



# TOWERS

A NEWS PUBLICATION of THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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## **main course**

How to survive Elementary Greek  
and Hebrew.

- PAGES EIGHT through TWELVE -

## **inerrancy: then and now**

40 years after the Chicago Statement,  
inerrancy remains as important as ever.

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## **the God who goes before you**

Timothy Paul Jones and Michael Wilder want to help  
you be a better leader ... without losing your soul.

“God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God’s witness to Himself. Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God’s instruction, in all that it affirms: obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises. The Holy Spirit, Scripture’s divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning. Being wholly and verbally God-given, Scripture is **without error or fault** in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible’s own; and such lapses bring serious loss to both the individual and the Church.”

## EDITOR'S NOTE

Forty years ago last month, more than 200 evangelical leaders gathered in Chicago, Illinois, and drafted the Chicago Statement on Biblical Inerrancy, a portion of which appears on our cover. The statement was a line in the sand — a bold affirmation that the entire Bible is “without error or fault in all its teaching.” The signatories represent major figures in evangelicalism: R.C. Sproul, J.I. Packer, James Montgomery Boice, and Carl F.H. Henry.

Their story is our story, too. Throughout its history, Southern Seminary has fought for the inspiration and authority of Scripture — not just in 1993 with R. Albert Mohler Jr., but in 1879 with Basil Manly Jr., as Adam Winters tells us in History Highlight. Professor Michael A.G. Haykin demonstrates in his feature that many theologians have affirmed the full truthfulness of Scripture throughout church history — including Andrew Fuller, perhaps the greatest Baptist thinker ever.

And, as the Protestant Reformation demonstrated, a deep conviction about the truth of Scripture goes hand-in-hand with a passion for reading the Bible in its original language. Master of Theology student Jesse Stewart will help you survive your Greek and Hebrew classes in the newest version of Main Course. So, whether or not your generation will have to fight tooth-and-nail for the inerrancy of Scripture, I hope all these resources will help you prioritize the Bible in seminary.

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ANDREW J.W. SMITH, EDITOR

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# TOWERS

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*Towers* is an award-winning news publication of The Southern Baptist Theological Seminary.

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# TOWERS

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# what you need to know

A LOOK AT NEWS, EVENTS, AND ANNOUNCEMENTS AT SOUTHERN SEMINARY

## NOVEMBER

### **Monday, November 12**

Veterans' Day  
Night of Valor with astronaut Jeff Williams

### **Thursday, November 15**

Last day of classes

### **Friday, November 16 –**

**Tuesday, November 20**  
Final Exams

### **Thursday, November 22**

Thanksgiving Day, offices closed

### **Monday, November 26**

Boyce College winter term begins

## DECEMBER

### **Friday, December 7**

SBTS graduation

### **Monday, December 10**

SBTS winter term begins

### **Monday, December 24**

Christmas Eve, offices closed

### **Tuesday, December 25**

Christmas Day, offices closed

### **Monday, December 31**

New Year's Eve

## JANUARY

### **Tuesday, January 1**

New Year's Day, offices closed

### **Tuesday, January 15 –**

**Thursday, January 17**  
Boyce student leadership retreat

### **Friday, January 18 – Saturday, January 19**

Boyce orientation

### **Monday, January 21**

Martin Luther King Jr. Day

### **Tuesday, January 22**

Boyce spring term begins

### **Friday, January 25**

SBTS orientation

### **Saturday, January 26**

Boyce movie night, 8 p.m.

## PASTOR WELL CONFERENCE WITH HERSHAEW YORK

Join Hershael W. York, dean of the School of Theology, to learn what it means to "Pastor Well" during a series of talks on Dec. 3-4 from 8 a.m. – 5 p.m. in Heritage Hall. Various aspects of pastoral ministry will be covered, including the call to ministry, issues in public worship and service elements, common leadership mistakes, church discipline, finances and business policies, and deacon selection. Pastor Well is free and light refreshments will be provided.

## GRADUATION REGALIA

### PICK-UP TIME

Graduates may pick up their academic regalia beginning on December 3 at the LifeWay campus store during regular business hours: 9 a.m. – 6 p.m. The graduation rehearsal will be held on Thursday, Dec. 6, at 12 p.m. in the Duke K. McCall Sesquicentennial Pavilion, and the graduation ceremony will be held in Alumni Memorial Chapel on Friday, Dec. 7, at 10 a.m. Graduates should be lined up in academic regalia in the main Norton hallway by 9:30 a.m. on Friday morning.

## RESOLVE LIBRARY

### FINES BEFORE GRADUATION

All graduating students must receive clearance from the library. Fines must be paid and no more than 15 items may remain on your account. You may not have any overdue items. If you are an advanced degree student with a carrel, locker, or office, these must be cleared out and any keys must be returned. Make sure that you are clear no later than Friday, December 7. Any questions may be directed to 502-897-4713 or libassistant@sbts.edu.

## WEEKLY SEWING CLASS

### WITH BARBARA GENTRY

Get help with your sewing, knitting, or crocheting across all skill levels — from absolute beginners to experienced knitters. We have all the equipment and supplies you'll need. Just bring yourself — unless you have a project in progress. We meet in Fuller 34, every Monday from 6:00 – 7:30 p.m.

## LAST MONTH IN THE BRIEFING

R. ALBERT MOHLER JR.

IN ITS NINTH SEASON, *THE BRIEFING* HELPS LISTENERS PROCESS MAJOR CULTURAL EVENTS THROUGH A GRID: THE CHRISTIAN WORLDVIEW. HERE ARE TWO HIGHLIGHTS FROM THE LAST MONTH, BUT BE SURE TO LISTEN TO *THE BRIEFING* WHEREVER YOU GET YOUR PODCASTS.

## 'IT'S HARD TO HATE UP-CLOSE': WHY THE PARTISAN DIVIDE ISN'T REALLY AS BAD AS CABLE NEWS WOULD LEAD YOU TO BELIEVE

FRIDAY, OCTOBER 26, 2018

Yesterday's edition of *The New York Times* included an article with the headline, "Dissecting the Psyche of the Right." The article is by Shawn McCreesh. The subtitle of the article: "Alexandra Pelosi belongs to a Democratic family, but wants to understand the other side." Now, as we shall see, honestly seeking to understand the other side in America's great ideological worldview and partisan divide — that is an altogether too seldomly found motivation. But Alexandra Pelosi, a filmmaker who works primarily with HBO, appears to have that as an honest intention.

Now, I think from a Christian worldview perspective, a part of what makes this article so interesting is the language that Alexandra Pelosi uses. At least twice in this article she uses language that all Christians, and in this case Christian parents, ought to understand — this idea of being "pod people." Now that's exactly what has happened across America. The entire nation has become a nation of pod people: We listen only to the people who agree with us. Alexandra Pelosi is suggesting that she does not want her children — boys ages 10 and 11 — to be pod people, even if they are the grandchildren of one of the most prominent liberal Democrats in the United States, Nancy Pelosi.

Conservative Christians should understand that we face the equal and opposite danger of being pod people. It's good for us to remember that it is indeed hard to hate up-close. That is why we, as Christians, have to take the risk to develop relationships and enter into genuine conversations — not just with the people who agree with us, but perhaps even more importantly, with the people who do not.

## THE DRAMATIC AND HORRIFIC STORY OF AN ABORTION DOULA

WEDNESDAY, OCTOBER 17, 2018

When any woman seeking an abortion brings another human being with her — a live human being in her womb — the intention is that only one of them leaves alive.

This great worldview conflict is between those who would see an abortion doula as a mistress of death and those who would understand such a person as merely someone to be culturally celebrated, as this article would indicate, for being so self-giving as to volunteer for this non-profit as an abortion doula 2,000 times over the last several years.

That fundamental distinction became very clear on Twitter when on October the 15th, the National Abortion Rights Action League or NARAL, as it is known now, tweeted this story from the BBC with a heart emoji and the words, "Abortion doulas are heroes."

Now, just think about that for a moment. You're going to define this person who is profiled in this story either as a heroine on the one hand or as an ambassador of death on the other. There is really no middle ground — and that tells you exactly what's at stake in the abortion debate in the United States. What's at stake is not a mere debate; it's not just a set of laws and policies and political platforms. What is at stake is human dignity and that's what Christians must understand with genuine heartbreak, looking at an article like this. An article that celebrates — let's be clear about this — that celebrates an abortion doula in New York City, an article by the BBC.



## FRIENDS OF SOUTHERN SEMINARY GATHER FOR MOHLER'S 25TH ANNIVERSARY AS PRESIDENT

By SBTS Communications

Trustees of The Southern Baptist Theological Seminary presented a resolution of appreciation to R. Albert Mohler Jr. to celebrate his 25th anniversary as president of the institution, Oct. 8. The presentation occurred at the beginning of a special chapel service honoring Mohler's anniversary, which continued with a sermon by Atlanta-area pastor James Merritt and a reflection from Mohler. Mohler became president of Southern Seminary in 1993.

The vice-chairman of the Board of Trustees, North Carolina pastor Clint Pressley, presented the resolution, reading the text to a filled-to-capacity Alumni Memorial Chapel. Mohler received the framed document alongside his wife, Mary Mohler.

The resolution notes key milestones and qualities of Mohler's presidency and concludes with these words: "Now Therefore Be It Resolved that the Board of Trustees of The Southern Baptist Theological Seminary express their appreciation to R. Albert Mohler Jr. for his unyielding commitment to God's Word, his zeal for the Great Commission, and his twenty-five years of visionary and effective leadership of The Southern Baptist Theological Seminary."

Merritt, who is lead pastor of Cross Pointe Church in Duluth, Georgia, preached from Nehemiah 6. The passage tells the story of Nehemiah's rebuilding the walls of Jerusalem after they fell into disrepair. Merritt drew parallels from the ministry of Nehemiah to Mohler's tenure as president of Southern Seminary — specifically to his task in the early years of returning the seminary to the doctrinal fidelity established by its founders.

Mohler became president amid a theological controversy at the seminary about the inerrancy of the Bible. He was elected by the trustees to realign the Southern Baptist school with the confessional identity of its founders and the beliefs of Southern Baptists.

"It took guts to rebuild the walls of a city at the threat of your life," Merritt said during his message. "It takes guts to rebuild the theological walls of a seminary when you are literally one David standing against the Goliaths of

the media and the faculty and the student body and the community and public opinion. But one of the marks of a great leader is [that] when the battle is raging at its fiercest, great leaders don't look for a place to run. Great leaders look for a place to stand."

Merritt said the goal of leadership is not worldly success, but faithfulness to God's call. He concluded his sermon with this encouragement to Mohler:

"Dr. Mohler, the God that conceived you, the God that created you, the God that converted you, and the God who called you to this great work will one day — without question or doubt — say to you, 'Well done, good and faithful servant,'" he said. "And when he does, I will be on the front row saying, 'Amen.'"

Following Merritt's sermon, Mohler expressed his gratitude that, like Nehemiah and the wall of Jerusalem, he did not build the seminary, but rather helped repair the work already done by faithful Southern Baptists before him.

"I'm so thankful that we didn't have to go back and start on uncultivated land and with not one stone upon a stone — we could rebuild a wall that faithful Southern Baptists had built for so many generations," Mohler said. "The wall did need to be rebuilt. It was, like Jerusalem, not what it had been. Its defenses were down and there was rubble that was an insult to the glory of God. But I want to say with humility: It was not our charge to build a wall that had never existed, but to rather rebuild a wall."

Mohler also thanked those who played significant roles in his work as president during the past 25 years. He specifically honored Mary Mohler and former senior vice presidents David S. Dockery, Danny Akin, and Russell Moore.

During the week, the Board of Trustees met on Monday, Oct. 8, for its annual fall meeting. The trustees noted significant financial savings in the 2017-2018 academic year, while also reporting a record number of Boyce College graduates. The board also approved a small amendment to the board's bylaws and honored outgoing trustee Billy F. Ross during the meeting.

Video of the entire chapel service honoring Mohler is available at [equip.sbts.edu](http://equip.sbts.edu). The faculty of The Southern Baptist Theological Seminary also adopted a resolution in Mohler's honor during an October 8 anniversary banquet. The full text of the resolution adopted by the Board of Trustees can be seen at [news.sbts.edu](http://news.sbts.edu).

## SOUTHERN PRODUCTIONS RELEASES MINI FILM COMMEMORATING MOHLER'S 25 YEARS

By Andrew J.W. Smith

A new short film commemorates R. Albert Mohler Jr.'s 25 years as president of The Southern Baptist Theological Seminary. The video by Southern Productions runs 15 minutes in length, tells the story of Mohler's presidency, and points to the future of the institution under Mohler's leadership. The video debuted Oct. 11 at the beginning of a chapel service that included a sermon by Jimmy Scroggins, senior pastor of Family Church in West Palm Beach, Florida.

Titled *XXV: The Enduring Vision of Albert Mohler at Southern Seminary*, the video's release culminated a week of celebration of Mohler's presidency.

"When I came here in 1993 as president, I had a really clear idea that I wasn't coming to wrap things up; I came in order to get things ready for what was yet to come," Mohler says as part of an interview in *XXV*. "And 25 years later, there is a generation yet coming, there are yet people who have not heard the gospel of Jesus Christ. There are churches that must be planted, people who must be reached, sermons that must be preached. This is what the future looks like. By God's grace, if the Lord allows us, we're going to perpetuate this into the generations to come."

The video recounts the story of the earliest days of Mohler's presidency. When he was inaugurated as the seminary's president on Oct. 15, 1993, it was with the expectation that he would return the seminary to its founding vision laid out by James P. Boyce in the 1859 Abstract of Principles, the school's confession of faith.

In 1993, Southern Seminary was in the midst of a long slide into theological liberalism. In the century after the drafting of the Abstract, the seminary drifted away from its confessional moorings and its loyalty to the Southern Baptist Convention. Mohler's mission to restore the seminary's identity was met with intense opposition and protest, culminating in a 1995 vote of no confidence from the faculty.

The board, however, stood by its president, and despite a dip in enrollment at the time, the seminary has been in an upward trajectory ever since — from 1,583 students at its lowest point in the mid-90s to an enrollment of 4,018 in 2018.

In addition to an interview with Mohler, the video features comments from his wife, Mary Mohler, reflecting on her husband's surprise election in 1993 and the difficult years of his early presidency. The video also includes original footage from the early 1990s of Mohler's interview process with the presidential search committee and his election announcement. It also features local NBC affiliate news coverage of the tumultuous 1993-1995 period.

Personal friends and colleagues of Mohler's appear throughout the video, including John MacArthur, Matt Chandler, and James Merritt, along with his wife, Mary, and daughter, Katie.

Scroggins, who first visited Southern Seminary as a prospective student in 1993 and developed a close relationship with Mohler, spoke during chapel after the video was shown. Preaching on the story of the woman caught in adultery in John 8, Scroggins said that ministers of the gospel are responsible to love people and give them a home. There are needy people in the world, broken by sin and circumstance, and they need the good news of grace through Jesus, he said.

"That's why Southern Seminary exists, that's why God brought Dr. Mohler here, and that's why God brought you here — for these people, who need a home for their heart," Scroggins said. "Jesus is inviting them through you ... That's what Southern Seminary is about, that's what Dr. Mohler is about, that's what the fight is about, that's what the study is about."

Audio and video of the service are available on [equip.sbts.edu](http://equip.sbts.edu).



## SCHOLARS DISCUSS THE HOLY SPIRIT AT THEOLOGY CONFERENCE

By Rafael N. Bello

As a prelude to the 70th national meeting of the Evangelical Theological Society on the Holy Spirit, the 2018 Theology Conference held at The Southern Baptist Theological Seminary, Oct. 26-27, also dealt with the third person of the Trinity. Scholars from North America and New Zealand gathered in Louisville, Kentucky, during the weekend for the conference, which was titled "Beholding the Holy Spirit Afresh, in Scripture, in History and in Contemporary Life."

The Theology Conference features a series of academic papers presented by leading scholars in their field. Bruce A. Ware, T. Rupert and Lucille Coleman Professor of Christian



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FIND MORE NEWS ON PAGE 18.

# leadership in community: jones and wilder discuss how to lead gently

ANDREW J.W. SMITH

*In the evangelical church, humble leadership is one of the hardest things to pull off. Each year, the church seems to hear yet another story about a pastor who has bulldozed people, rubbing congregants the wrong way, and not carrying himself like a minister of the gospel of peace should. Sometimes, it seems as if our whole leadership model is broken. Timothy Paul Jones and Michael S. Wilder, both veteran pastors and scholars in the area of leadership, call Christians back to a thoroughly biblical model of leadership in their new book, *The God Who Goes Before You*. Starting with the text of Scripture, they set out to prove that the Bible — when rightly interpreted — communicates a three-part leadership process: union with Christ, communion with the people of God, and mission to the world. Below, they discuss how this process works, along with an especially timely message about how personal power must push a leader to empower others.*

**AJWS:** How does this book explore a uniquely Christian approach to leadership? What does Christianity offer to a philosophy of leadership that other leadership structures don't?

**MW:** Early in the writing process, we knew we had to define Christian leadership, which is a messy amalgamation in all the leadership scholarly literature. I spent three months reading everything I could, gathering every definition I could find. The answers were all over the map. What we came back to was a deep and rich conviction that Christian leadership must be primarily understood in our identity in Christ and our union with Christ. I became convinced that there must be a redemptive framework for the way we do Christian leadership. I think that's one of the unique elements of Christian leadership particularly — there's a redemptive framework. And there's a deep identity in Christ — a union with Christ and his people. So, leadership is rightly understood in the context of community, which in communion with other people in the church eventually leads to a particular mission we are meant to fulfill. But it all begins with a redemptive framework — an identity in Christ that drives us.

**TPJ:** One of the things David Prince always says is: "If Jesus didn't have to be crucified and raised from the dead for this sermon to work, go back and try again." That's been the approach we took throughout the project. That was a principle that I really applied, all the way through, even in the editing. In the book, we discuss a three-fold leadership structure: Leadership is about union, communion, and mission. It involves union with Christ, and therefore leadership itself comes out of our identity in Christ. I've not seen another leadership book that starts there. That union flows into our communion with God's people. It's not that the leaders, who are united with Christ, tell everybody in the church what to do. Rather, the people we lead are also in union with Christ. Our

shared union creates communion with one another.

That's where the subtitle of the book comes from: *Pastoral Leadership as Christ-Centered Fellowship*. As leaders, we are never above or beyond the people. We lead among the people. And in some sense, our people follow Christ through us. Of course, they are not following us — they are following Christ through us. Not only are we unified with Christ and in communion with other believers, but we are doing Christianity on mission. We have a particular mission that is greater than ourselves — it transcends who we are.

**AJWS:** There are a lot of Christian books about Jesus and leadership. But many of them aren't very biblically based. What makes this book different from the many others in its genre?

**MW:** We've started with Scriptures first, rather than starting with theory or pragmatism. Instead of a pragmatic foundation, the book genuinely has a biblical, theological, and Scriptural foundation. We are not prooftexting; we are asking what Scripture teaches us, first and foremost, about who we are. And then we ask, "What does that mean for leadership?" Then, we press out from there into the function of leadership rather than imposing a pragmatic, theoretical base back upon the text.

**TPJ:** I think of the analogy that I believe Matt Chandler uses: "Is Scripture your diving board or your pool?" And by that, he means: Do you jump off the Scriptures into another topic, or are the Scriptures the context in which you're swimming? I think most books on Jesus and leadership treat the Bible as a diving board. In this book, we have tried to let the Bible be the pool in which we swim. That means there's a whole biblical theology that must be addressed before we even get to the practical topic of leadership.

**AJWS:** If leadership is within a community and not above a community, that means good leaders don't force people to do what they say, right? Leaders should be integrated with their people and part of the community. But is that hard to do? **TPJ:** It's not hard; it's impossible — in our own power. The only way we do that is by actually living out of our union with Christ. That removes our need to leverage people for our own ends, or our need to impress people. I think that is the biggest struggle every leader faces. We must lead from a

sense of absolute security in Christ, and that's just really hard.

It is only through Christ that we're able to lead that way.

**MW:** Until his identity in Christ is firm, I don't think a pastor will perceive himself as a brother raised up amongst brothers and sisters to lead the church rightly. We don't want to downplay the office or the authority of pastoral elders in the church, but until you rightly understand yourself as a fellow brother, you can't lead. I became very consumed during the research process for this

book by Peter's formation of his own identity in the New Testament. In 1 Peter 1, Peter calls himself an apostle. But then by the time we get five chapters into the letter, he writes that he is a "fellow elder."

As evangelicals, I think we've got a lot of lead pastors and senior pastors who think that they're the only ones that matter. Having a right understanding of your identity — as a brother in Christ among your people — changes everything. Once that identity is rightly ordered, then you are able to work within the context of the community.

I think being among your people, and having a spirit of collectivism in the body — I think that's a part of changing the culture of the church. We don't lose our individuality or our personhood, but we are first and foremost understood as a collective. As a leader, I am a part of that collective and I lead as part of

that collective. That is the mindset and perspective of the pastor. If he does not have that, then healthy community is never going to come to fruition. But that requires a whole cultural change at your church; that doesn't happen overnight. Yet it starts with the leader properly understanding his own identity in Christ before it's ever going to work out in the body.

**AJWS:** Why is it important to recognize that power in leadership is not inherently our own power — that we receive it from God?

**TPJ:** If we think that we possess power, then ultimately that power will possess us. We want to recognize that we do not possess power in ourselves — we are stewards of another's authority. That has been delegated to us, and it is our responsibility to steward it well. That means we should never take power lightly, and we should never use the power that we have for our own personal benefit. Almost every disorder in leadership — especially anything scandalous — begins when somebody starts to live as if the power belongs to them. When that happens, scandal is not far behind.

**MW:** Ask a group this question, as I often do in class: "When you hear the word 'power,' what is your initial reaction to that word?" Good, bad; evil, righteous? Almost always, it carries for people a negative connotation — and that's always derived from the abuse of power. But God is the origin of power, and so power is necessarily good, right, and beautiful. God is omnipotent, and that involves both the essence and action of power. So, it is good and right, but Timothy is correct — we are only the stewards of God's power. As leaders, we derive both power and authority from God, and we are supposed to exercise those derived responsibilities wisely in order to affect change. So, when we couple those two things and understand that they are both delegated and derived from God and not ourselves, that changes things. We will start to steward it well. We will employ it in a gentle instead of an abusive way.

**TPJ:** And you are more able to give your power away.

**MW:** Yes. In true communion, leaders should develop, empower, and equip fellow laborers. That involves a giving away of that power. A right theology of power has to include a right theology of empowerment. Every time we see God's powers — in creation, redemption, or consummation — they are always used for empowerment. So, if we fail to model that kind of empowerment in the way we lead, we come up short.





## book reviews

### FEATURE REVIEW

#### **THE GOD WHO GOES BEFORE YOU: PASTORAL LEADERSHIP AS CHRIST-CENTERED FOLLOWERSHIP**

Timothy Paul Jones and Michael S. Wilder, B&H 2018, \$29.99  
Review by Andrew J.W. Smith

The Christian leadership book market is, one can say, saturated. But many of the books rely on secular pragmatic leadership theory, and often impose that theory upon the text of Scripture. This results in Christian leadership models that are heavy on worldly wisdom, and light on the timeless wisdom of the Holy Scriptures. Even worse, the biblical principles are often overly simplified, based more on prooftexts for non-biblical principles than the message of the Bible itself.

*The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership*, seeks to be different. Rooted in careful interpretation of the Bible, Timothy Paul Jones and Michael S. Wilder use good hermeneutics and careful exegesis to build a solid and robust foundation for their leadership model, which is itself thoroughly biblical. Good leadership, according to Jones and Wilder, has three parts: union with Christ, communion with his people, and mission to the world. This, they write, is radically countercultural.

"Our goal in *The God Who Goes Before*

*You* is not to present timeless principles that would work as well in a synagogue or a mosque as in the life of a follower of Jesus," they write. "Our purpose is to highlight patterns that are uniquely rooted in God's revelation of himself in the whole of his written Word and, supremely, in Jesus Christ. Moralistic principles distilled from incidents in the lives of religious sages may work to accomplish human objectives in an organization. Yet they will do little to lead us toward patterns of leadership that are shaped by the Triune God and grounded in our union with Christ."

#### **IN HIS IMAGE**

Jen Wilkin, Crossway 2018, \$12.99  
Review by Ruthie Shaw

Following her previous study of God's incomunicable attributes, *None Like Him*, Jen Wilkin helps reveal the believer's purpose in life by instead focusing on God's communicable attributes in her new book, *In His Image*. It is a book for anyone who has ever questioned God's will for his or her life, and the answer is found in the character of God himself.

"God's will for our lives is that we conform to the image of Christ, whose incarnation shows us humanity perfectly conformed to the image of God." Men and women will benefit from this book by seeing the Savior more clearly and

being challenged to be more like him.

#### **THE GOSPEL COMES WITH A HOUSE KEY**

Rosaria Butterfield, Crossway 2018, \$19.99  
Review by Gabriel Reyes-Ordeix

Your neighbors might not be the ones you have prayerfully asked for, but they are the ones God planned for you. In *The Gospel Comes with a House Key*, Rosaria Butterfield presents a biblical view on how hospitality and the gospel are intertwined — and how those relationships should play out in the wider culture.

The leper, illegal and dangerous to society, represents today's needy and outcast, she writes. "Jesus ... wasn't afraid to touch hurting people," he drew people close, met them empty and left them full. This contagious grace in radical hospitality should be model for the Christian's home as "the place where we bring the church to the people."

#### **GOOD AND ANGRY: REDEEMING ANGER, IRRITATION, COMPLAINING, AND BITTERNESS**

David Powlison, New Growth Press 2016, \$19.99  
Review by Tabitha Rayner

In *Good & Angry*, a book as much about God's mercy as our anger, David Powlison

guides his readers through their experiences with anger, what anger is, how to change, and how to practically navigate specific types of anger. Each chapter ends with a set of questions that allow the reader to apply personally the teachings from the chapter. The book functions as a much-needed and, at times, painfully insightful guide through living in a broken world.

#### **ECHOES OF EXODUS: TRACING THEMES OF REDEMPTION THROUGH SCRIPTURE**

Alastair J. Roberts and Andrew Wilson, Crossway 2018, \$17.99  
Review by Andrew J.W. Smith

If you are still doing your 11-month old New Years' resolution to read the whole Bible in a year, you have probably realized how central the Exodus is to the story of the Old Testament. The Exodus — the story of God's deliverance of the Israelites from slavery in Egypt — is referenced constantly by authors throughout the Hebrew Scriptures.

In *Echoes of Exodus*, Alastair J. Roberts and Andrew Wilson want you to see how the Exodus deeply resonates with the New Testament, too. They draw heavily from musical metaphors, showing how the story of the Exodus is a motif that reverberates throughout the whole Bible.

# HAS THE CHURCH ALWAYS BELIEVED THIS?

*Three witnesses to the doctrines of inspiration and inerrancy in church history*

MICHAEL A.G. HAYKIN

The argument has been made, in both academic and popular venues, that Christians holding to biblical inerrancy are something of a novelty. Prior to the rise of the Enlightenment in the 18th century, so the argument goes, this particular doctrine was unheard of. Well, was this doctrinal conviction held prior to the long 18th century? In a word, yes.

## INERRANCY AND INSPIRATION IN THE ANCIENT CHURCH

Scholar Bruce Vawter, himself not an advocate of biblical inerrancy, noted in his 1972 book, *Biblical Inspiration*: “It would be pointless to call into question that biblical inerrancy in a rather absolute form was a common persuasion from the beginning of Christian times, and from Jewish times before that. For both the Fathers and the rabbis generally, the ascription of any error to the Bible was unthinkable; ... if the word was God’s it must be true, regardless of whether it made known a mystery of divine revelation or commented on a datum of natural science, whether it derived from human observation or chronicled an event of history.” Thus, Clement of Rome, writing right after the end of the Apostolic era, urged his readers to “study the sacred Scriptures, which are true and given by the Holy Spirit. Bear in mind that nothing wrong or falsified is written in them.”

At the other end of the Patristic era, Augustine (354–430), stated similarly in a letter written to the Bible translator Jerome (died 420) in 405:

“I confess ... that ... I believe most firmly that only the authors [of the canonical books of Scripture] were completely free from error. And if in these writings I am perplexed by anything which appears to me contrary to the truth, I do not hesitate to suppose that either the manuscript is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand it. But, when I read other authors, however eminent they may be in sanctity and learning, I do not necessarily believe a thing is true because they think so, but because they have been able to convince me, either on the authority of the canonical writers or by a probable reasons which is not inconsistent with the truth.”

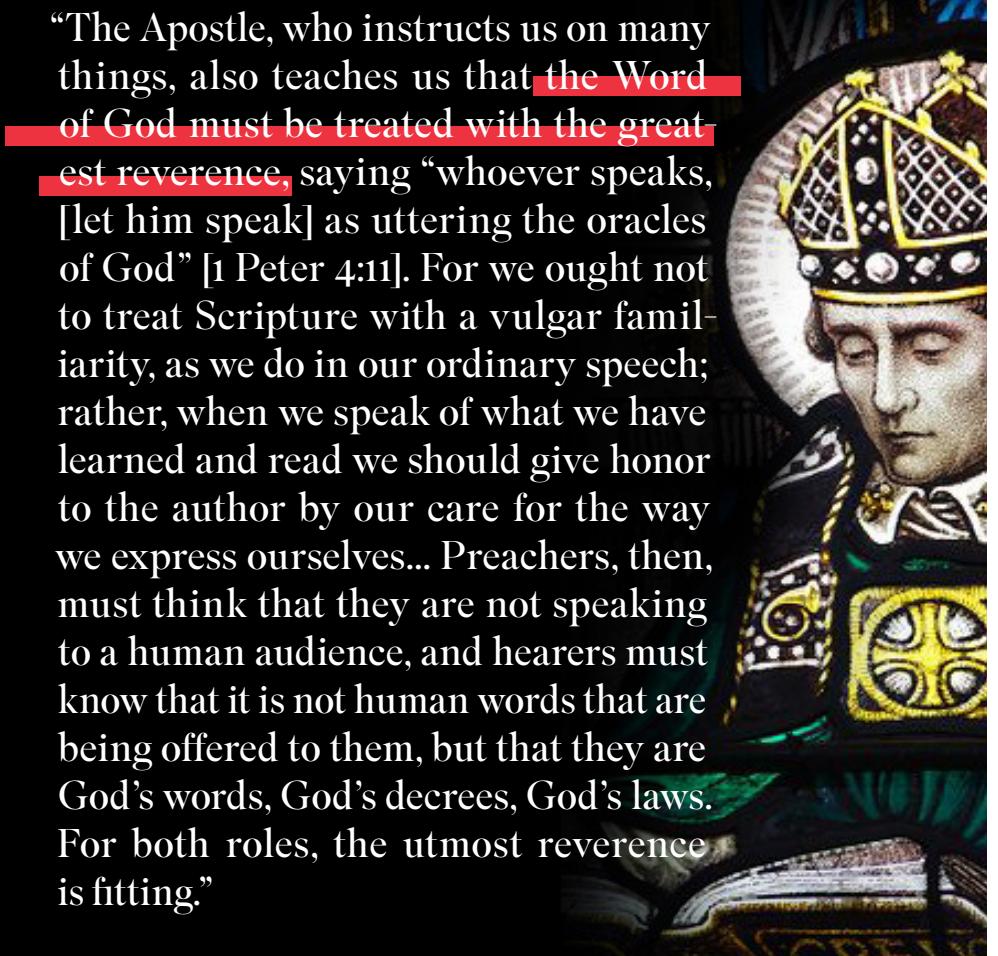
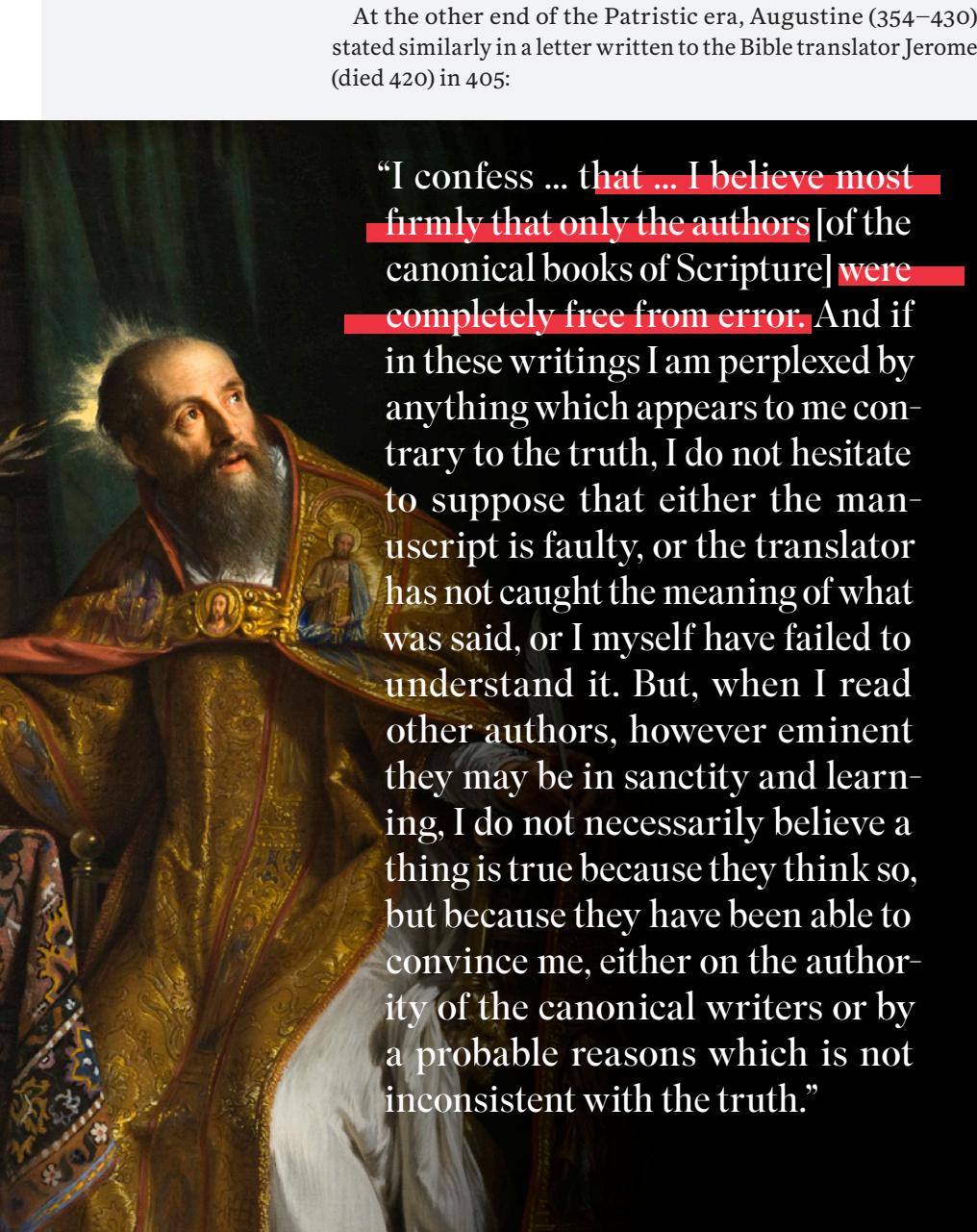
As Hans Küng, certainly no friend to biblical infallibility, has commented: for Augustine, “the whole Bible was free of contradictions, mistakes and errors.”

As for inspiration, lapidary summary of the ancient church’s thought about the inspiration of Scripture is found in the final phrase of the third article of the Niceno-Constantinopolitan creed: “We believe ... in the Holy Spirit ... who spoke through the prophets.” The Fathers uniformly regarded the divine inspiration, authority, and inerrancy of the Scriptures as a given. As H. B. Swete noted: “No work of the Holy Spirit was more constantly present to the mind of the early post-apostolic Church than his inspiration of the Old Testament.” The only possible exception might be the Syrian exegete Theodore of Mopsuestia (c.350–428) – or “Teddy the Mop,” as my *Doktorvater* John Egan was wont to call him! Theodore’s rejection of the allegorization of the Song of Songs as a love song between Christ and his people appears to have involved also serious questions about this text’s canonical status and inspiration.

On the other hand, typical of the Fathers’ view of the Scriptures is this statement by the fourth-century theologian Hilary of Poitiers (died c.368):

“The Apostle, who instructs us on many things, also teaches us that the Word of God must be treated with the greatest reverence, saying “whoever speaks, [let him speak] as uttering the oracles of God” [1 Peter 4:11]. For we ought not to treat Scripture with a vulgar familiarity, as we do in our ordinary speech; rather, when we speak of what we have learned and read we should give honor to the author by our care for the way we express ourselves... Preachers, then, must think that they are not speaking to a human audience, and hearers must know that it is not human words that are being offered to them, but that they are God’s words, God’s decrees, God’s laws. For both roles, the utmost reverence is fitting.”

Similarly, Hilary’s contemporary Basil of Caesarea (c.329–379), whose thought deeply informed the pneumatology of the Niceno-Constantinopolitan Creed, frequently mentioned the Spirit’s authorship of the Bible. For example, in his refutation of the radical Arian Eunomius of Cyzicus (died c.393), penned in the early 360s, Basil referred over and again to the Spirit’s inspiration of Scripture. He cites John 1:1 and Psalm 109:3 at one point and called



these texts “the very words of the Holy Spirit.” About fifteen years later, when Basil was defending the full deity of the Holy Spirit against the Pneumatomachian Eustathius of Sebaste (c.300–c.377), he expressed amazement that Eustathius, who believed that the Bible was “God-breathed [2 Timothy 3:16] since it was written under the inspiration of the Holy Spirit,” was reticent to confess the divine honor due to the Spirit. Scripture was worthy of our total respect because it came from the divine source of the Spirit.

Again, in a pastoral letter that Basil wrote to a widow, who had a deeply troubling dream, the bishop of Caesarea reminded her that she had the “consolation of the divine Scriptures” and thus would “not need us or anyone else to help you see your duty; sufficient is the counsel and good guidance you already have in the Holy Spirit.” To heed the teaching of the Scriptures is to be instructed and counseled by the Spirit.

#### A REFORMER'S VIEW OF THE BIBLE

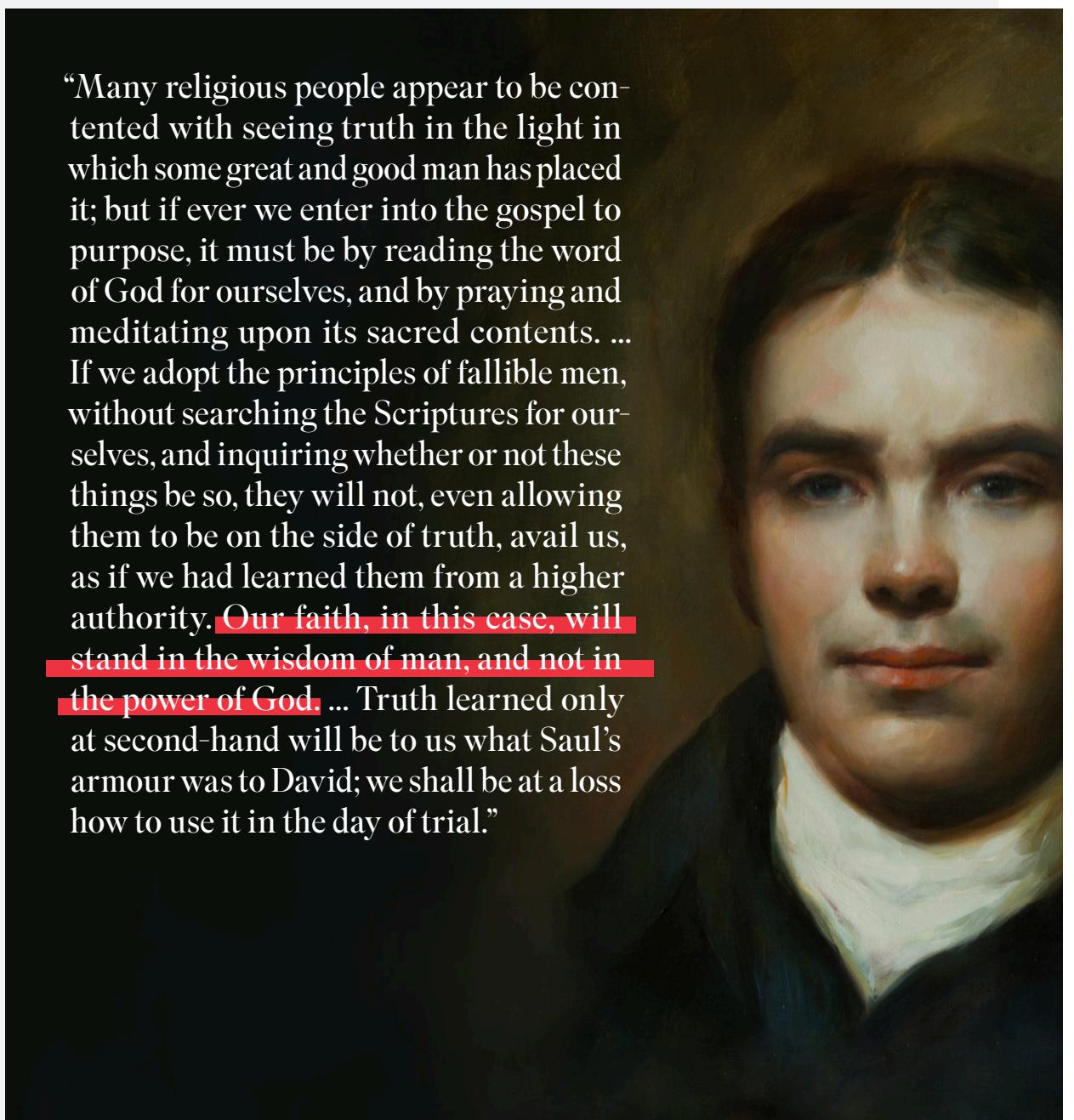
The ancient church's view of the Scriptures as inspired and inerrant was shared by the Reformers a millennium later. Consider the French Reformer John Calvin (1509–1564). When Calvin speaks about the nature of Scripture, his position is unambiguous. The Scriptures, he says, are “the pure Word of God,” “free from every stain or defect,” “the certain and unerring rule.” Unlike all other texts, these alone are a sure and certain guide for the believer's life and thinking, according to Calvin. He thus was faithful to the Reformation rediscovery of that central biblical principle: *sola scriptura*. He assumed that Scripture, rightly interpreted, will not be found to make false assertions. This was the basic presupposition of all his exegesis and preaching.

Moreover, for Calvin, in the Scriptures, God speaks clearly. As he said: “the office of preaching is committed to pastors for no other purpose than that God alone may be heard there.” Consequently, the whole message of the Bible had to be brought before God's people and this could be done only through expository preaching. Little wonder then that, for Calvin, as well as the Reformers in general, preaching the inspired and inerrant Scriptures was the central means of grace in ecclesial renewal and revival. For these men, along with the other Reformers, hearing was the key sense of the Christian man and woman. Medieval Roman Catholicism had majored on symbols and images as the central means of teaching. The Reformation, coming hard on the heels of the invention of the printing press in the fifteenth century, turned back to the biblical emphasis on words, both spoken and written, as the primary vehicle for cultivating faith and spirituality. As Calvin aptly put it in the *Institutes of the Christian Religion*, “the Word is the instrument by which the Lord dispenses the illumination of his Spirit to believers.” In the minds of the Reformers, there could be neither true Reformation nor genuine spirituality apart from the Holy Scriptures, inspired and inerrant.

#### ANDREW FULLER AND THE BIBLE

Our third witness to the inspiration and inerrancy of the Bible is the Baptist theologian Andrew Fuller (1754–1815), whose theology undergirded the missionary movement in which his friend William Carey (1761–1834) played such a large role. For Fuller, the Bible is nothing less than “the book by way of eminence, the book of books.” It occupies such a place of pre-eminence because it is “unerring” and is characterized by “divine inspiration and infallibility.” In the Scriptures, God speaks and conveys knowledge about himself that can be obtained from nowhere else. Fuller is thus emphatic that the search for truth about God must begin at and be rooted in the Scriptures:

“Many religious people appear to be contented with seeing truth in the light in which some great and good man has placed it; but if ever we enter into the gospel to purpose, it must be by reading the word of God for ourselves, and by praying and meditating upon its sacred contents. ... If we adopt the principles of fallible men, without searching the Scriptures for ourselves, and inquiring whether or not these things be so, they will not, even allowing them to be on the side of truth, avail us, as if we had learned them from a higher authority. **Our faith, in this case, will stand in the wisdom of man, and not in the power of God.** ... Truth learned only at second-hand will be to us what Saul's armour was to David; we shall be at a loss how to use it in the day of trial.”



## WHAT INERRANCY DOESN'T MEAN



### ... that the Bible was transmitted to human authors by rote dictation.

The evangelical doctrine of “verbal plenary inspiration” means that every word of the Bible is God-breathed, but that the human writers retained their distinctive style, genre, and concerns. They wrote “as they were carried along by the Holy Spirit” (2 Pet 1:21).



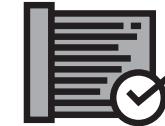
### ... that scientific precision is required in the recording of numbers.

When the author of I Samuel 4 records that 30,000 Israelite foot soldiers were killed during the Battle of Aphek, he probably did not mean that to be a precise calculation, and it would be a mistake to read many such statistics in the same way.



### ... that all figurative language must be interpreted literally.

When the Bible mentions something like the “four corners of the earth” (Isa 11:12), it does not mean the biblical authors thought the earth was flat and had literal corners.



### ... that all manuscripts of the Bible are mistake-free.

Inerrancy, as defined by the 1978 Chicago Statement, applies to the Bible's original manuscripts, not any copied texts. Timothy Paul Jones expands upon this point on page 11.

Fuller here differentiated between the books of fallible men, albeit good thinkers, and the truth of God in Scripture. The writings of fallible men are, at best, unable to sustain a lifetime of genuine spiritual growth. Since they stem from fallible minds, they are inevitably partial perspectives on the truth and inadequate to support the believer in a time of trial. By contrast, Scripture is a sure guide for believers. It brings godly balance and perspective to our lives, and provides us with a wholly adequate support in the face of life's challenges.

The importance Fuller placed on these convictions is evident from the fact that he made essentially the same point in an ordination sermon based on Ezra 7:10. "Learn your religion from the Bible," Fuller told the prospective minister:

"Let that be your decisive rule. Adopt not a body of sentiments, or even a single sentiment, solely on the authority of any man—however great, however respected. Dare to think for yourself. Human compositions are fallible. But the Scriptures were written by men who wrote as they were inspired by the Holy Spirit."



There is therefore a line of uniformity and continuity between the ancient Christians like Hilary and Basil and more modern believers like Andrew Fuller. Only with the rise of 18th- and 19th-century biblical criticism would this line be broken for far too many professing believers. But Fuller was right: If we are to flourish spiritually as Christians, we cannot be anything other than a Bible-grounded and Bible-centered people — men and women who love the Bible, love to hear it preached, love to read it and memorize it, and love to apply it to our lives. If this is God's Word written, inspired and inerrant, we can do no less.

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# INERRANCY PRESERVED

*Why we can still trust the Bible, despite manuscript differences*

TIMOTHY PAUL JONES

**I** slumped in an unpadded pew, half-listening to the morning Bible study. I wasn't particularly interested in what the Bible teacher in this tiny Christian high school had to say. But, when the teacher commented that the New Testament Gospels always reported word-for-word what Jesus said, I perked up and lifted my hand. This statement brought up a question that had perplexed me for a few weeks.

"But, sometimes," I mused, "the words of Jesus in one Gospel don't match the words of the same story in the other Gospels — not exactly, anyway. So, how can you say that the Gospel-writers always wrote what Jesus said word-for-word?"

The teacher stared at me for a moment, stone-silent.

I thought maybe he hadn't understood my question; so, I pointed out an example that I'd noticed — the healing of a "man sick of the palsy" in Simon Peter's house, if I recall correctly (Matt 9:4-6; Mark 2:8-11; Luke 5:22-24, KJV).

Still silence.

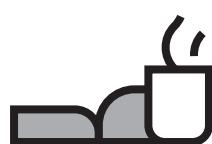
Finally, the flustered teacher reprimanded me for thinking too much about the Bible. In retrospect, this statement was more than a little ironic: A Bible teacher in a Bible class at a Bible Baptist school accused me of thinking too much about the Bible! What I was doing, he claimed, was similar to what happened in the Garden of Eden, when the serpent asked Eve if God had actually commanded them not to eat from the Tree of Knowledge.

I didn't quite catch the connection between my question and the Tree of Knowledge, but I never listened to what that teacher said about the Bible again. I knew that something was wrong with what he was telling me. Still, it took me several years to figure out the truth about this dilemma — a truth which, just as I suspected, had everything to do with the teacher's faulty assumptions about the Bible and nothing to do with Eve or the serpent. What I learned later was that the idea of word-for-word citations and quotations is a modern notion that would have been foreign to the authors of Scripture.

Here's what my Bible teacher assumed: If the Bible is divinely inspired, the Bible must always state what was said

## INERRANCY IN PRACTICE

BY TIMOTHY K. BEOUGHER,  
BILLY GRAHAM PROFESSOR OF  
EVANGELISM AND CHURCH GROWTH



### Personal devotions

Knowing that the Bible is true and reliable in all it teaches means we can read it, study it, and then apply it with confidence. As someone has noted, "If you want to hear God speak, read your Bible aloud." What Scripture says is what God says.



### Corporate worship

When we base our worship on God's trustworthy revelation, we know that we are worshiping the true God in the proper way. When the center of our worship is the proclamation of God's inerrant Word, we experience content which is "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim 3:16).



### One-on-one evangelism

God inspired the Scriptures to reveal Himself to sinful humankind. When we share the Gospel message from the pages of Scripture, we know we are presenting the true Savior, the one and only hope for the world. The Scriptures are "living and active" (Heb 4:12) and are able to make us "wise for salvation through faith in Christ Jesus" (2 Tim 3:15).

word-for-word, with no variations. To question this understanding of the Bible was, from this teacher's perspective, to doubt the divine inspiration of Scripture.

Oddly enough, when it comes to differences between biblical manuscripts, some skeptics seem to pursue a similar line of reasoning to the one my teacher followed when I asked the differences between the Gospels. "How does it help us to say that the Bible is the inerrant word of God if in fact we don't have the words that God inerrantly inspired," one such skeptic claims, "but only the words copied by the scribes — sometimes correctly but sometimes (many times) incorrectly?" In other words, if there are variations among the many thousands of copies of Scripture, how can anyone reasonably claim that the Scriptures are inerrant?

So how can Christians respond to such suppositions? Let's look together at three crucial facts that can equip you to counter these skeptical claims.

#### 'INERRANT' DESCRIBES THE ORIGINAL MANUSCRIPTS, NOT THE COPIES

First off, inerrancy has never meant that every copy of Scripture throughout history has been identical. The word "inerrancy" refers to the original autographs of Scripture, not to every manuscript and printed copy made afterward. Inerrancy does not mean that every copied manuscript is free of errors — only the original texts. That's what we affirm in the Chicago Statement on biblical inerrancy:

**"Inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. ... Copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original."**



This means the original manuscripts of the Bible were fully God-breathed and therefore without errors. God inspired the authors of Scripture and safeguarded their words from any mistakes. God did not, however, prevent the thousands of copyists across the ages from making mistakes as they copied the manuscripts. As a result, the surviving copies of Scripture are sufficiently accurate for us to recover the inerrant truth that God intended and inspired, but they have not always been copied with perfect accuracy.

#### THE DIFFERENCES BETWEEN THE MANUSCRIPTS ARE REAL

Is it true, then, that the biblical manuscripts differ from

one another? Of course they do! The copyists were human beings, and being human means making mistakes. God did not choose to override the copyists' humanity as they copied the New Testament; as a result, these human beings were every bit as prone to short attention spans, poor eyesight, and fatigue as you or I.

What's more, they had no eyeglasses or contact lenses to sharpen their vision, and they relied on the flickering light of lamps to see. Since God did not "re-inspire" the text each time it was reproduced, the copyists occasionally miscopied their sources. Once in a while, copyists even tried to fix things that weren't broken by changing words that they thought might be misconstrued. The result is hundreds of thousands of copying variants scattered among the New Testament manuscripts — but these variations in the manuscripts are only one part of the story.

#### THE NEW TESTAMENT TEXT IS HIGHLY RELIABLE, AND NONE OF THE VARIANTS AFFECTS ANY ESSENTIAL TRUTH CHRISTIANS BELIEVE

One popular skeptic's much-repeated soundbite is that "there are more variations among our manuscripts than there are words in the New Testament." This statement is technically true but, unless his listeners are aware of the vast number and the overwhelming stability of New Testament manuscripts that survive today, it's also a bit misleading. There are around 138,000 words in the Greek New Testament, and more than a half-million variants can be found scattered among the Greek manuscripts — but that number of variants comes from estimating every difference, not including spelling variations, in every surviving manuscript from the Greek New Testament. Well over 5,000 Greek New Testament manuscripts have been preserved as a whole or in part — more than any other text from the ancient world. With millions of words in these fragments and manuscripts, it doesn't take long for the number of variants to exceed the number of words in the Greek New Testament.

If only one manuscript of the New Testament had survived, there would have been zero variants (and this single manuscript would probably have become some sort of idol!). But early Christians believed that all of God's Word should be accessible to as many of God's people as possible. That's why more than 5,000 whole or partial manuscripts survive today. Of course, scholars seeking to reconstruct the earliest form of the New Testament text don't utilize all of these fragments and manuscripts. In almost every instance, the text can be reliably reconstructed using a handful of the earliest manuscripts. That's because, despite the variants that do exist, the surviving texts of the New Testament are incredibly stable. Spread across millions of words in more than 5,000 manuscripts, the variations represent a minute percentage of the total text. According to scholars' best estimates and analyses, the New Testament text is more than 92 percent stable. In other words, all the variants affect less than 8 percent of the New Testament text.

But there's another fact that's even more significant than the number of manuscripts or the overall stability of the text: No variant in these many manuscripts changes any essential belief that Christians hold about God or about his work in the world. The overwhelming majority of the differences have to do with words that have been rearranged or spelled in alternative ways — differences that have no impact on the translation or meaning of the text. The remainder of the differences may be noticeable at times in translations, but they do not alter any tenet of the Christian faith. What this means practically is that the text of the New Testament has been sufficiently preserved for us to be confident that we can recover the meaning that God intended and inspired in the original text.

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## on the town

SEASONALLY APPROPRIATE THINGS TO DO IN LOUISVILLE



### 'A CHRISTMAS CAROL' AT THE ACTORS THEATER

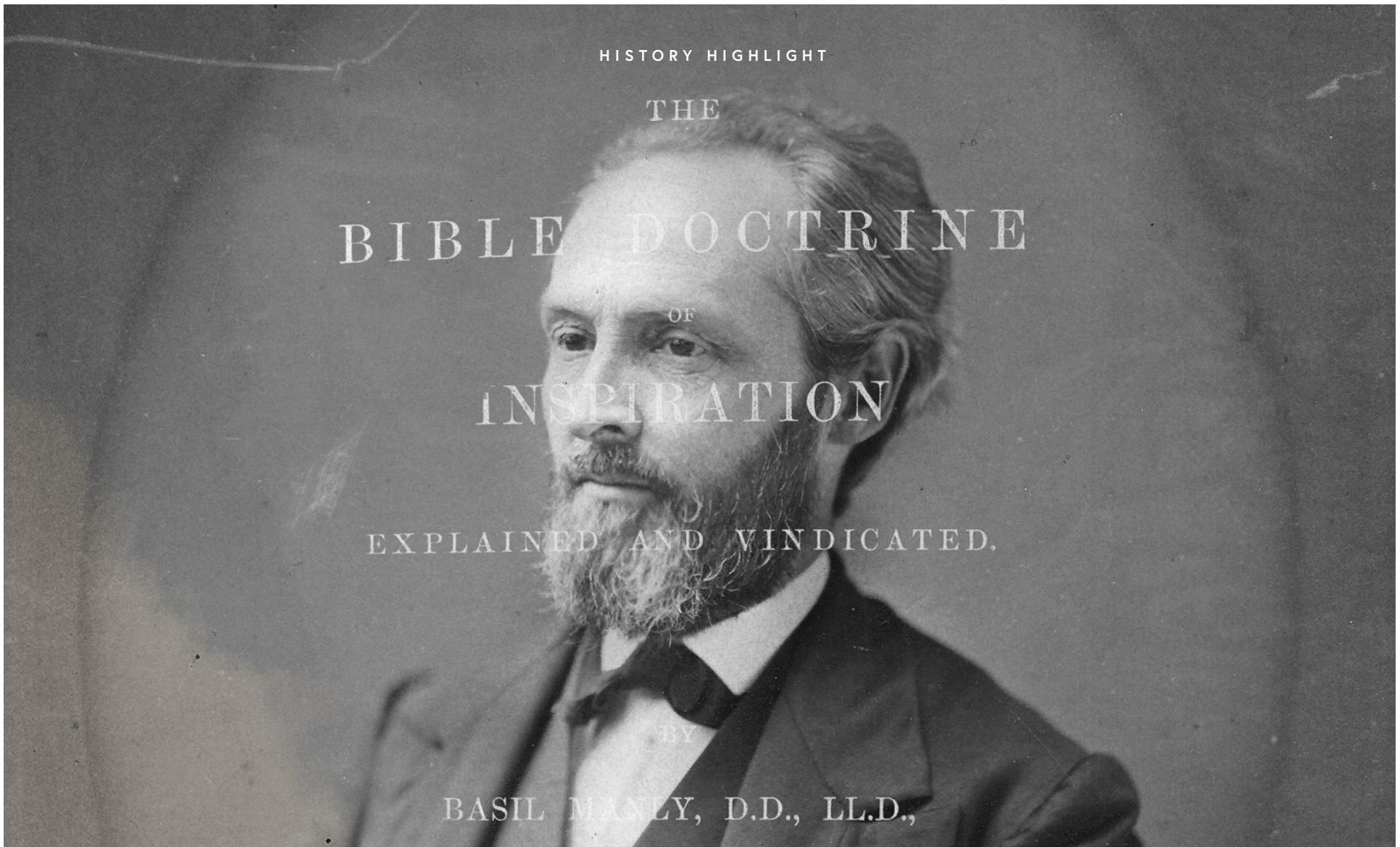
Every Christmas, the Actors Theater in downtown Louisville puts on a play based on Charles Dickens' holiday classic, *A Christmas Carol*. The two-hour show will be shown 24 times from Nov. 20 – Dec. 23. Go to [actorstheater.org](http://actorstheater.org) for showtimes.

### 'LIGHTS UNDER LOUISVILLE' AT THE LOUISVILLE MEGA CAVERN

If you've never been to the Mega Cavern, the massive former limestone mine featuring ziplines and a rope course, the Christmas season is a great time to go. You can drive your own car through the 30-minute underground lights show for \$27 per car.

### HANDEL'S 'MESSIAH' AT ST. FRANCIS OF THE FIELDS

The Louisville Orchestra and the Louisville Chamber Choir will perform the Christmas sections George Fredrick Handel's masterwork, *Messiah*, at St. Francis in the Fields in Harrods Creek, Kentucky. The event will be Dec. 1 and the admission price is \$35.



## *basil manly's fight for the truth of the bible*

ADAM WINTERS

Basil Manly, Jr., one of the four founders of Southern Seminary, is primarily remembered today as the author of three important compositions: the *Abstract of Principles*, the hymn “*Soldiers in Christ, in Truth Arrayed*,” and *The Bible Doctrine of Inspiration Explained and Vindicated*. All three have played important roles in the history of Southern Seminary, and each is a testament to the school’s theological identity in training Christian ministers and missionaries to proclaim God’s Word. The first two compositions were prepared for the first year of the seminary’s existence, but the book-length *Bible Doctrine of Inspiration* did not appear in print until 1888.

In May 1879, Old Testament professor Crawford H. Toy resigned from the seminary due to public controversy regarding his heterodox views of biblical inspiration. Toy’s departure left an obvious void in the seminary faculty—which had reduced to only three in number—and it needed to win back the trust of its commitment to orthodoxy in the minds of many Southern Baptists. In its hour of need, the seminary called upon Manly to return to the institution he had helped establish two decades earlier. Manly, who had been serving as the president of Kentucky’s Georgetown College since 1871, answered the call, signed the *Abstract of Principles* a second time, and made efforts to promote a robust view of biblical inspiration in his classes and publications.

In an 1878 letter to his son, George, Manly confessed that one of his own besetting sins was procrastination, often due to indecision rather than indolence. He noted that he could

become hesitant to finish many planned projects on account of his penchant for being “too omnivorous” in his reading of subjects in varied fields of literature.<sup>1</sup> Thankfully, Manly’s procrastination problem would not prevent the publication of his most ambitious contribution a decade later.

The 1888 publication of *The Bible Doctrine of Inspiration* reached a wider audience than any of his classroom lectures. In the preface, Manly dedicated the book “to the candid, faithful examination of those in all Christian denominations who love and honor God’s blessed Word.”<sup>2</sup> The product of his lifetime of study, Manly sought to lay out an extensive defense of the doctrine while taking into consideration as many viewpoints as possible.<sup>3</sup> Its publication was timely, as Manly passed away only four years later.

In his history of Southern Seminary, Gregory Wills noted that Manly’s defense of verbal, plenary inspiration “rejected Toy’s method of extricating the spiritual meaning from the external framework of human speech.”<sup>4</sup> Manly contended that the Bible was “all written by man, all inspired by God,” and “it is all by singular

and accumulated evidence declared to be the Word of God.”<sup>5</sup>

During the latter half of the 20th century, however, some seminary faculty members openly taught a contrary position on the doctrine of biblical inspiration.<sup>6</sup> Although most

of the seminary’s faculty had drifted far away from the doctrine of biblical inerrancy by the 1980s, Manly’s book still proved a significant influence on the seminary’s conservative resurgence. Arkansas evangelist David Miller joined the seminary’s Trustee Board in 1988, and he wanted to see the seminary’s doctrinal identity reflect the *Abstract of Principles*. While on the board, Miller acquired 65 copies of Manly’s *Bible Doctrine of Inspiration* and sent a copy to each of the seminary’s trustees, insisting that Manly’s book would provide the best interpretation of the intention of the

sadly, too often re-write history for their own agenda.<sup>7</sup>

Miller also noted, in a 2009 interview, that an inerrantist interpretation of the *Abstract*’s article on “The Scriptures” served as a fundamental motivation in selecting a new seminary president “who embraced all twenty articles,” ultimately leading the trustees to choose R. Albert Mohler, Jr. as the institution’s ninth president in 1993.<sup>8</sup>

More resources on Basil Manly, Jr. can be accessed courtesy of the SBTS Archives and Special Collections, located in the James P. Boyce Centennial Library.

### FOOTNOTES

<sup>1</sup>[Basil Manly Papers, 1852–1892], Volume 10, 296–99, SBTS Archives; Joseph Powhatan Cow, “A Study of the Life and Work of Basil Manly, Jr.” (Th.D. diss., Southern Baptist Theological Seminary, 1954), 275–77.

<sup>2</sup>Basil Manly, *The Bible Doctrine of Inspiration Explained and Vindicated* (New York: A. C. Armstrong and Son, 1888), vi.

<sup>3</sup>Ibid.

<sup>4</sup>Gregory A. Wills, *Southern Baptist Theological Seminary, 1859–2009* (Oxford University Press, 2009), 140.

<sup>5</sup>Ibid.; Manly, *The Bible Doctrine of Inspiration*, 29.

<sup>6</sup>Wills, *Southern Baptist Theological Seminary*, 431.

<sup>7</sup>“The SBJT Forum,” *Southern Baptist Journal of Theology* 13.1 (2009): 113.

<sup>8</sup>Ibid.

“  
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of Kentucky’s  
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lege since 1871,  
answered the call.  
”

Abstract’s first article on biblical inspiration:

Since Basil Manly wrote the *Abstract*, he was in a better position to explain what the *Abstract* meant than ‘academics’ who,



SOUTHERN STORY

# surprised by schreiner: one student's journey across the theological spectrum

BY MYRIAH SNYDER

When Kristen Wanamaker started at the Baptist College of Florida, she promised her pastor and herself one thing: She would never become Baptist.

Growing up in the Presbyterian Church of the United States of America (PCUSA), Wanamaker was baptized as a baby and became a believer at 14, but it wasn't the custom in her church to make a public profession, so she never did.

In high school, she felt a call to ministry, and she'd heard that even if she attended the Baptist college, she wouldn't be pressured into joining the denomination. She knew there were some differences in theology between Baptists and Presbyterians, but she hadn't taken time to think through their significance.

But during her freshman year, she came to see that not everyone thought the same thing she did.

"I realized people have really strong opinions on baptism, on women in ministry, even on church structure," she said. Wanamaker had never thought through why she was baptized as a baby. She'd never questioned the validity of the ordination of the woman who filled her pastor's pulpit each time he was out of town. She didn't give thought to the fact that her denomination was called Presbyterian because it had presbyteries. In short, she was a Presbyterian, but didn't really know why.

For her, a new world was about to open. "I was thinking, 'Nobody is going to change me. I'm not going to be that person who went away to a Baptist college and got sucked in,'" she said.

But, during that first year, she was enrolled in what she describes as the "trifecta" of classes: English, Spiritual Formation, and Baptist Heritage. In Spiritual Formation and Baptist Heritage, the topic of baptism was discussed at length. And she was genuinely confused.

"Through the course of the semester, I realized very quickly that my opinion on baptism was very misinformed," she said. She sat down with her pastor, hoping he could explain why she was baptized as a baby. "And I was not satisfied with his answer."

From the explanations in class, studying the Baptist Faith and Message, and reading Scripture for herself, she grew convinced that she was wrong. Yet, she pushed those thoughts aside, confident that her salvation wasn't dependent on baptism. It wasn't worth leaving the church she'd grown up in and breaking off theologically from her family.

However, when she sat down to write a position paper for her English class, things changed. The topic she'd chosen for her position paper was women in ministry; she set out to argue in favor of the ordination of women.

"I started working on an English paper, and it was hard to do. The more I researched, from my perspective, I started thinking, 'I don't know about this,'" she said. "I went into this thinking all of these Baptists just don't like women. They don't want us to be in ministry at all."

But one resource, *Two Views on Women in Ministry*, was particularly troublesome. Specifically, Southern Seminary Thomas R. Schreiner's contribution made Wanamaker uncomfortable.

"My attitude toward it was very bitter at first, but the more I wrote that paper, and the more I tried to argue for the position of the ordination of women, I realized I can't justify this with Scripture. All of my arguments were based off feelings, not facts," she said. Still, she continued to write her paper from the perspective that women could fill a lead pastoral role, on an as-needed basis.

"I went back and reread all of Dr. Schreiner's arguments. I read pretty much everything that he wrote on the topic," she recounted. "And I realized, 'This guy knows what he's talking about.'"

She was thankful that one thing that was taught from the pulpit of her home church and within her home was that the Bible was always right. It had the ultimate authority.

Before she turned in the paper, she rewrote the entire thing.

"Women are a little hesitant to being told we can't do certain things," Wanamaker said. "But just because we're hesitant doesn't mean it's not what

Scripture says. Either I'm wrong or scripture is wrong, and Scripture is not wrong."

Wanamaker decided she needed to follow what the Bible said, but before long she was not only convinced by the truthfulness of the Bible's teaching, but began to take joy in it, she said.

By the end of that semester, she also became convinced that, although not part of her salvation, if she were being obedient to Christ's commands, she must be biblically baptized. She worried how her family would react to her new convictions.

But God was gracious, she said, and as she made these decisions, her family was right beside her.

"On June 1, 2014, I'd finished my first year at the Baptist college I attended — where I said they wouldn't make me a Baptist. My parents and my sister and I were all baptized together at First Baptist Church," she shared. "It was hard to leave the church I grew up in, but it was the right decision."

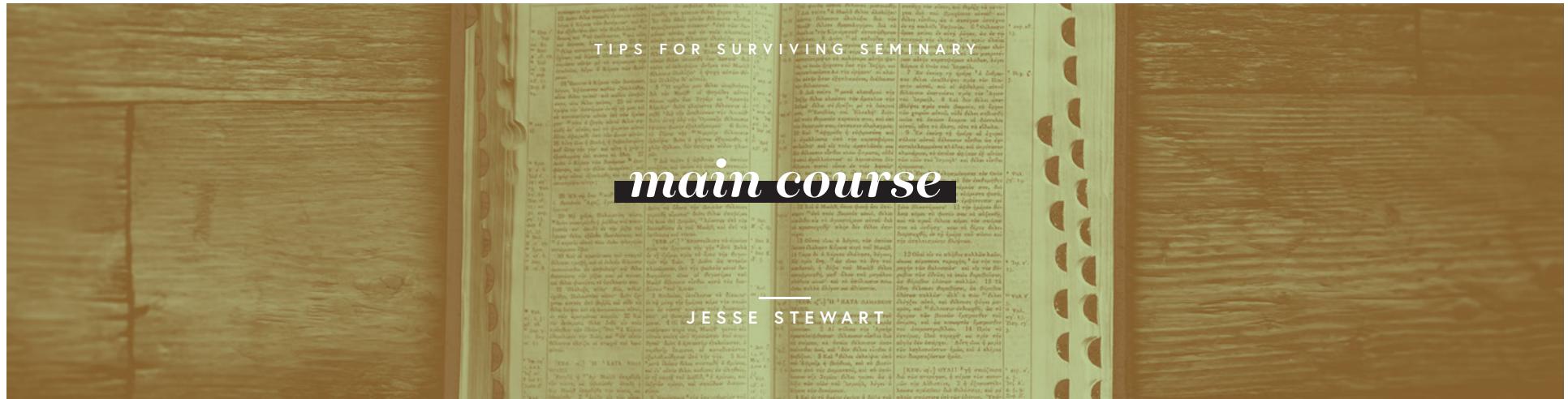
A couple years later, on a mission trip to Los Angeles, she became burdened with the lostness in North America. Not knowing exactly what that would look like, her heart surrendered to North American missions.

When she finally decided to look into seminary, she realized that there was one of the six Southern Baptist seminaries that offered a program dedicated to that very thing: Southern Seminary — the school where Schreiner teaches.

She stepped out of her car on Preview Day, and her heart was set. "It felt like home," she recounts. Wanamaker is now in her fourth semester of her masters of divinity at Southern.

"It's been everything I can imagine."

Either I'm wrong  
or Scripture is  
wrong, and Scrip-  
ture is not wrong.  
"



# main course

JESSE STEWART

THERE ARE A LOT OF THINGS THAT ARE IMPORTANT TO THE SEMINARY STUDENT — MINISTRY, WORK, FAMILY, AND PERSONAL SPIRITUAL GROWTH. BUT DON'T LOSE SIGHT OF THIS FACT: YOU ARE HERE TO STUDY. THIS SERIES OF ARTICLES HOPES TO MAKE THAT RESPONSIBILITY MORE MANAGEABLE.

*The languages: the dread of every new seminarian. You think you've come to seminary to be a serious Theology Student, but suddenly you're back in kindergarten again — reading an alphabet aloud and slogging your way through the Koine equivalent of "Jane throws the ball". It's even harder to learn ancient languages that are no longer spoken in their biblical form. Jesse Stewart, who is working toward his Th.M. in biblical theology, has helped lots of students wrestle the monster of Elementary Greek. Here are few ways he can help you.*

## BACK TO ELEMENTARY SCHOOL

When embarking on the sometimes-treacherous journey that is the study of Biblical Greek, it's important to have a survival guide. A tool to help you navigate the journey from ignorance to competence; from inexperience to proficiency. The road may be difficult, but the rewards are far-reaching and more than outweigh the suffering experienced on the expedition. The following are some survival tips for novices to language acquisition — and particularly to first-semester Greek students. May this guide help you survive as you engage in the blessed struggle that is learning Biblical Greek.

### DO YOUR HOMEWORK

This may seem obvious, but it is often overlooked by students trying simply to pass Elementary Greek. Your professor has assigned you the weekly workload necessary for your success. So, let your homework determine your pace for this first semester. Trust the homework. Give yourself to the homework. Complete all of your

homework. And don't think yourself wiser than your professor by neglecting the homework. There's no squeezing by without it. Do this, and not only will you thank yourself during your next quiz, but you'll set a healthy rhythm and pace for the rest of the semester.

### MAKE (STUDIOUS) FRIENDS

"Birds of a feather flock together." Don't flock with those of the lazy feather; rather, intentionally flock with those of the studying feather. Study buddies can be an incredible asset if they give themselves to their work, but they will be a damaging distraction if they're simply trying to pass the course. Remember that lazy company corrupts good study habits.

### MEMORIZE VOCAB IN SMALL TIME-CHUNKS

Incremental studying is a time-tested method for acquiring vocabulary. When there are natural lulls in the day, review your vocabulary cards (i.e. during breaks between classes, lunch breaks), or have a friend review you while you're driving. Do this for 5 minutes, 2 to 3 times per day. This study method takes patience and pace, but yields substantial results.

### SLAY THE GREEK VERB MONSTER

My Elementary Greek professor in college called our unit on the verbal system, "the Greek Verb Monster." He explained that the Greek verbal system is multifaceted and complex, and if one is to understand the language, he must overcome the all-important hurdle of the Greek

verb. When translating, I always focus on the heart of the sentence first — which is typically the verb — and then work out from there. One of my very successful classmates called the verb "the glue that holds everything else together." I've lived by that phrase. If you can slay the Greek Verb Monster, you can slay everything else. Well, maybe not everything. But you'll have slain the biggest giant you'll face.

### STUDY DEEPLY & WIDELY

*Deep study:* memorization of words, forms, grammar, and paradigms. *Wide study:* reading and translating.

Mix your deep study with your wide study as much as you possible can. Often, we can treat language as a science to the neglect of language as an art. Your deep study will help you dissect the meaning, but your wide study will help you achieve the sense of what is being said in context by immersing yourself in the world of the text. Don't treat language as a mere code to be deciphered; it is a work of art, and it carries contextual meaning.

### READ, RE-READ, AND RE-RE-READ

Read, re-read, and re-re-read a text in its wider context to best grasp it. Remember that each sentence is part of paragraph, and each paragraph is part of a larger chapter or book, rather than being a fragmented thought. When you start to think this way, you will find yourself mindful of the sense of the overall passage, which will help you see the sense of the specific text you're translating. Sometimes context can even help you guess at

unfamiliar vocabulary.

### BRING QUANDARIES TO CLASS

Your professors are academic tools provided for your success. Use them! They want to help you, and can best aid you if you know what quandaries you're facing. Don't be embarrassed to bring up these questions in class. It is almost certain that someone else in your class is facing the same issue and will be helped by the professor's answer.

### TAKE A DAILY DOSE FOR MAINTENANCE

Robert Plummer has an excellent program here called "Daily Dose of Greek." You can watch these 2-minute daily videos for free. He takes a passage from Scripture and walks through the Greek fundamentals required to translate each passage.

Also, as soon as you're able, read Greek as a part of your daily devotional time with the Lord. Language acquisition is all about immersing yourself, so plunge yourself daily.

### A FINAL WORD

If you think you can "work smart, not hard" to acquire Biblical Greek, you're fooling yourself. You need to work smart and hard. This journey takes time, effort and persistence. So keep persisting, and I promise you that the trees will give way to the forest, and you will see glories in the text previously inaccessible to you.

Live by these tips for your first semester and you will survive Elementary Greek — and perhaps even set the stage for a lifetime of competent translation.

*Jesse Stewart is available for personal Greek tutoring at the SBTS Library. To contact him, email jstewart731@student.sbt.edu.*

...έργατην  
ἀντασχυντον



RUSSELL T.  
FULLER

1. Do not take first semester Hebrew and Greek in the same semester. It will likely not go well for you.
2. The language courses should be viewed as a class-and-a-half. Adjust your schedules accordingly.
3. Language study requires constant review. Go over previous chapters and exercises throughout the semester.
4. Related to this, try to study every day with smaller times of study instead of larger study times a couple of times a week. If you are taking Hebrew on a Tuesday-Thursday class schedule, you may be tempted to not work on the language from Friday until Monday night. This will definitely not go well for you.
5. For my textbook, *Invitation to Biblical Hebrew*, students should master the chapter before doing the exercises, or the exercises will not have their intended effect.



PETER J.  
GENTRY

לעֲבָדָה  
וְלִשְׁמָרָה



DUANE A.  
GARRETT

Language learning involves acquiring a new skill. For an adult, developing a new proficiency is frequently frustrating, humiliating, painful, and above all, overwhelming at the start. Immigrants to Canada discover most people in Canada can skate. If you've never skated before, it is difficult to go to a skating arena and fall down on the ice with the toddlers while everyone else is whizzing 'round the rink. Similarly, as adults, we have forgotten the hours we invested as children learning our first language. If you're a parent, look closely at a child from age 6 months to 2 years: they are working hard to learn language. You'll have to work hard, too.

Biblical Hebrew is at its most difficult at the very beginning. Plan on giving a great deal of time to memorization and study during this part of the term. After about six weeks or so, you need to maintain a daily habit of review and study, but you'll be past the initial shock period.

# theology forum

WE ASKED SOUTHERN PROFESSORS, “EXCLUDING BIBLICAL CHARACTERS (SO, NOT MOSES, JESUS, OR PAUL), WHO WOULD BE ON YOUR THEOLOGICAL MT. RUSHMORE?”



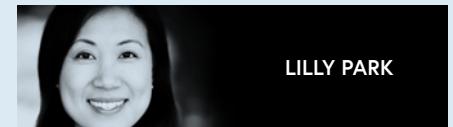
MICHAEL A.G. HAYKIN



HERSHAEL W. YORK



KYLE CLAUNCH



LILLY PARK

**BASIL OF CAESAREA**

His defense of the deity of the Holy Spirit and the Trinity was instrumental for the expansion of the Nicene Creed at the Council of Constantinople (381).

**AUGUSTINE OF HIPPO**

We are all Augustinians in the West! His work has been of untold blessing for the church.

**JONATHAN EDWARDS**

The greatest American theologian ever — bar none.

**ANDREW FULLER**

The Baptist theologian par excellence and a key figure in the globalization of the gospel.



BRYAN BAISE

**AUGUSTINE OF HIPPO**

Outside of the Bible, I suggest *The City of God* has shaped the West more than any other text. I read it annually and there is no writer that has shaped my mind more than Augustine.

**THOMAS AQUINAS**

Thomas has helped me think carefully about the relationship between philosophy and theology, and the potential dangers of the former without diminishing its necessity for theological analysis.

**HERMAN BAVINCK**

I can remember exactly where I was when I read the first chapter of volume one of *Reformed Dogmatics* on the contours of dogmatic theology.

**OLIVER O'DONOVAN**

My views on the nature of rights, justice, the shape of Christian ethics, and political theology have been significantly influenced by O'Donovan's writings. He does not waste a single word, which makes his analysis dense, but he's worth understanding.

**AUGUSTINE OF HIPPO**

Augustine's understanding of humanity in his *Confessions* and of the Kingdom of God in *City of God* shaped Christianity, to be sure, but also affected me personally. When I first read *Confessions* as a teenager I could not put it down and read it all in one sitting.

**JOHN CALVIN**

In all candor, I am influenced far more by Calvin as a preacher and a pastor than as a theologian, but I recognize the indelible impact of his *Institutes*. If Jesus does not return for another 1000 years, Christians will still be reading and learning from Calvin.

**MARTIN LUTHER**

I first fell in love with Luther as a freshman in college when I was assigned to read John Osborne's play Luther. Stirred to learn more about him, I fell in love with the earthiness of his brilliance and the clarity of his understanding of grace.

**B. B. WARFIELD**

Though my father had me read Hodge at 8 years old, Warfield later became my favorite of the Princeton theologians. I don't believe you would have had a conservative resurgence in the SBC, certainly not in the form it took, if Warfield had not articulated a clear doctrine of inspiration so precisely 100 years earlier.

**AUGUSTINE OF HIPPO**

His anti-Pelagian writings firmly fixed the trajectory of the church's commitment to salvation as a result of divine grace rather than the mere achievement of human nature.

**THOMAS AQUINAS**

The greatest thinkers from the period of Reformed orthodoxy found in Aquinas a well of faithful instruction concerning the divine essence and attributes as well as the particulars of Trinitarian theology.

**JOHN OWEN**

Owen represents the very best of Reformed theology in full maturity. In him, the dogmatic precision of the most learned theologians of the past meets the exegetical mastery of the finest of biblical scholars of the modern disciplinary divisions.

**ANDREW FULLER**

What Mt. Rushmore would be complete without a faithful Baptist witness? I love the legacy of Fuller's articulation of a warmly evangelistic Calvinism.



TYLER WITTMAN

**ATHANASIUS OF ALEXANDRIA AND AUGUSTINE OF HIPPO**

Athanasius and Augustine are profound theological geniuses who continue to shape my own thinking about the Trinity, creation, and the divine economy.

**THOMAS AQUINAS**

It's difficult to think of a more gifted and measured theologian. Aquinas constantly reminds me that prayer and metaphysical depth are inescapable for the theologian.

**JOHN OWEN**

If Owen wrote about the issue or commented on the text, I'm always interested to know what was going on in his mind. He's not always as disciplined and organized as I'd prefer, but his instincts — learned from the fathers and scholastics — are impeccable.

**AUGUSTINE OF HIPPO**

He wrote insightfully about total depravity, God's grace for salvation and sanctification, and delighting in God.

**JOHN CALVIN**

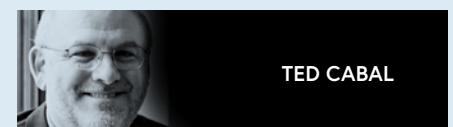
Read his magnum opus, *The Institutes of the Christian Religion*, for a high view of God and true knowledge of human hearts.

**CHARLES SPURGEON**

His expressions of God's truth are heartfelt and Christ-centered, reflecting an intimate knowledge of God through his studies and sufferings.

**J. GRESHAM MACHEN**

He defended God's truth with intellectual rigor, bold persistence, and biblical wisdom.



TED CABAL

**ANSELM OF CANTERBURY**

Not only was he an intellectual genius, he also exemplified Christian scholarship in a beautifully worshipful way.

**CHARLES HODGE**

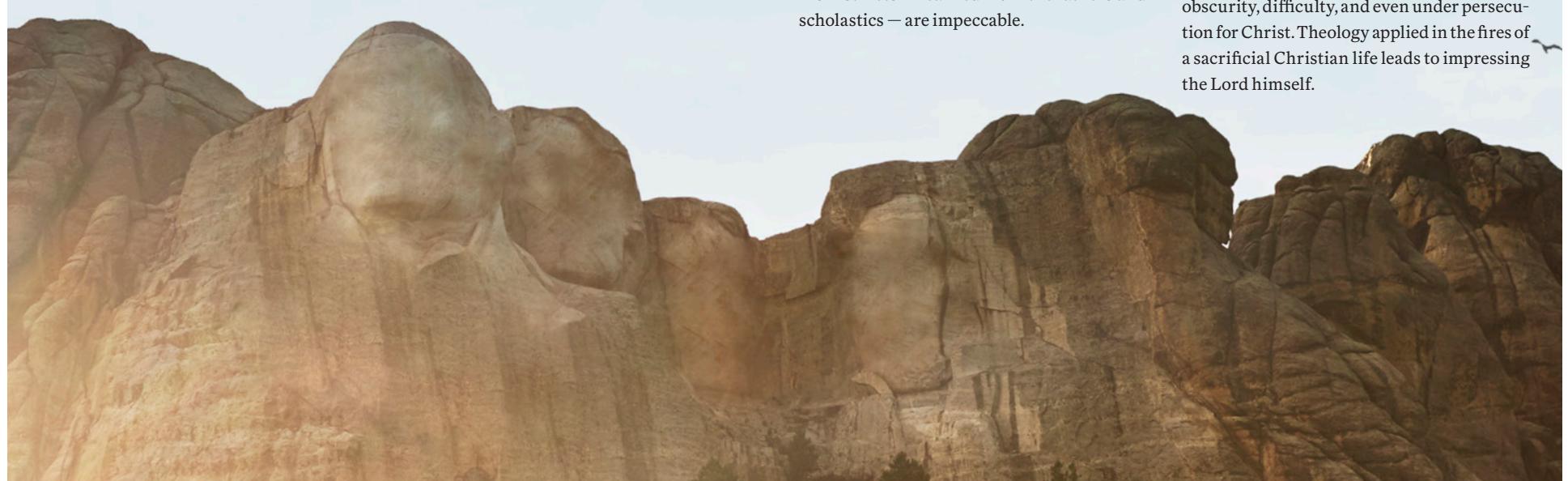
Though I never came to agree with Hodge on everything theologically, I became fascinated with arguably the most important American seminary professor of the nineteenth century. I especially was moved by his dedication not only to faithful theology, but also to understanding the times philosophically and scientifically.

**CARL F.H. HENRY**

Having read everything he wrote when I was a seminary student, I originally sought to emulate his way of thinking. Having read his autobiography, then spending time with him in person several times, I came to want to emulate his way of following Christ.

**THE UNSPOKEN HERO IN ANOTHER COUNTRY**

Well, this person might live in the United States, but this Christian labors faithfully in obscurity, difficulty, and even under persecution for Christ. Theology applied in the fires of a sacrificial Christian life leads to impressing the Lord himself.



**THEOLOGY CONFERENCE**  
Continued from page 5

Theology at Southern Seminary, hosted the event.

Old Testament scholar James M. Hamilton Jr. said the Holy Spirit both enables worship and forms the sphere where it happens in his talk, "The Holy Spirit and Christian Worship: The Life-Giving Legacy of the Apostolic Band." Hamilton's published dissertation *God's Indwelling Presence: The Ministry of the Holy Spirit in the Old and New Testaments*, also dealt with the Holy Spirit and is widely acclaimed. He is also professor of biblical theology at Southern Seminary.

"The life-giving power of the Holy Spirit enables people to respond to God, making this aspect of the Spirit's work most vital and significant when considering his role in Christian worship," Hamilton said during the conference. "The Spirit not only gives life, he also mediates God's presence by the word he inspires, the Christ he exalts, and the temple he indwells."

Hamilton built this thesis on an explicitly Baptist ecclesiology, arguing that it is "most attuned to the Holy Spirit in Christian worship."

"As the Lord Jesus builds the church, he builds the temple of the Holy Spirit, the new creation," he said.

Also presenting at the conference were Christopher Holmes, Matthew Levering, and Graham Cole. Ware led a panel on pneumatology.

Each of the speakers had previously written books on the Holy Spirit, and Ware, who organized the conference, said that the motivation for inviting the speakers was closely related to their expertise in trinitarian theology.

The Theology Conference is a biennial event sponsored by the Gheens lectureship.

**MULLINS LECTURES:  
RYKEN CALLS PASTORS TO  
FOLLOW EZRA'S EXAMPLE  
IN THEIR PREACHING**

By SBTS Communications

When the apostles preached the gospel of Jesus Christ, they used Old Testament texts. Preachers in the New Testament era possess the completed canon of Scripture, but that shouldn't mean they rely exclusively on the New Testament when preaching Christ, argued Philip Graham Ryken during the 2018 E.Y. Mullins Lectures on Christian Preaching at Southern Seminary, Sept. 26-27. Ryken, who is president of Wheaton College in Wheaton, Illinois, presented four lectures covering the foundations for and applications of preaching Jesus Christ from the Old Testament.

"

God needs to do a  
work in us before he  
can use us to do his  
work in others

"

—PHILIP GRAHAM RYKEN

The two-day series, named in honor of Southern Seminary's fourth president, represents one of the oldest endowed preaching lectureships in

the United States, second only to Yale university's Lyman Beecher Lectureship on Preaching.

The preacher's job is not just to accurately understand the Old Testament, but also to apply it to daily life, Ryken said. This should start with the preacher applying the Bible to himself, he said. He used Ezra, the Jewish priest who reintroduced the returned Israelite exiles to the Scriptures, as an example of faithful application of biblical teaching.

According to Ezra 7:10, the teacher "set his heart to the study of Law of the Lord, to do it and teach his statutes and rules in Israel." "What have you set your heart on?" Ryken asked the room.

It is dangerous to understand biblical truth without experiencing it, Ryken said. He added that seminary students are usually ambitious to understand theology and doctrine on a deeper level, but their personal growth and spiritual discipline often lags behind. This not only hampers their ministry, he said, but also damages their souls. He encouraged students to lean into their prayer lives, and to nurture a desire to serve others through what they are learning in class. In order to know God in a biblical sense, Ryken said, believers must trust, obey, and be like him.

Ryken noted that Ezra would have given "anything and everything" to know the completion of God's plan, and to teach not only rules and statutes, but also gospel and grace. Yet the means of faithful teaching remain the same: personal application of Scripture to the preacher's soul before public application of Scripture in the lives of the congregation.

"God needs to do a work in us before he can use us to do his work in others," Ryken said. "And that's not a one-and-done, either. It's not

as if you study for awhile, then apply it, then teach. You're continuing to study the Word of God, you're continuing to strive after new obedience and new areas of repentance. So there's continuously a fruit of God's work in your life to share with others."

Audio and video of the Mullins Lectures are available online at [equip.sbt.edu](http://equip.sbt.edu).

**SBTS PRESS  
RELEASES MOHLER'S  
'LIFE IN FOUR STAGES'  
EBOOK**

By SBTS Communications

The Southern Baptist Theological Seminary released Wednesday a new ebook written by R. Albert Mohler Jr., who is president of the school. The ebook, titled *Life in Four Stages*, addresses the four major periods of human development from the perspective of a biblical worldview. It is adapted from a series of chapel sermons preached at Southern Seminary during the spring, 2018.

Although human mortality and the deteriorating process of age were results of sin, human growth and development itself existed before the Fall. The four stages of life — childhood, youth, adulthood, and age — are each "gift[s] from God," according to Mohler. And Christians should learn to think biblically about them.

"The God of the universe fashioned each stage of life with precious glory," Mohler writes in the introduction. "The Bible summons its readers to not only recognize the stages of life, but to live in them as God intended for his glory."

Download the ebook, *Life in Four Stages*, at [AlbertMohler.com](http://AlbertMohler.com).

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# *three questions*

WITH

## *matt papa*

SINGER, SONGWRITER,  
AND WORSHIP LEADER



### **1.** What makes for a good hymn?

In two words — to invoke John Wesley on what makes a good sermon — “sublimity and simplicity.” There needs to be some arresting beauty, and then some tangible truth. In three points, I would say a good hymn has a lyrical and theological density, an aesthetic and melodic beauty, and a congregational singability.

Many churches emphasize either musical innovation or theological nuance.

How can Christians musicians be excellent at both?

This is a situation where I think the question is the answer. We need to remember our propensities, and graciously defer to and learn from others. This is crucial and should be an ongoing practice in our church communities. It is also much of what it means to be truly the Body of Christ. No one does this incarnational balance perfectly, but we strive toward it as we worship Jesus.

### **3.** What's your earliest music-related memory?

I just remember the old living room piano in the house I grew up in. Escaping there.