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KINDRED SPIRIT

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A wooden boardwalk made of horizontal planks leads from the bottom center of the frame towards a bright sunset on the horizon. The sun is low, creating a long, shimmering reflection on the boardwalk. The landscape is a vast, grassy field with rolling hills and mountains in the distance under a blue sky with scattered white clouds.

**Drawing Near
When God
Seems Far**

FROM THE PRESIDENT

Dr. Mark L. Bailey

Hope through the Night



To listen to some radio and television speakers, you would think that suffering, pain, and even despair are foreign, or at least should be foreign, experiences to the life of the Christian. But throughout the Scriptures as well as the history of the church, men and women of faith have experienced their "dark night of the soul," a phrase made popular by the sixteenth-century poet, John of the Cross.

For some, such a period accompanies a struggle against sin (see Psalm 22) or follows physical exhaustion. For others, it follows intense prayer answered by God with a "no." But for many, as with Elijah, it actually follows a time of spiritual success (see 1 Kings 19).

Perhaps you or someone you love are crying, "Save me!" and "Help my unbelief!" Or maybe like David you're asking, "Why have you forsaken me?" (Ps. 22:1). As I've talked with hundreds, if not thousands, of ministry leaders, I've heard the desolation and despair uttered during times of such deep darkness. Sometimes the best we can do is listen and state by our very presence, "You are not alone."

In this issue of *Kindred Spirit*, we explore the theme of drawing near when God seems far. Retired DTS professor Dr. Roy Zuck walks us through David's cry of seeming abandonment echoed by Jesus on the cross. Lesa Engelthaler reflects on her own experience through a "dark night" to provide suggestions for helping those who feel deserted by God. And DTS grad Mark McGinniss speaks from a place of enduring one of the most physically painful conditions known to humanity to declare that even there, God is present.

With this issue we also feature a profile of one of our grads, Malachy Williams, who seeks to use her gifts at a New York City television station to reach those still walking in complete darkness without Christ.

With the new year comes the launch of an expanded online section of resources on the *Kindred Spirit* website. Now you can access more articles, excerpts, and video links on our featured topic, as well as many other subjects at www.dts.edu/ks.

In his book on Malachi, *Restless Faith*, DTS alumnus Winn Collier tells of a long, dry spell in his own life in which God seemed absent. "Uncomfortable as the silence, especially God's silence, is," he concludes, "it is mandatory for the Christian pilgrimage. Jesus required the wilderness and the garden—periods of grave silence, deep sorrow, and utter aloneness—to clearly hear the Father."

Yet even in such a difficult place, we can remember the words of Moses echoed by the writer of Hebrews, "The LORD your God goes with you; he will never leave you nor forsake you" (Deut. 31:6; Hebr. 13:5).



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In New York City's tri-state area, DTS graduate Malachy Williams answers God's call to serve Him in the TV station, the seminary classroom, and in the church.

Kindred Spirit Online Content you won't find in these printed pages

Featured Article
When the Bottom Drops Out

Also, book excerpts and links to other articles by DTS alumni. See a detailed listing on p. 13.



When God Is Silent

Roy B. Zuck

A LITTLE BOY PRAYED, “Lord, please make Boulder the capital of Colorado.” His friend asked, “Why did you pray that?”

“Because that’s the answer I put on my exam.”

Obviously God might not answer that prayer. But what about legitimate prayers? Sometimes we make requests we think are in line with what God wants, but He seems silent. He seems to ignore us. We feel He has gone off and left us. He is distant, far off, unconcerned, and has abandoned us—or so it seems.

David prayed, “My God, my God, why have you forsaken me? Why are you so far from saving me? ... O my God, I cry out by day, but you do not answer me” (Ps. 22:1–2). Many Christians feel that way today. “Why doesn’t he heal me?” “Why doesn’t God bring back my wayward son?” “Why did God take my spouse to heaven?”

When we feel like that, Psalm 22 offers us a guide through the dark.

Since some of the verses in this psalm seem like they are referring to Christ, some say all of it is prophetic of Christ. Yet it seems better to see the psalm as referring first to David’s experiences, with many of the statements then being *applied* to Christ. In other words, the psalm is recording primarily the experience of David, who was suffering at the hands of wicked men. The psalm shows us a progression of response to physical and emotional pain. These are steps David took, and they are also steps Jesus took.

Tell God your problem (vv. 1–2, 6–8, 11–18). Twice in the first verse David asked “Why?” Yet three times in the first two verses he said “My God.” Even though he wondered why God seemed absent, he voiced his problem to the Lord. On the cross Jesus voiced these same words. He felt forsaken by God the Father because *He* was bearing the sins of the world. As Peter wrote, Jesus “bore our sins in his body on the tree” (1 Pet. 2:24). And Isaiah wrote, “He was crushed for our iniquities” and “the Lord has laid on Him the iniquity of us all” (Isa. 53:5–6).

David said that God did not seem to hear his groaning (v. 1), and he said that God did not answer him either in the daytime or at night (v. 2). David also wrote that he felt like a worm—that is, insignificant and unwanted. People despised him, mocked him, and shook their heads at him. In David’s first petition in the psalm (v. 11) he asked that God not be far from him, because trouble was near. Then in figurative language he said that enemies surrounded him like bulls and scavenger dogs (vv. 12, 16), and they tore at him like lions (v. 13). His heart melted (v. 14), his bones were out of joint (v. 14), his strength was gone (v. 15), his body was pierced (v. 16), and he

was so emaciated that his bones were exposed (v. 17). He was brutally honest in telling God that it didn’t seem as if He was hearing him.

Yet, though he felt abandoned by God, David did not denounce Him. We too should tell God our problem, even telling Him that He seems remote and aloof.

Remember His faithfulness (vv. 3–5, 9–10). Though God seemed distant, David knew God is holy and can be trusted. Though God was silent, He is still sovereign. In verses 3–5, David used the word “you” six times in referring to God. This shows that in his agony David focused on God and His holiness. Though puzzled, he still praised Him. David mentioned that his own “fathers” (ancestors) put their trust in Him, and so he wanted God to help him too. “You didn’t forsake them, so why forsake me?”

Then David reminded the Lord that He had nurtured him right from the moment of his birth; so why should He abandon him now? “Lord, You were faithful in the past, so be faithful now” (vv. 9–10).

Keep praying (vv. 19–21). David went on to voice several requests to God. He asked God to be not far off from him, to help him, to deliver him, to rescue him, and to save him. In referring to dogs, lions, and oxen, he reversed the order of these three animals from the order in which he mentioned them in verses 12–13 and 16.

Praise Him (vv. 22–31). Determined to praise the Lord (v. 22), David called on Israel to praise, fear, and revere Him (v. 23). David was sure that God does see those who are suffering and He hears their cry for help (v. 24). He said he would worship the Lord (v. 25), and then he called on the poor and the rich to praise Him (vv. 26–29), including all the families of the earth (v. 27). Even people not yet born would praise him (vv. 30–31).

In a storm at sea, apparent disaster was ahead. The son of author Robert Louis Stevenson was on board. So he went to the captain’s cabin and asked if something could be done about the bad situation. Just then the pilot turned and smiled. Stevenson’s son went back to the men and said, “I have good news.”

“What do you mean?” they asked.

He said, “I’ve just seen the pilot’s face, and that’s enough.”

We have seen the pilot’s face, and it tells us enough to know all will be well.

Dr. Roy B. Zuck (ThM, 1957; ThD, 1961) is senior professor emeritus of Bible Exposition, DTS, and editor of *Bibliotheca Sacra*.

Surviving the Silence

How to Help

Lesa Engelthaler

GOD WAS SILENT. I could not feel His presence. And this was different—this time I had been walking with Him, yet it seemed like He moved. Do you know someone with a similar experience? For those with friends suffering such a “dark night,” I have some suggestions.

■ **Avoid platitudes.** The standard reply I received was, “Just remember that Moses had to wander for forty years in the desert.” Or “If it feels like God is far away, guess who moved?” More helpful replies were, “That stinks,” and “I am here right now.” Better yet was loving, silent presence.

■ **Explore alternative ways to “do church.”** Where two or more gather in His name, Christ is present. During that dark time, meeting with small groups ministered to me far more than church services where I felt like a spectator.

■ **Encourage different practices** from the usual. For me that meant exploring silence, solitude, kneeling by the bed to pray, and going on a silent retreat.

■ **Recommend a spiritual director.** I needed someone who understood spiritual formation, not merely a therapist. A spiritual director listened without judgment to my raging, and prayed over me.

■ **Embrace lamentations together.** When the apostle Paul seemed too black-and-white, and genocide in the Old Testament too harsh, David’s psalms still reached me—like “My God, why have you forsaken me?” I identified with Jeremiah in the book of Lamentations: “He has made me to dwell in darkness.... Even when I call out or cry for help,

he shuts out my prayers” (Lam. 3:6,8). But Jeremiah also says, “Yet this I call to mind and therefore I have hope: Because of the LORD’s great love we are not consumed, for his compassions never fail” (vv. 21–23).

■ **Recommend new authors.** Eugene Peterson’s classic, *A Long Obedience in the Same Direction*, was a welcome companion. And prayer from the *Book of Common Prayer* reminded me that others had walked the same pathway. Most helpful was the honesty of old saints: John of the Cross, Ignatius, and Thomas Merton. Not many seasoned evangelicals have written on this issue, but the time-tested Christian classic works have endured for a reason.

Eugene Peterson’s words bring a needed reminder that God will hold onto us: “All the persons of faith I know are sinners, doubters, uneven performers. We are secure not because we are sure of ourselves, but because we trust that God is sure of us. Neither our feelings of depression nor the facts of suffering nor the possibilities of defection are evidence that God has abandoned us.”

For more on the journey of Lesa Engelthaler (Mark, ThM, 1984; DMin, 1994), see her related article in the October 2011 issue of *Leadership Journal*, available at LeadershipJournal.net.





When All Else Fails

Mark McGinniss

EVEN THROUGH THE HAZE OF ANESTHESIA, I knew my brain surgery had failed.

In October of 2010, I was diagnosed with trigeminal neuralgia (TN), a nerve disorder characterized by episodes of searing pain that affects either side of the face. In my case TN affects the left side. Besides cluster headaches, TN is the most painful condition known to the medical profession. I'm told that even childbirth and kidney stones cause less agony. TN is so excruciating that it has been called the "suicide disease." Only a handful of procedures manage the condition, albeit temporarily, and only one offers a cure.

My wife, Joy, and I chose the cure: a microvascular decompression (MVD). It is a type of invasive brain surgery. It is the only procedure that offers the chance of a permanent fix, with a 95-percent success rate. My MVD was scheduled for April. A world-renowned neurosurgeon led my operating team, and I was treated at a premier hospital. A company of people from coast to coast prayed fervently for success. I had the best possible prognosis. All the odds favored success.

But afterward as I lay in ICU among the numerous IV's and beeps of various monitors, I realized I was in the 5 percent.

My surgeon suggested a glycerol rhizotomy as an alternative to deal with my TN. A rhizotomy is less invasive, but it provides only temporary relief. The best it could afford (if successful) was a one- to seven-year respite from pain. Though not a permanent fix, it could be repeated as needed. Statistically this medical procedure offered a 90-percent success rate.

Two months later, I underwent a second surgical procedure. And in the recovery room my neurosurgeon met Joy and me. He explained that everything had gone as planned. He was very pleased, and from his perspective the chance of success was high.

But from my perspective, the left side of my face resembled the cheeks of an overstuffed chipmunk. I felt as if a dentist had over-administered Novocain. And even through the facial numbness of the rhizotomy, the pain came roaring back.

With tears we realized that we were in the 10 percent.

Another medical failure. Hopes crushed. A certain future with tremendous pain.

When surgery fails, when the prognosis cannot be any worse, when intense pain is the only certainty, how do you face the rest of life? How do you get out of bed day after day when the only thing you are certain of feeling is pain or the dread of more pain?

And these are only the questions that trouble the body. What about the emotions of the soul, the deep disappointment that threatens to turn to despair, the plague of loneliness, the anxiety and fear that the life once enjoyed is over forever?

As I wrestle with these questions and contemplate a life with pain as a constant companion, I am reminded of certain truths that

For those who must live with failure, the guarantee of a new order is a sure promise of new life without pain or tears.

orient my view of failure. Unfortunately, these thoughts do not eliminate physical pain, but they may encourage the soul.

Failure Does Not Mean That God Does Not Love You

It is easy to imagine in the midst of failure that somehow God has ceased to love. We reason that if God truly loved us, He would grant success. We assume we must read failure as God's lack of love. Failure, therefore, separates us from God's love.

While we may feel this way, the truth is much different. The apostle Paul anticipates such emotions in the midst of difficulties, and he asks a rhetorical question of the Christians in Rome: "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?" (Rom 8:35). Paul's question is meant to elicit an emphatic "No" from his readers. Paul was convinced that nothing—even a surgical failure—could separate a believer from the love of God (Rom 8:38–39).

continued on page 17

Jill Noel Shreve

Someone Called

Profile of Malachy Williams



Malachy Marie Williams (ThM, 2004) sat on a mountaintop overlooking the hazy Manhattan skyline.

She had just graduated from DTS and moved back to the Northeast. She spoke to God about her work, her life, and her future. She desired to serve where He wanted, so she sought His direction. And the first of many calls came on that mountaintop—literally. Her phone rang.

Malachy's sister was on the other end, and she asked Malachy to contact FOX5/My9. The television station had an open position, and Malachy's former boss wanted to speak with her about it.

Malachy soon rejoined New York City's duopoly FOX5/My9 full-time as sales promotions and marketing producer. She had worked at the station prior to her time at DTS, and the Lord opened the door again on her return. "Every day I walk into something different," Malachy said.

Since rejoining, Malachy has come to manage many projects year-round, but the one requiring most of her time is the annual McDonald's Gospelfest. This one-day event—full of Christian artists, speakers, and preachers—takes place in the Prudential Center, in the heart of Newark. The TV station supports the event both by promoting it throughout the year and by recording it, using a full production crew and multi-camera shoot. The station then edits the footage and broadcasts it. Malachy contributes to this process as the show's lead broadcast producer.

Following her graduation from DTS and a term on the adjunct faculty at Hunter College in New York City, Jill Noel Shreve (MA/CE, MA/MC, 2009) teaches American Literature and Composition at a private, college-prep school in south Dallas. You can read more about her at jillnoelshreve.com.



On post-event day, Malachy receives an eight-hour director's cut, which she and her editor sweat down to a forty-six-minute television show. This airs as a one-hour special across a three-state area, transmitting the gospel to New York City's eight million citizens and far beyond. "When I'm in the edit room," Malachy said, "I'm trying to bring integrity to the project as much as possible so it's clear this is not just a commercial event. We do our best to make sure the gospel is clearly projected."

As Malachy has diligently worked, people have taken notice—including McDonald's. The nationwide food chain holds an annual commencement celebration for Black History Month. They recognize "Black Media Legends" in the tri-state area who've done outstanding work. And last year, alongside seventeen other such legends, Malachy was honored for her efforts.

"Of course I'm not a legend," Malachy said. "I don't know how I got in that lineup. We normally have people in front of the camera receiving these awards. It was a real surprise." The award came with the honorees' photos on tri-state area McDonald's posters and tray liners for the entire month of February.

On Malachy's return to New York, God did more than open the TV station door for her. Along with giving her the job at the TV station, God also called her to academia. "My friend was teaching in the certificate program at New York Seminary," Malachy explained. "But she had to go on medical leave. She

required a replacement and asked me." Since then, Malachy has taught introductory theology, Christian education, and church history as an adjunct professor at the school. She dedicates her time in the classroom to steering students toward "loving God and loving truth." She knows learning truth is a process, and she encourages her students to "stay close to God" in that process. She wants them to leave her classroom knowing more intimately that "it's Jesus Christ who rules and reigns, and He's the Lord of all."

Since returning to the station and teaching at the seminary, yet another door has opened. Malachy has answered the call to serve as the associate minister of worship and the arts at her home church. She saw a need, offered to help, and committed to serving in worship and the arts at First Baptist Church in Elizabeth, New Jersey. She believes people are made to worship God, and she has set out to facilitate that connection. Her senior pastor, Reverend Brown, said, "Malachy has such a love for God's people." He commends her faithfulness to them and commitment to the importance of worship. Each week, Malachy finds Scripture and hymns that assist people in authentically worshipping the Lord and seeing His truth. "Malachy helps members to be free," Reverend Brown said. "Free to take on the posture that God has placed in their hearts to worship. She desires for people to worship in truth."

Malachy said, "God's the one we have to pursue, and it's His truth we have to uphold." As she has pursued Him, He has continued to call her—at the station, in the classroom, and in the church. And millions have benefited from her answer.



Photos by Frank Ortiz

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NEW DEGREE PROGRAM

"CAN WE TRUST THE TEXT?" DVD AVAILABLE

This past fall the Center for the Study of New Testament Manuscripts (CSNTM) sponsored a debate between Dr. Bart Ehrman and DTS's own Dr. Daniel B. Wallace titled, "Can We Trust the Text of the New Testament?" The debate, which took place on the campus of Southern Methodist University in Dallas, was the largest-ever such event about the text of the New Testament. CSNTM is offering DVDs of the debate. For more information go to csntm.org.



DTS Houston employees celebrated Dr. Dwight Pentecost's donation of his library to their campus.

COMING UP

LEADERSHIP EVENT

The Gathering at DTS: A Collaborative Learning Environment

Monday, February 13, 2012, 9 AM-3:30 PM

Join us on the Dallas campus for a one-day leadership event. Designed for church and ministry staff members, The Gathering will give you a chance to dialogue about, generate, and apply successful ideas for church ministry in a collaborative atmosphere with other ministry leaders.

2012 WIVES OF MEN IN MINISTRY RETREAT

Sunday, April 15-Tuesday, April 17, 2012
Pine Cove Camp and Conference Center, Tyler, Texas
Visit dts.edu/ccl for more information and to register. Questions? Call the events team at 214-841-3699. Hosted by the Howard G. Hendricks Center for Christian Leadership.

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Reformation Tour: May 20-31, 2012
Journey with DTS on a tour of spiritually rich Reformation sights in quaint villages and towns of Germany and Switzerland. There will be plenty of time to shop, dine, and relax in exquisite accommodations. The tour will be led by president Dr. Mark Bailey and Dr. John Hannah, distinguished professor of Historical Theology and research professor of Theological Studies. Dr. Hannah has led Reformation tours through Europe for more than twenty years. For more information visit dts.edu/travel.

Recommended Books from DTS Faculty

Last spring the Dallas Seminary Book Center polled members of the faculty for what books they considered essential to our graduates entering ministry. Here's what some of them said:

- Reg Grant: *Think*, by John Piper
- Brian Webster: *Divorce and Remarriage in the Church*, by David Instone-Brewer
- Gary Barnes: *A Lasting Promise*, by Scott Stanley
- Lanier Burns: An excellent study Bible: *NIV Study Bible or Life Application Bible*
- Jim Thames: *Feeding and Leading*, by Kenneth Gangel
- Ron Blue: *Grace Awakening*, by Charles Swindoll
- Darrell Bock: *Designed to Be Like Him*, by J. Dwight Pentecost
- Glenn Kreider: A good theological encyclopedia/dictionary
- Steve Strauss: *The Mission of God*, by Chris Wright and *Operation World*, by Jason Mandryk
- Joye Baker and John Hannah: *My Utmost for His Highest*, by J. Oswald Chambers
- Ramesh Richard: Blank composition books
- Joseph Fantin: *Dictionary of New Testament Backgrounds*, by Porter/Evans; *Backgrounds of the New Testament*, by Everett Ferguson; *Honor, Patronship, Kinship and Purity*, by David deSilva
- Larry Waters: *When God Weeps*, by Joni Eareckson-Tada; *Why, O God?* by Larry Waters et al.; and *The Messianic Hope*, by Michael Rydelink
- Dorian Coover-Cox: *The Journey from Texts to Translation*, by Paul Wegner
- Michael Lawson: *In the Name of Jesus*, by Henri Nouwen
- John Hilber: *Ancient Near Eastern Thought and the Old Testament*, by John Walton
- Jay Sedwick: *Sustainable Youth Ministry*, by Mark DeVries
- Sandra Glahn: *Disciples Are Made, Not Born*, by Walt Henrichsen
- Bill Bryan: *Morning and Evening*, by Charles Spurgeon
- George Hillman: *Leadership Challenge*, by Kouzes/Posner
- Tom Constable: *The Bible*
- Mike Szigel: *The ESV Study Bible*, and *Early Christian Doctrines*, by J. N. D. Kelly

Read It Now at dts.edu/ks



■ BOOK EXCERPTS

When the Bottom Drops Out, "Truths in the Night," Dr. Robert Bugh (ThM, 1990)

Cruciform: Living the Cross-Shaped Life, "Created to Be Cruciform," Jimmy Davis (MA/CE, 1996; MA[BS], 1997)

I Never Thought I'd See the Day, "When Atheists Would Be Angry," Dr. David Jeremiah (ThM, 1967)

From the Garden to the City, "Reflections," John Dyer (ThM, 2008)

Solid Stepping Stones for the Christian Journey, "Tying up a Loose End," Dr. Robert P. Lightner (ThM, 1959; ThD, 1964)

The Christian Zombie Killers Handbook, "Zombie Rules," Jeff Kinley (ThM, 1986)

Insights in Revelation, "Messages of the Majestic Savior," Dr. Charles Swindoll, Chancellor

■ LINKS

News profile of DTS student and TV weather forecaster, Grant Johnson

"Harold Camping Stole My Parents," **article** by Sharifa Stevens (ThM, 2004)

"Heaping Helping of Horse Pucky Monday," A critical **film review** of *The Help* by Stephanie Morris-Graves (MA[BS] 2006)

"When God Doesn't Heal," **article** by Dr. Mark Yarbrough (ThM, 1996; PhD, 2008)

The Dallas Morning News **article** highlighting longtime DTS professor Dr. Gene Getz, whose new study Bible includes QR codes that take readers with smartphones to video messages

A **video** for our readers only: Jennie Allen's (MA[BS], 2005) entire first session of *Stuck: The Places We Get Stuck and the God Who Frees Us*

■ ARTICLE

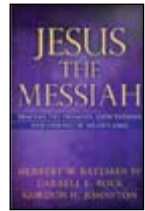
"How to Talk to Your Relatives about Spiritual Things," by Larry Moyer (ThM, 1973)



The Abrahamic Revolution: God's Mission in Motion
Dr. Todd Ahrend (MA[BS], 2004)



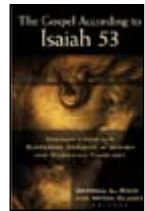
The Path to the Cross
Barry Applewhite (ThM, 1976)



Jesus the Messiah: Tracing the Promises, Expectations and Coming of Israel's King
Dr. Herbert Bateman IV (ThM, 1987; PhD, 1993), Dr. Darrell Bock (ThM, 1979)* and Dr. Gordon Johnston (ThM, 1985; ThD, 1992)*



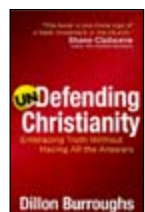
A Taste of the Classics. Vols. 2-4
Dr. Kenneth Boa (ThM, 1972)



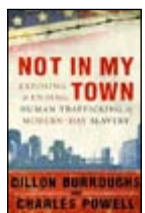
The Gospel According to Isaiah 53
Dr. Darrell Bock (ThM, 1979)* and Mitch Glaser, eds.



When the Bottom Drops Out
Dr. Robert Bugh (ThM, 1980)**



Undefending Christianity: Embracing Truth without Having All the Answers
Dillon Burroughs (ThM, 2002)



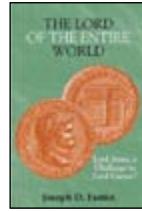
Not in My Town: Exposing and Ending Human Trafficking and Modern-Day Slavery
Dillon Burroughs (ThM, 2002) and Charles Powell



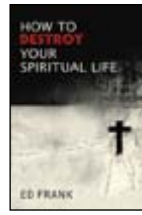
*Cruciform: Living the Cross-Shaped Life***
Jimmy Davis (MA/CE, 1996, MA[BS], 1997)



Muir House: A Novel
150 Quick Questions to Get Your Kids Talking
You Can Raise Courageous and Confident Kids
Mary DeMuth (Patrick, ThM, 2002)



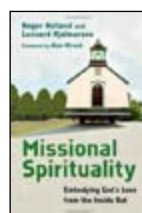
The Lord of the Entire World: Lord Jesus, a Challenge to Lord Caesar?
Dr. Joseph D. Fantin (ThM, 1995; PhD, 2003)*



How to Destroy Your Spiritual Life
Ed Frank (ThM, 1997)



Dying to Live
Dr. Charles Haley (ThM, 1968)



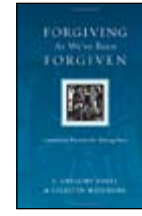
Missional Spirituality: Embodying God's Love from the Inside Out
Roger Helland (ThM, 1983) and Len Hjalmarson



Twilight's Last Gleaming
Dr. Robert Jeffress (ThM, 1981)



*I Never Thought I'd See the Day! Culture at the Crossroads***
Dr. David Jeremiah (ThM, 1967)



Forgiving As We've Been Forgiven
Dr. L. Gregory Jones and Dr. Célestin Musekura (STM, 1998; PhD, 2007)



Solid Stepping Stones for the Christian Journey
Dr. Robert Lightner (ThM, 1959; ThD, 1964)* **



The Gift: A Novel
Dr. Bryan Litfin (ThM, 1997)



Live Life on Purpose
Claude Hickman (MA[BS], 2008)



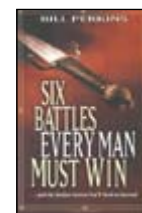
First Date: A Novel
Krista McGee (David, ThM, 2003)



Wednesday Crucifixion
George Miller (ThM, 1959)



Think Christianly: Looking at the Intersection of Faith and Culture
Jonathan Morrow (Class of 2005)



Six Battles Every Man Must Win: And the Ancient Secrets You'll Need to Succeed
Bill Perkins (ThM, 1977)



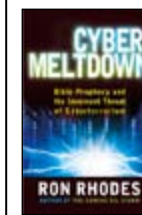
Is Love Wrong? An Evangelical Christian Encounters a Gay Activist
Chris Plekenpol (ThM, 2010)



The Camouflaged Church
Dr. James B. Raiford Sr. (ThM, 1969; DMin, 1990)



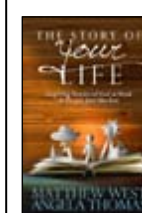
Stepping Up: A Call to Courageous Manhood
Dr. Dennis Rainey (MA[BS], 1976)



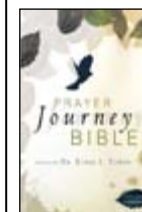
Cyber Meltdown
1001 Unforgettable Quotes about God, Faith and the Bible
Bite-Size Bible Answers
Bite-Size Bible Definitions
Dr. Ron Rhodes (ThM, 1983; ThD, 1986)



52 Things Kids Need from a Mom
Angela Thomas (MA/CE, 1987)



The Story of Your Life
Angela Thomas (MA/CE, 1987) and Matthew West

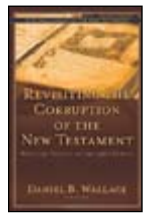


Prayer Journey Bible
Dr. Elmer L. Towns (ThM, 1958)

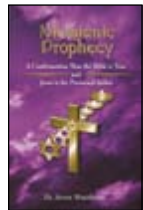


Beyond Boundaries: Learning to Trust Again in Relationships
Dr. John Townsend (ThM, 1980)*

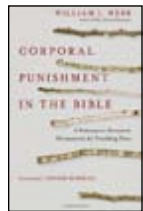
*Denotes DTS faculty member
**Excerpt online at www.dts.edu/ks



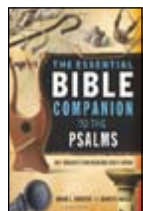
Revisiting the Corruption of the New Testament: Manuscript, Patristic, and Apocryphal Evidence
Dr. Daniel B. Wallace (ThM, 1979; PhD, 1995)*



Messianic Prophecy (booklet)
Dr. Steven Waterhouse (DMin, 1995)



Corporal Punishment in the Bible
Dr. William J. Webb (ThM, 1995; PhD, 1990)



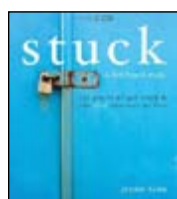
The Essential Bible Companion to the Psalms: Key Insights for Reading God's Word (Essential Bible Companion Series)
Dr. Brian Webster* and David R. Beach



Come Talk with Me
Buddy Westbrook (MA[BS], 1982)



Business for the Common Good
Dr. Kenman L. Wong and Dr. Scott Rae (ThM, 1981)



DVD
Stuck: The Places We Get Stuck and the God Who Frees Us
Jennie Allen (MA[BS], 2005)



TRACT
Will Anyone Be in Hell?
Dr. Roy B. Zuck (ThM, 1957; PhD, 1961)*

BOOK NOTES AND QUOTES

THE 925 WINDOW

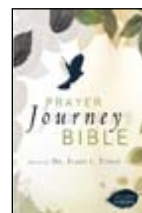
"If you have had much to do with the missionary movement over the past 20 years, you will probably recognize the term '10-40 Window,'" says Dale Losch (ThM, 1987), in his brochure, *A Better Way: Make Disciples Wherever Life Happens*. "It was coined by missionary strategist Luis Bush in 1990 to refer to those regions of the eastern hemisphere, located between 10-40 degrees north of the equator, having the highest concentration of least-reached people on the planet. While many are familiar with the 10-40 Window, surprisingly few have heard of another unreached group of people living in the zone called the '925 Window.' The 925 Window is the window of opportunity most believers have from '9 to 5' every day, being salt and light in an unbelieving world. It is a natural window of opportunity that allows us to enter the ordinary world of people that Jesus came to seek and to save."



The Resolution for Women, by Priscilla Shirer (MA[BS], 1998) has been named as a finalist in the USA "Best Books 2011" Awards from USA Book News, a premiere online magazine and review site for mainstream and independent publishing houses. The book is a *New York Times* bestseller.

Publishers Weekly says, "The zombie invasion of the popular culture has become so pervasive that it makes [a History Channel] show [on the subject] a no-brainer—pun intended. In other zombie news, AMC's second-season premier of 'The Walking Dead' opened to an eye-popping 7.3 million viewers ... breaking cable ratings records among adults 18-49 and 25-54." It is this culture to which Jeff Kinley (ThM, 1986)

introduces *The Christian Zombie Killers Handbook: Slaying the Living Dead Within* (excerpt online).



There are three conditions for "drawing near to God." First, we must have a "true heart," which means an honest attempt to relate to God. The word "draw near" is *proseuchomai*, which comes from *pros*, "toward," and *euchomai*, "the face." A true heart is honestly seeking God's face. Second, we must come "in full assurance," which means "we believe God exists" (Heb. 11:6, ELT). Third, "having our hearts sprinkled from an evil conscience" (10:22).

—Dr. Elmer Towns in *Prayer Journey Bible*

When All Else Fails continued from page 9

Failure Does Not Mean That All Hope Is Lost

Bodily failure may lead to despair, and despair breeds hopelessness. Yet in the face of a physical and emotional collapse, Asaph declared, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Ps. 73:26).

Whether we're enduring emotional or physical pain or both, life is not contingent on the strength of the physical body or the emotional self. While "my flesh may fail" with continual pain, and hope for relief may be but a distant dream, there is another present reality: "But God..." In the midst of physical anguish there is always God, whose presence is our strength, even when the body betrays us.

Failure Reminds Us to Look Beyond This Life

With the advances in medical science, we sometimes believe the newest surgical technique or the just-released prescription drug will prove successful. Our hope is pinned on statistics that suggest success favors our condition. Yet when we sit on the wrong side of the medical data, we are forced to look elsewhere for hope and relief.

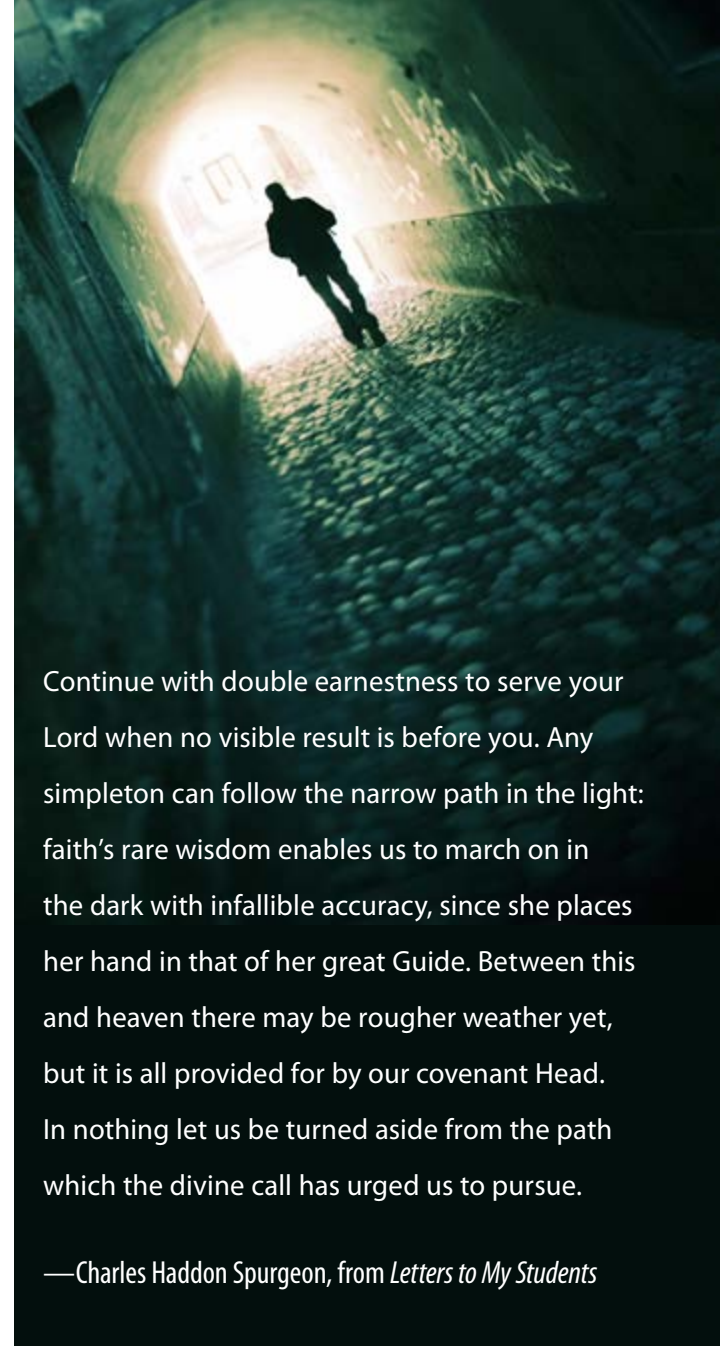
The new heavens and the new earth are not topics that one hears preached about much on any given Sunday. But for those who must live with failure, the guarantee of a new order is a sure promise of a new life, a life without pain or tears. In his vision from God, John writes, "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain" (Rev. 21:4). While this may sound like pie in the sky or even morbid, it was meant to give comfort to hurting saints and to demonstrate that pain, suffering, and even death are confined to this world and not the next.

Even when medical options are exhausted and days clouded by painful tears, with this divine assurance those who live with failure look forward to the time when the Savior Himself will banish tears, pain, and death itself. In the new heavens and the new earth no one will experience failed surgeries.

Failure Reminds Us That the Outer Person Is Decaying But...

TN has taught me a significant theological truth about myself: I am a frail creature. Intellectually we know humanity is frail, but somehow individually we believe ourselves immune from experiencing the flesh's weakness and decay. But the reality is we are dust (Gen. 3:14), and grass (Isa. 40:6-8), and our days are like grass (Ps. 103:15).

Yet in our frailty there is another significant theological truth: "Therefore we do not lose heart.



Continue with double earnestness to serve your Lord when no visible result is before you. Any simpleton can follow the narrow path in the light: faith's rare wisdom enables us to march on in the dark with infallible accuracy, since she places her hand in that of her great Guide. Between this and heaven there may be rougher weather yet, but it is all provided for by our covenant Head. In nothing let us be turned aside from the path which the divine call has urged us to pursue.

—Charles Haddon Spurgeon, from *Letters to My Students*

Though outwardly we are wasting away, yet inwardly we are being renewed day by day" (2 Cor. 4:16). While our physical body may experience failure, our spirit is renewed daily. And our renewed spirit affords us the grace to live with a frail body that is subject to pain.

Disappointment, discouragement, and pain accompany the person living with a broken body. There may be an apprehension that the pain may even get worse. But in the midst of brokenness, we can believe there is a God who loves us, who is present with us in our suffering, who is our strength in physical weakness, and who has promised that a day is coming that includes no tears of failure.

These are truths that will not fail, even when surgery does.

Dr. Mark McGinniss (MA[BS], 1991) is associate professor of Old Testament at Baptist Bible College and Seminary in Clarks Summit, Pennsylvania.

Follow the **FACULTY**

Taking the Word around the World

For a complete listing of faculty travel go to www.dts.edu/ks.

Members of Dallas Theological Seminary's full-time faculty will minister at these locations in the months ahead.

NORTHEAST

Dr. Oscar Lopez
Mar 2–4, 9–11 Hispanic Conferences, Keswick, Whitting, New Jersey

MIDWEST

Dr. Ronald Allen
Feb 19 Hayward Wesleyan Church, Hayward, Wisconsin

Dr. Mark Bailey
Feb 9–10 Moody Founder's Week, Moody Bible Institute, Chicago, Illinois; Feb 18–19 First Baptist Church, North Terre Haute, Indiana

Dr. Charles Baylis
Mar 25 Bible Conference, Metropolitan Baptist Church, Oklahoma City, Oklahoma

Dr. Stephen Bramer
Jan 28–29 Winter Bible Conference, Springfield Bible Church, Springfield, Illinois

Dr. Stanley Toussaint
Mar 10–14 Bible Conference, Marshalltown Evangelical Free Church, Marshalltown, Iowa

SOUTHEAST

Dr. Mark Bailey
Feb 29 Bryan College Chapel, Dayton, Tennessee; Mar 18 Grace Church, Greenville, South Carolina

Dr. Robert Lightner
Apr 9–13 Piedmont Baptist Graduate School, Winston-Salem, North Carolina

Dr. Stanley Toussaint
Feb 12–17 Word of Life Bible Conference, Hudson, Florida

Dr. Daniel B. Wallace
Jan 27 New Testament Lectureship, Florida International University, Miami, Florida; Feb 1 Reliability of the NT Debate with Dr. Bart Ehrman, University of North Carolina Chapel Hill, Chapel Hill, North Carolina; Feb 14 "The Bible's Survival and Success: New Discoveries, Technologies and Challenges," Passages Exhibit, Atlanta, Georgia; Feb 28–29 Theological Forum, Mid-America Baptist Seminary, Cordova, Tennessee

SOUTHWEST

Dr. Ronald Allen
Jan 29 Cornerstone Bible Church, Lubbock, Texas

Dr. Vic Anderson
Jan 23 Perspectives on the World Christian Movement, First Baptist Church, Plano, Texas; Jan 24 Perspectives on the World Christian Movement, McKinney Memorial Church, Fort Worth, Texas; Feb 1 Perspectives on the World Christian Movement, Pantego Bible Church, Arlington, Texas

Dr. Mark Bailey
Mar 2–4 Permian Basin Bible Conference, First Baptist Church, Odessa, Texas

Dr. Darrell Bock
Feb 17–18 Eschatology Consultation, Southwestern Baptist Theological Seminary, Fort Worth, Texas

Dr. John Hannah
Mar 23–24 Church History Lectureship, Tyndale Theological Seminary, Fort Worth, Texas

Dr. Scott Horrell
Feb 18 Faith Bible Church, The Woodlands, Texas

Dr. Abraham Kuruvilla
Feb 12 Missions Conference, Mansfield Bible Church, Mansfield, Texas

WEST

Dr. Mark Bailey
Mar 28–Apr 1 Shasta Bible College Conference, Redding, California; Apr 28 Western Seminary Commencement, Portland, Oregon

INTERNATIONAL

Dr. Ronald Allen
Mar 5–17 Leader and teacher, Holy Land Study Tour, Various locations, ISRAEL

Dr. Stephen Bramer
Mar 4–16 Insight for Living Israel Tour, ISRAEL; Apr 23–26 Word of Life Bible Institute, Tóalmás, HUNGARY

Dr. John Hannah
Jan 16–20 The Central American Theological Seminary/SETECA, Guatemala City, GUATEMALA

Dr. Oscar Lopez
Apr 26–29 Anniversary Conference, Nazareth Church, Guatemala City, GUATEMALA

FROM THE CHANCELLOR

Dr. Charles R. Swindoll

The Pit, the Rust, and Help



Who would guess that a book published in 1678 would be relevant today? It has never gone out of print, has been translated into more than two hundred languages, and is regarded as one of the most significant works of religion literature. I'm referring, of course, to John Bunyan's Christian allegory, *The Pilgrim's Progress*.

The story follows Christian on his treacherous journey from the City of Destruction to the Celestial City. Along the way, Christian and a companion approach "a very miry slough." They fall into the bog, and "the name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with dirt."

Christian's traveling companion somehow gets out, but rather than giving a hand up, he abandons the path and flees home. Christian, then, is left struggling alone in the boggy, muddy hole until a man named Help—the Holy Spirit—pulls him free from despondency's pit and sets him on solid ground.

Christian asks Help why this dangerous plot of land has not been "mended that poor travellers might go" on heaven's journey "with more security!" And Help tellingly replies, "This miry slough is such a place as cannot be mended."

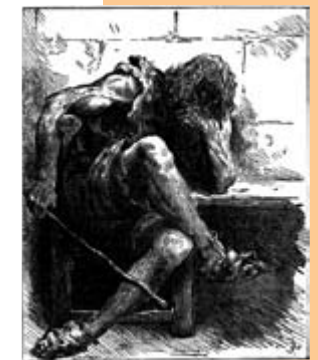
How true this is to real life! No matter how hard we try or how spiritually mature we are, miry sloughs are inevitable—not because we have failed, but because no one is immune to depression. It is "such a place as cannot be mended," only traveled through.

What John Bunyan related in fiction form, the preacher Charles Spurgeon described about two hundred years later in *Lectures to My Students*. Spurgeon wrote of how depression often came over him before a great success, sometimes after a great success, and usually because of something he couldn't explain. Pay attention to his candid remarks on "The Minister's Fainting Fits": "Fits of depression come over most of us. Usually cheerful as we may be, we must at intervals be cast down. The strong are not always vigorous; the wise, not always ready; the brave, not always courageous; and the joyous, not always happy. There may be here and there men of iron ... but surely the rust frets even these."

These great writers follow in a long tradition that we can trace all the way back to the Psalms. Though most expressions in the ancient Hebrew hymnal end with statements of hope, one psalm—Psalm 88—does not. There the psalmist calls out with, "I cry to you for help, O LORD; in the morning my prayer comes before you. Why, O LORD, do you reject me and hide your face from me?" (vv. 13–14).

I actually find that comforting. Don't you? Apparently feelings of abandonment are such a common part of spiritual wrestlings that God included them to prompt all of us to pray. And in doing so He provided for believers anywhere and anytime to have the very words we need to express the agony we feel when "bedaubed with dirt."

In desolate times of depression—when we stumble into the pit, when rust covers our iron—we may not always feel His presence, but we have the sure promise of our faithful God that we are not alone. Our loyal friend, Help, is ever near.



The verse art on the back cover was crafted by DTS graphic designer Linda Tomczak. You can view a short video of Ms. Tomczak telling her story at dts.edu/profiles.




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YOUR PATH
LED *through the* SEA,
YOUR WAY *through*
the MIGHTY WATERS, *though*
YOUR FOOTPRINTS
were NOT SEEN.

 PSALM 77:19 