of Basil Manly, Sr.



# From one fellow to another: SMITH ON THE SIGNIFICANCE OF THE MLK FELLOWSHIP

| By James Westbrook |

*EDITOR'S NOTE: James Westbrook is the Martin Luther King Jr. Fellow at Southern Seminary. Below, he talks with the previous MLK Fellow, Kevin L. Smith.*

Since I became Southern Seminary's Martin Luther King Jr. Fellow approximately a year and a half ago, I've had some time to contemplate, test and examine the significance of this position. The 97th Black History Month celebration gives occasion for us to commemorate the more than 20 years of reconciliation that came with the establishment of the MLK Fellowship. Since the beginning of this endowed program, only a few men have served as fellows. So, few people within the seminary community are aware of the fellowship, and those who are probably don't know why it exists or what it does.

Kevin L. Smith, assistant professor of Christian preaching at Southern, was the MLK Fellow from 2002 to 2006 before he accepted an appointment as a professor of church history. Recently, I sat down with my predecessor to talk about the fellowship.

"Why did you originally take the position?" I asked Smith. He responded that he desired to promote Southern Seminary among African-American pastors and other college and para-church organizations. In order to accomplish this, the MLK fellow must understand the trustworthiness non-evangelical institutions have within the African-American community, as some of the first seminaries to befriend them were liberal, progressive institutions. Because of this, the MLK fellow position's relevance hinges upon its ability to expose more African-American Christians to sound theology. Smith said he believes Southern to be such a place.

"Do you think we will always need this position, even with the end of segregation?" I asked. Smith explained that most seminaries with a liberal trajectory have a near 50-year head start on Bible-believing African-American congregations. Smith, however, remains both optimistic and appreciative of Southern Seminary's commitment to bridge-building

ministry. "We've come a long way, but work is still needed," Smith said.

I then asked Smith about the tendency of some to reduce King to a liberal theologian: "Can theological conservatives rightly associate themselves with him?" I asked. "Yes," Smith replied, "because of what he represents." He went on to say that people identify King as an historical marker more than a theologian. Smith added that anyone who ignores or fails to understand the significance of King's legacy in American history is poorly informed. To Smith, King epitomized ethnic unity in America. Thus, Christians can accept confidently much of his rationale for ethnic equality based on his understanding of the imago Dei.

Smith emphasized that the MLK fellow doesn't seek special privileges. "As a seminary, we spend money everywhere we go for the purpose of recruiting," he said. "This fellowship is primarily for the purpose of recruiting. The African-American church demographic remains a largely untapped resource that continues to generate great potential for Southern's recruitment efforts."

I asked, "What are some challenges that the MLK fellow has to overcome?" Smith said that, first, the MLK fellow must adequately overcome how media depicts Southern Baptists. He stated that, on the one hand, there is a perception that we prepare preachers, missionaries and biblical scholars, but, on the other hand, in light of the Republican-Democrat divide, there is also a suspicion that Southern merely cultivates culture warriors. So, the MLK fellow has to work against the perception that conservative Christians are more concerned about politics than gospel ministry.

Moreover, according to Smith, the MLK fellow needs to overcome the influence of the social and prosperity gospel in the African-American community. So the MLK fellow works tirelessly to expose those susceptible to false gospels to a healthy one through faithful seminary training. This is particularly important when churches aren't faithful to the Bible. Along with this, the MLK fellow must continue to persuade more African-American pastors and congregations to invest in Southern Seminary. The fellowship helps African-Americans envision SBTS as an

institution for them as well as their children who are training for ministry.

Smith concluded our conversation by commending Mohler and School of Theology Dean Russell D. Moore for diversifying the leadership of the school. Smith said that it is significant to have an African-American teach church history, as Smith has done since 2006. He believes that this displays for students some of the diversity of the body of Christ. Southern Seminary hired the first African-American as a full-time professor in the Southern Baptist Convention, T. Vaughn Walker.

The establishment of the MLK Fellowship has yielded great results in terms of developing trust among African-American congregations across the country – which is one of the reasons that I am here. In 2009, I met the MLK fellow from Southern at an urban youth conference in Chicago, Ill. And in 2010, I took his place. I sincerely hope that, when I move on, another faithful MLK fellow, who is serious about the gospel, will continue to build bridges between the African-American community and Southern Seminary.



# February 2012

A new semester is here. And along with it, all the busyness and excitement of courses beginning, reunited friendship and fresh opportunities for recreation and ministry. And, this particular February, students, faculty and friends get one more day to enjoy the month – this February has 29 days. In addition to kicking off the 2012 chapel schedule, Southern Seminary will host the Gheens Lectures, Feb. 14-15, and the GMAA Collegiate Conference: Radical conference, Feb. 17-18.

## Announcements

**Baby recognition**  
If God blessed you with the arrival of a baby since last spring, Southern Seminary wants to honor your growing family. Dr. Mohler will introduce new babies to the seminary community during the March 1 chapel service. If you want to be part of this special recognition, contact Kim McAloon in the student life office at (502) 897-4015 or [kmcaloon@sbts.edu](mailto:kmcaloon@sbts.edu). The deadline is Feb. 20.

**2012 Francisco preaching award**  
Each year the Clyde T. Francisco preaching award recipient is granted a scholarship for one thousand dollars, and is invited to preach in a chapel service at the end of April. Students eligible for the award must be currently enrolled in a master's degree program at SBTS. All sermon entries are evaluated on the basis of biblical insight, structure and style as reflected in a written manuscript and an audio recording. All materials for application and/or nomination should be submitted to the Office of the Dean of Students (Norton 154) by Feb. 22, 2012. The application or nomination should include the student contact and degree information.

**Vocal auditions for Spring 2012 — Doxology**  
Vocal auditions are currently being held for the Spring 2012 edition of Doxology. Doxology is Southern Seminary's exciting vocal *a cappella* ensemble that ministers through music and worship in chapel, churches, colleges, universities and special events. This group explores a variety of styles including vocal jazz, gospel, contemporary and classic. Positions currently open for the Spring 2012 semester are as follows: 1 Soprano, 2 Alto, 1 Tenor, and 1 Bass. To schedule an audition, please contact Chuck Lewis at 502-897-4438 or [ctlewis@sbts.edu](mailto:ctlewis@sbts.edu).

**Southern Chorale — Coming in Spring 2012**  
Southern Chorale is a new worship-leading choir being formed at Southern Seminary. If you have a heart for worship and the gift of singing, this group is for you. The Southern Chorale will be conveniently meeting during the Spring 2012 semester on each Monday afternoon from 4-6 p.m. The Southern Chorale will be presenting evening worship concerts, leading periodically in chapel and ministering in area churches. Students can earn one elective hour with no course fee. For membership and registration information, please contact Greg Brewton at 897-4509 or at [gbrewton@sbts.edu](mailto:gbrewton@sbts.edu).

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

**2011-12 mission trip opportunities**  
Participate in a domestic or international mission trip through the Great Commission Center this year.  
Niger, Africa — Spring Reading Days, April 9-13, application deadline Feb. 3, 2012; South Asia, Central Asia, Utah, New York City, West Virginia — Summer 2012, application deadline Feb. 17, 2012  
Visit [www.sbts.edu/gcc](http://www.sbts.edu/gcc) for more details. To apply, submit an application online and bring a \$100 non-refundable deposit by the Great Commission Center. Limited spots are available. Students may earn up to five academic credits. Stop by the Great Commission Center in Norton 108, email [missions@sbts.edu](mailto:missions@sbts.edu) or call 897-4594 with any questions.

SUNDAY		MONDAY	
5		6	
12		13	
19		20	
26		27	

**Health and Rec**  
Health and Recreation Center (HRC) hours of operation: M-F 6 a.m. - 10 p.m.; Sat 9 a.m. - 9 p.m.  
Pool hours: M, T, TR, F 6 a.m. - 9:30 p.m.; W 6 a.m. - 6 p.m.; Sat 9 a.m. - 8:30 p.m.  
(The swimming pool always closes 30 minutes before the rest of the HRC. Check the Web site for daily life guard breaks.)

**Fitness classes**  
**Fitness Boot Camp**  
M, W, F 8 a.m. - 8:45 a.m.  
FOR WOMEN

**Mommy and Me power walking/strength training**  
M, W, F 10 a.m. - 11 a.m.  
FOR WOMEN  
**Resolution 20: The Gauntlet**  
T, TR 3:30 p.m. - 4:30 p.m.  
FOR MEN  
**Practical Pilates**  
M, T, TR, 4:45 p.m. - 5:45 p.m.  
FOR WOMEN  
**Aqua Alive**  
T, TR, 5 p.m. - 5:45 p.m.  
CO-ED  
**Zumba**  
T, Th, 8 p.m. - 9 p.m.  
FOR WOMEN



FEBRUARY 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4
7 Chapel 10 A.M., ALUMNI CHAPEL R. Albert Mohler Jr.	8	9 Chapel 10 A.M., ALUMNI CHAPEL Dr. Russell Moore	10	11
14 Chapel 10 A.M., ALUMNI CHAPEL Dr. Hershael York Gheens Lectures Marva Dawn	15 Gheens Lectures Marva Dawn	16 Chapel 10 A.M., ALUMNI CHAPEL Dr. David Platt	17 Radical Conference FEBRUARY 17-18	18
21 Chapel 10 A.M., ALUMNI CHAPEL Dr. Bruce Ware	22	23 Chapel 10 A.M., ALUMNI CHAPEL Dr. Gregg Allison	24	25
28 Chapel 10 A.M., ALUMNI CHAPEL Dr. Russell Moore	29			

**Fitness childcare**  
4 p.m. - 6 p.m., T and TR  
The HRC offers childcare for \$3 per child. Children ages 6 weeks to 12 years old are welcome. Parents must remain in the HRC to work out or attend an aerobics class.

**Swim lessons**  
3:30 p.m. - 5 p.m., W and F, Feb. 1-17  
The cost is \$20 per child. Registration is open until Jan. 31. Participants must register and pay (with cash or check) in person at the HRC front desk. For more

information, contact Andy Huber at [ahhuber@sbts.edu](mailto:ahhuber@sbts.edu)

**Scuba class**  
Monday nights in March from 6 p.m. - 9:30 p.m. An informational meeting will be held on Feb.20 at 6 p.m. The cost is \$225. For more information email instructor Jon-English Lee at [jelee@sbts.edu](mailto:jelee@sbts.edu)

**More HRC Opportunities**  
Register for the following at the HRC front desk or email Ben Woodard at [hrc@sbts.edu](mailto:hrc@sbts.edu)

**Men’s basketball league**  
T 5:45 p.m. – 8 p.m. and T 5 p.m. - 8 p.m., Feb. 16 - April 26

**Women’s basketball: 3-on-3 tournament**  
M, March 19 and 26, 6 p.m. - 8 p.m.  
Teams must sign up in advance and are required to have 3-5 players per team. Register by March 1.

**Men’s flag football league**  
S, March 24 - April 28  
Registration: Jan. 16 - March 22

**Co-ed volleyball**  
M, Jan. 30 – April 30, 6:30 p.m. – 8 p.m.

**Racquetball tournament**  
S, Feb. 18, 10 a.m.  
Register by Feb. 13.

**Indoor soccer**  
S, March 10, 10 a.m.  
Register by March 5.

\*Call the HRC at (502) 897-4720 with questions about scheduling and events;  
\*Visit the Weekly Calendar on the Health & Recreation Center

page of the SBTS Web site ([www.sbts.edu/hrc](http://www.sbts.edu/hrc)) to see what is happening at the HRC;  
\*Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth\_Rec).

**Seminary Clinic**  
Staff, students and their immediate family are provided a limited health maintenance program through the clinic, located in Honeycutt 213. Conditions that require regular or extensive medical treatment must be addressed through private arrangements with primary care physician. It is recommended that every patient have a primary care provider who may be called upon in cases of emergency. The clinic can help with referral to a primary care provider or a medical specialist if needed.

**Clinic hours**  
M - F – 11 p.m. - 5 p.m.  
More information and price listings are found on the clinic Web site, [www.sbts.edu/clinic](http://www.sbts.edu/clinic)

**Physician Appointments**  
An appointment is required to see the physician. For an appointment call (502) 897-4497. Questions about appointments can also be sent to [clinic@sbts.edu](mailto:clinic@sbts.edu)  
Patients must present a shield I.D. card. Failure to report without calling to cancel is noted, and if repeated, the privilege to make an appointment with the physician is forfeited for the remainder of the semester.

**Injections**  
M - F – 11 p.m. - 4:30 p.m.  
Allergy Injections ordered by a physician are administered weekdays by the nurse. All other injections are by appt only.

# Towers

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# 3

## Questions

WITH

**Carl Trueman**

*professor of historical theology and church  
history and Paul Woolley Chair of Church  
History at Westminster Theological Seminary  
in Philadelphia, Penn.*



### Nº 1 WHY DID YOU CHOOSE TO DEDICATE YOUR LIFE TO CHURCH HISTORY?

I cannot remember the exact motivation of my original choice; I suspect it was more to do with what I happened to be interested in at the time than anything of any greater virtue. Now, however, I would argue that church history is important because it helps us understand why the church in the present thinks, speaks and acts the way she does. Good history also makes us more sensitive to the way in which our own specific context shapes us and can make things appear natural that are really only social conventions. That is important in enabling us to think about the world, about our place in it and about how we can communicate the gospel while at the same time not allow the gospel simply to become a reflection of our own time and place.

### Nº 2 WHAT HAS BEEN MOST INFLUENTIAL UPON YOUR WRITING STYLE?

The prose stylists whom I admire most are the English essayists William Hazlitt and George Orwell. Of contemporary writers, those who have had the greatest impact on my journalistic material – the things I do for the e-zine, *Reformation 21*, for example – are the late Christopher Hitchens and *The Spectator* columnist Rod Liddle. Their swashbuckling independence of thought, ideological unpredictability and frankness of expression is a model I try to emulate. In terms of humorists, Charles Dickens, Jonathan Swift and the contemporary parodist Craig Brown have all been constant sources of entertainment and inspiration.

When it comes to theology, I have to say that most contemporary theologians are not great writers. Having said that, David Bentley Hart is an obvious exception. Historically, Luther's blunt and humorous style is one with which I resonate.

In short, I like writers who can spot pomposity a mile off and are not afraid to throw a few verbal punches to provoke people to think or to laugh at themselves.

### Nº 3 AS ONE WHO IS CONVERSANT WITH POP CULTURE, WHAT ARE YOUR FIVE FAVORITE MOVIES OF THE LAST 10 YEARS?

I think rumors of my knowledge of pop culture are greatly exaggerated. I generally only connect with those parts of contemporary pop culture that I can ridicule. Thus, my favorite movies tend to be golden oldies: *Shane*, *The Godfather Trilogy*, *Point Blank*, *Once Upon a Time in the West*, *Fanny and Alexander*, *Kind Hearts and Coronets*, *White Heat*, *The Searchers*, *Zulu*, *Kes*. Of more recent ones, I guess I would have to list *The Lord of the Rings*, *Walk the Line*, *The King's Speech*, *Doubt* and the remake of *True Grit*. I am, on the whole, pretty impatient with Christian film criticism. To me, movies are first and foremost entertainment, pleasant distractions from the realities of life, akin to Pascal's peasant dances. If they are thought-provoking, that is a bonus; but they have to entertain. Where movies are concerned, depth without entertainment simply makes for self-regarding tedium.