



# Towers

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*A. J. Robertson*

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scholarship

Hamilton on Christ-  
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The quotable  
Doctor Bob

THE

EXPOSITORS



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## 12 The pastoral legacy of A.T. Robertson

He's often regarded for his unsurpassed Greek scholarship, but Robertson labored to instill in his students a passion for preaching.



#### From the editor:

Eighty years ago this month, Southern Seminary's preeminent scholar died after teaching at this institution for 44 years. By all accounts, A.T. Robert-

son was a legend in his time, and his legacy lives on today.

In the 1920s, students made the significant sacrifice of seminary education to learn under Robertson, who had published the first edition of his monumental Greek grammar in 1914. Known affectionately as Doctor Bob, Robertson taught rigorous courses that would make the modern-day student wilt under the pressure; indeed, who can imagine taking eight-hour Greek

exams today. But Robertson left an altogether different impression on his students, who benefited from his pastoral wisdom and care just as much as his encyclopedic knowledge of the language of the New Testament.

We dedicate this issue to the memory of Archibald Thomas Robertson not merely to appreciate the past but to honor the prestigious faculty today who bear his image of academic renown and pastoral humility.

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### Boyce's new home

Southern Seminary leaders dedicated the newly remodeled Mullins Complex, Aug. 19.

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The Greek scholar from Down Under offers tips for exercising your Greek skills.

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



# Newslog

## Southern Seminary professors urge participation in missions

By Daniel Ryan

God's mission to the nations is scriptural, historical, and applicable to every Christian, said three professors at The Southern Baptist Theological Seminary during a learning intensive on global missions for alumni, prospective students, and leaders, July 31–Aug. 1, 2014.

The Alumni Academy event on global missions featured M. David Sills, professor of Christian missions and cultural anthropology; Zane Pratt, associate professor of missions at Southern and director of Global Theological Education with the International Mission Board; and Jeff K. Walters, assistant professor of Christian missions and urban ministry.

The conference focused on global missions and the local church. The sessions derived from the recently published *Introduction to Global Missions*, coauthored by Sills, Pratt, and Walters.

Sills began the conference explaining the missionary call and the great need for missions. He pointed out the disparity of trained individuals to bring God's Word to the people of the world. In America, "there is one theologically trained individual for every 235 people," while "there is one theologically trained individual for every 450,000 people" in other nations.

Pratt provided a survey of the biblical basis for missions found throughout Scripture. He also discussed the history of missions and God's work in the world through his church. Pratt called for Christians to use "creativity and a willingness to suffer to get the task done."

Walters argued for the core concept of the church as sent and sender. This concept goes against the way many churches "have become supporters of sending societies rather than senders of missionaries." He also spoke on the practical elements of planting churches and the need for reaching the nations.

As Sills reminded attendees, "There are currently 50,000 people who die each day and go to a Christless eternity."

To learn more about upcoming Alumni Academy events, visit [events.sbts.edu](http://events.sbts.edu).

## Mohler emphasizes centrality of theological education in convocation address

By RuthAnne Irvin

Biblical teaching and theological education that promotes it are essential to the church of the Lord Jesus Christ, said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, in an Aug. 19 convocation address.

Seminary students are called to steward the gift of education in a way that honors God and works for the good of the world. Southern Seminary was established in order to fulfill and stand for teaching that serves the church, which "is a calling worth all that we do," Mohler said.

"There is nothing more important than what takes place in the stewardship of this opportunity," Mohler said in his introduction, describing the perpetual need for gospel ministry.

Preaching his message, "Do You Understand What You Are Reading? — The Christian Faith and the Call to Teach" from Acts 8:26-40, Mohler emphasized Philip's role as a teacher to the Ethiopian eunuch. In the passage, the eunuch seeks to understand the identity of the suffering servant in Isaiah 53.

Mohler said Philip does what any evangelist, pastor, or teacher should do: he taught the eunuch about Jesus by explaining the text to someone who attempted to read and understand the Scriptures despite being an outcast. After Philip reads the passage to him, the eu-

nuch is converted and baptized.

Emphasizing the importance of teaching in the church, Mohler offered students 10 observations about the role of the seminary's faculty, praising their knowledge, passion, conviction, and friendship.

Students are to steward the gift of theological education well, Mohler said, because the world is in need.

"We're not out of the world here, we're very much in it. The world is with us, and that's not a bad thing because we are directed to the world," he said. "Our concern is the world, our heart is to the world, so we would not wish to be removed from it. But amidst much chaos and calamity in the world, we do have a rare opportunity, an opportunity that others around the world would envy: the stewardship of concentrated learning."

The seminary also installed three academic chairs during the convocation service: Peter J. Gentry as the Donald L. Williams Professor of Old Testament Interpretation; Joseph R. Crider as the Ernest and Mildred Hogan Professor of Church Music and Worship; and Adam W. Greenway as the William Walker Brookes Associate Professor of Evangelism and Applied Apologetics.

Audio and video from Mohler's convocation message are available at [sbts.edu/resources](http://sbts.edu/resources).



**BRYAN BAISE****KEVIN JONES****OREN MARTIN**

**BOYCE**  
THE COLLEGE at SOUTHERN

## Boyce College appoints three new faculty in key roles

By **SBTS Communications**

Boyce College, the undergraduate school of Southern Seminary, has appointed three new faculty members to play key roles in leading academic programs, including the popular worldview degree.

Bryan Baise, 30, directs the worldview and apologetics degrees at Boyce College and serves as assistant professor of worldview and apologetics. Baise graduated from the University of Kentucky, received his master's degree from Southern Seminary, and is a Ph.D. candidate at the seminary.

"Bryan provides an intelligent, energetic personality and a winsome voice that will excite young Christians to think carefully about their worldview and engage other beliefs with confidence," said Dan DeWitt, dean of Boyce College.

"I am humbled and honored to be leading the worldview program at Boyce," Baise said. "My desire is that the program continues to grow and serves as a premier program to equip and encourage students to engage the culture with the gospel of Christ."

Louisville native Kevin Jones assumed duties as the assistant professor of teacher education. In addition to teaching courses in Boyce's teacher education program, he will coordinate field and teaching experience for students.

Jones previously served as assistant professor in the School of Education at Kentucky State University, where he is an alumnus, and has taught in the public school systems in Fayette, Franklin, and Jefferson counties.

Oren Martin joins the faculty at Southern Seminary and Boyce College as assistant professor of Christian theology. After teaching for a year at Northland International University, Martin returns to the school where he earned his M.Div. (2007) and Ph.D. (2013).

Martin has previously served on the Council of Biblical Manhood and Womanhood, and was an elder at Clifton Baptist Church and an adjunct professor at Boyce during his first stint in Louisville. He grew up in Houston, Texas, and received his undergraduate degree from the University of Houston.

## SBTS hosts 11th annual Heritage Golf Classic

By **Robert Chapman**

Southern Seminary welcomed 120 golfers from six states to the Big Spring Country Club in Louisville, Kentucky, to raise money for the school's tuition fund, Aug. 18. This year's classic featured more than 50 sponsors and raised over \$95,000. The National Environmental Contracting-sponsored team, consisting of Bryan Daub, Dennis Meiman, Robbie Watrous, and Brent Potter, won with a score of 57.

Foundation members Marvin and Nancy St. John donated \$30,000 to the charity golf tournament, which announced a \$5,000 student scholarship at the event. The couple has been involved with the tournament for many years.

Aquifer Capital, Bachman Chevrolet, and Sodexo each donated more than \$10,000 as "Truth Sponsors" for the event.

A silent auction at the tournament featured a Vespa Scooter, golf and beach vacation to Sandestin, and a basketball signed by the 1996 Kentucky national championship basketball team.







## New home of Boyce College dedicated in grand re-opening of Mullins Complex

By Hayley Schoeppler

The newly renovated home of Boyce College, the undergraduate school of Southern Seminary, was dedicated Aug. 19 in a ceremony led by President R. Albert Mohler Jr.

“This is a day that marks a significant step forward for Southern Seminary and Boyce College and one we celebrate together,” Mohler said. The grand re-opening of the historic Mullins Complex comes after a seven-month project that totally renovated the 130,000 square-foot, nearly 90-year-old facility. The project was “retrofitted to the needs of college students and a growing, thriving college for the next generation,” he said.

Thronges of students, faculty, and trustees convened for the dedication service in Mullins Courtyard. Other seminary officials joining Mohler in the brief ceremony included trustee chairman Philip Gunn, speaker of the Mississippi House of Representatives; Dan DeWitt, dean of Boyce College; Daniel S. Dumas, senior vice president of institutional administration; and first lady Mary Mohler, who performed the ribbon cutting. The event also featured an open house in Sampey Commons and a tour of a model dorm room.

Speaking of the magnitude of the largest single construction project in the institution’s history, Mohler said, “Frankly, it is nothing less than remarkable that this entire project was undertaken in such a way that it can be open for the 2014-2015 academic year.”

Messer Construction Co., Louisville office, completed the renovation of the Mullins Complex, which moved Boyce College to the center of campus. The renovation began in December 2013 as part of the \$20 million first phase of the seminary’s comprehensive Master Plan.

Students are housed in 86 suites, providing a total of 350 beds with room for expansion. Additionally, the complex includes 17 faculty offices, and disability friendly features have been incorporated throughout the complex. Sampey Commons features a rock climbing wall, two kitchens, a recording studio, and an entertainment lounge.





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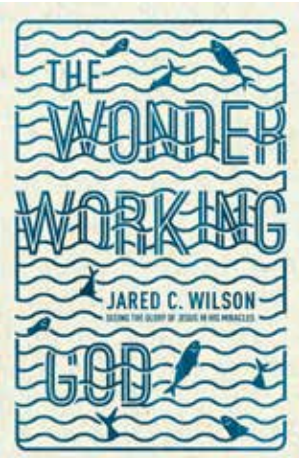
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THE COMMONWEAL PROJECT



# Book Reviews



(Crossway 2014, \$14.99)

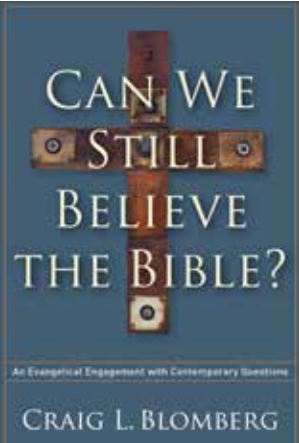
**Wonder-Working God**

Jared C. Wilson Review by Andrew J.W. Smith

A follow-up to his book *The Storytelling God*, released earlier this year, Jared C. Wilson’s *The Wonder-Working God* shifts from the parables Jesus told to the miracles Jesus performed. While many books about miracles focus on defending their historicity (an important goal), Wilson is more interested in showing how the miracles function in God’s big-picture plan to reveal the kingdom and its chosen king, Jesus.

The miracles are occasional intrusions of divine reality into a broken world, flashes of the spiritual conflict between the Messiah and the domain of evil, and foretastes of the fully inaugurated kingdom to come.

Wilson walks the reader through several of Jesus’ most famous miracles — turning water into wine, calming a storm on the Sea of Galilee, the resurrection of Lazarus, and even the incarnation itself — and compellingly demonstrates how each of them fit into God’s cosmic plan to remake the world through Christ.



(Brazos Press 2014, \$19.99)

**Can We Still Believe the Bible?**

Craig L. Blomberg Review by Andrew J.W. Smith

Every age of the church brings new challenges to the reliability of the Bible. Craig L. Blomberg’s book *Can We Still Believe the Bible?* offers a thoughtful and gracious defense of Scripture, observing growing evidence supporting the truth of the Bible.

Each chapter deals with a central issue in biblical apologetics, from defending the accuracy of the Bible’s textual transmission to the historical basis for the miracles. Blomberg repeatedly demonstrates that the church’s teaching about its sacred text still withstands modern criticisms.

After each defense of orthodox church teaching, Blomberg offers a balanced call to avoid the “opposite extreme” in the debate. Blomberg argues that while the academy is full of constantly changing fads that come and go, the church’s reasons for defending the Bible largely remain the same. The Bible has remained trustworthy because the God it reveals is trustworthy.



(Crossway 2014, \$14.99)

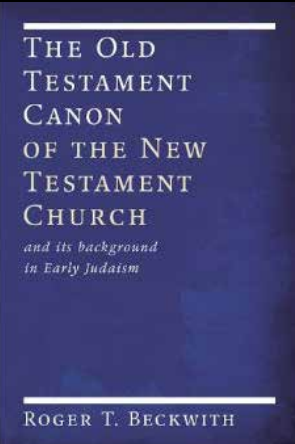
**The Measure of Success: Uncovering the Biblical Perspective on Women, Work, and the Home**

Carolyn McCulley with Nora Shank Review by RuthAnne Irvin

A woman is not a woman based on her vocation, nor is her success dependent on rearing children, a promotion at work, or winning a prize for medical research. Instead, says Carolyn McCulley in her new book with Nora Shank, *The Measure of Success: Uncovering the Biblical Perspective on Women, Work, and the Home*, success is measured by a woman’s identity in Christ and her faithfulness to the daily task God assigns.

*The Measure of Success* overviews the biblical aspects of work for all women: single, married, widowed, divorced alike.

“We may be wives or mothers, but as important as these are, they are roles that end in this life,” they write. “We continue on into eternity as children of God and sisters to those who have been rescued by Christ.” This, they write, is why a proper understanding of work and womanhood is necessary for Christian women today.



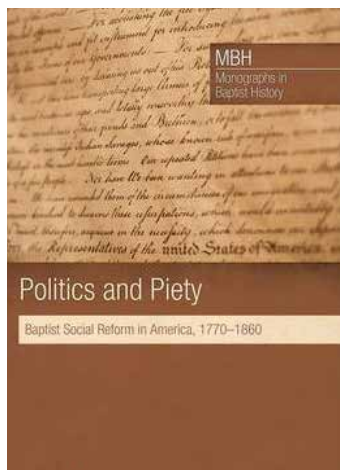
**The Old Testament Canon of the New Testament Church**  
Roger Beckwith  
(Wipf & Stock 2008, \$66)

*Great books make great readers, and this is a great book. Beckwith demonstrates masterful control of the evidence, inexorable logic, unflinching analysis of opposing viewpoints, and plausible proposals for understanding which books belong in the OT Canon — the apocryphal and pseudepigraphical writings — and how the early church worked through these issues. This book is a must-read.*

**James M. Hamilton Jr.**  
Associate professor of biblical theology







(Pickwick 2014, \$27)

## Politics and Piety: Baptist Social Reform in America, 1770-1860

Aaron Menikoff

Review by S. Craig Sanders

Despite the notion that early American Baptists were “so heavenly minded, they were of no earthly good,” their commitment to piety, evangelism, and activism demonstrated “that the transformation of society was a vital goal, an essential implication of the gospel,” writes Aaron Menikoff in *Politics and Piety: Baptist Social Reform in America, 1770-1860*.

Menikoff, a Southern Seminary Ph.D. graduate and pastor in Atlanta, Georgia,

sought to research Baptist social reform after working for the late Sen. Mark O. Hatfield, whose deeply held Baptist convictions prompted him to labor for social reform. Though he expected to find that antebellum Baptists dismissed activism, Menikoff writes that Baptists placed primary emphasis on individual conversion as the means to social change, but also lobbied Congress and established welfare societies.

The book opens in 1845 as Southern Seminary co-founder John A. Broadus recognizes the need “not only to be virtuous but spread virtue abroad” and engages in the cause of temperance. Menikoff writes that social control, perfectionism, and evangelistic zeal each contributed to the link

between politics and piety that compelled Baptists to practice their faith publicly for the promotion of social Christianity.

Menikoff provides a thorough overview of Baptist engagement on the issues of temperance, poverty, slavery, and church-state relations in regard to Sabbath observance. He also demonstrates a careful understanding of the wide array of influences on Baptist life and thought, and even notes the differences among Broadus and James P. Boyce.

With a sincere attempt at objectivity, Menikoff provides a helpful tool for studying Baptist history in an effort to inform our present response to political and social engagement.

## Exalting Jesus in Ezra and Nehemiah

James M. Hamilton Jr.

Review by S. Craig Sanders

Would you preach sermons from Ezra and Nehemiah? I have spent my entire life in Southern Baptist churches, and only remember hearing five sermons from Nehemiah — three during revival week as a teenager and two this summer at Sojourn Community Church. That means I have listened to roughly 1,500 sermons in my lifetime and only five of them, to my recollection, expounded the text of Ezra and Nehemiah.

which seeks to rectify the lack of faithful biblical exposition on these seemingly insignificant Old Testament narratives.

Hamilton, associate professor of biblical theology at Southern Seminary, contributed to the Christ-Centered Exposition Commentary series with sermons he delivered in 2010 at Kenwood Baptist Church, where he is the senior pastor. Hamilton’s edition is comprised of seven sermons from Ezra, nine sermons from Nehemiah, and a closing sermon on the messianic hope evident in both books.

Each chapter includes a main idea, structural outline of the passage, historical context, exegesis, application, and discussion questions. The accessible ar-

play significant roles in his cosmic drama and the centrality of Scripture enabling God’s people to prosper. Indeed, he even offers encouragement to seminary students in his exegesis, urging them to “set your heart to study the Bible, do the Bible, and teach the Bible.”

“No method, program, or initiative — not even a Great Commission Resurgence — can be more effective than the living and active Word of God,” Hamilton writes.

The collection of sermons on Nehemiah insists that his “strength of character was forged from his study of God’s Word” and his initiation of covenant renewal for the returning exiles typifies the coming Messiah. According to Hamilton, Nehemiah’s significance in God’s story of redemption consists of nothing more than his obedience to God’s word and expectation of Jesus’ reign.

“God is building churches of seemingly insignificant people who have normal lives and normal problems,” writes Hamilton. “If you desire significance, what will make you significant is not something about you. It’s the Word of God, the promises of God ... that’s the path to lasting significance.”

Surprisingly, the book’s most endearing trait is not Hamilton’s precise exegesis but the wide breadth of his illustrations — ranging from fantasy-fiction, classical music, and history — which attests to his voracious

reading and creative application.

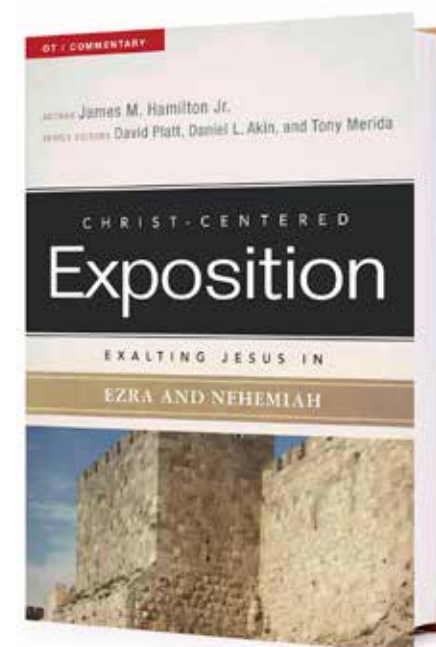
Hamilton’s work is an affordable commentary on two neglected books of the Bible, and can function either as a study guide for group discussion or a handbook for a minister determined to preach through these difficult texts. *Exalting Jesus in Ezra and Nehemiah* alters the perception as to the significance of these biblical texts, demonstrating that they are indeed integral in setting the stage for Jesus Christ in the big story of the Bible. (Holman Reference 2014, \$12.99)

*God has always been pleased to choose the weak things of the world. ... And God chooses people like us and churches like ours for the manifestation of His glory and the advancement of His kingdom on the earth.*

“By faith Ezra and Nehemiah were used of God to advance God’s kingdom by provoking, preserving, and adding to the hope for a glorious eschatological restoration when the Messiah would reign,” writes James M. Hamilton Jr. in his new book, *Exalting Jesus in Ezra and Nehemiah*,

rangement and the clarity of Hamilton’s writing provide the reader with not only a helpful study guide but also an instructional model for sermon preparation.

In his messages on the book of Ezra, Hamilton demonstrates the sovereignty of God in using insignificant people to





## Preaching Christ in Ezra and Nehemiah

JAMES M. HAMILTON JR. DISCUSSES NEW COMMENTARY

By S. Craig Sanders

*EDITOR'S NOTE: Below, James M. Hamilton Jr., associate professor of biblical theology at Southern Seminary, discusses his new book, Exalting Jesus in Ezra and Nehemiah, with Towers editor S. Craig Sanders.*

**CS: What is your process for turning a sermon series into a book?**

**JH:** I had been manuscripting my sermons to be published with the Revelation volume for the *Preaching in the Word* series, and I just kept doing that as I prepared with Ezra and Nehemiah. Essentially, I was writing the sermons as though they were going to be published.

I was also teaching an exegesis class on Ezra and Nehemiah here at the seminary, so it was sort of a three-fold process: I was working through it in the classroom, I was writing up the sermons, and then I

was actually teaching the sermons.

During a mission trip to China, I would wake up at 2:30 a.m., jet-lagged, put my headphones in, hit play on the sermon audio, and start typing. I would pause it so that I could rethink something, reorganize, and reshape.

Coming at it from different angles for different purposes has, I hope, given me a well-rounded appreciation of both the academic and scholarly issues in the book, and I've been forced to think through the pastoral implications of the book.

**CS: You say that you didn't preach this for a building project. What role did this sermon series play in building "a church of seemingly insignificant people with normal lives and normal problems?"**

**JH:** Some people regard Ezra and Nehemiah as relatively insignificant books in the big story of the Bible. You've got two books of the Bible where a little city, an outpost of the Persian Empire, is repopulated and then has its walls reconstructed. How significant is that? You can almost look at this and say, "This is what God is doing in the world? This is God's program? That little city of Jerusalem? That's nowhere."

We could say this about any church, in any city, in any country in the world. So, I find it tremendously encouraging to look at this from a worldly perspective: this insignificant thing that God does through these two men, Ezra and Nehemiah. This is where from a biblical and spiritual perspective, God is at work in the world. This is how God is advancing his kingdom.



I think it's encouraging for us because when we find ourselves in what seems to be out-of-the-way, insignificant places, we can be encouraged that we're really in good company.

**CS: In the book, you reference the inconsistencies regarding numbers recorded in Ezra as scribal errors. What challenges do you face when preaching that to a church?**

**JH:** I think that people made in God's image can handle difficult issues if you present it to them in terms that they can understand.

We're dealing with a time where the system for writing numbers is the alphabet, so in Hebrew they don't have a separate set of characters for their numbers; they used the letters of the alphabet to designate their numbers.

We simply affirm that the inspiration applies to the original biblical author, and God did not re-inspire every scribe who copied a passage of Scripture.

This does not threaten our understanding of inerrancy or inspiration because we trust that the original author had the correct information. Any time we find discrepancies, we look for explanations of these things and often they are very easy to find.

**CS: You demonstrate that the Word of God played a central role in helping Ezra and Nehemiah accomplish their task; it allows people to prosper. How do we lose sight of the Word in the midst of methods, programs, and initiatives?**

**JH:** I think what happens is we slowly drift away from the Bible, and the world and its concerns slowly, incrementally, begin to eclipse the significance of the Bible in our own lives.

What's remarkable about people like Ezra is that he set his heart to study, to follow, and to teach the Bible. Here's this Persian diplomat whose priorities are not political networking, ladder-climbing, or diplomacy according to the world's standards. His priorities are, "I'm going to study the Bible; I'm going to obey the Bible; and I'm going to teach the Bible."

That is profoundly encouraging because we can look at our own situation and say whatever my calling in life might be, I can adopt Ezra's priorities and I can study and obey and teach the Scriptures just like Ezra did.

**CS: What is your method for preaching a Christ-centered sermon from the Old Testament?**

**JH:** A holistic understanding of Old Testament theology, and ultimately biblical theology, enables us to see how the Messianic hope or the Christ-centeredness of the document is actually functioning.

From Genesis 3:15 forward, the people of God are looking for this seed of the woman that's going to defeat evil by crushing the head of the serpent and thereby re-open the way to Eden. Therefore, the concern to record the history of God's people is a concern to keep track of what God has done in the outworking of that ultimate purpose of God: to overcome evil and reopen the way to Eden, reopen the way to God's presence. The concern for that figure is always lurking just under the surface, even if he isn't being discussed on the surface.

When preaching a Christ-centered sermon from the Old Testament, it's not like a Gospel where they're telling you the story of Jesus. However, it is giving you the history of people who are looking for a perspective of someone who's looking for that future coming king from the line of David.

**CS: What is it about the opposition Nehemiah faced specifically that you think is encouraging for Christians today?**

**JH:** As Christians, we want to see ourselves as installments in this same pattern as God has put his favor upon us. In response to this, the seed of the serpent is enraged. They're gathering together against us, and consciously or not, they are trying to overthrow the king of the universe and trying to usurp his

*I find it tremendously encouraging to look at this from a worldly perspective: this insignificant thing that God does through these two men, Ezra and Nehemiah. This is where from a biblical and spiritual perspective, God is at work in the world. This is how God is advancing his kingdom.*

kingdom and trying to defeat his people. And this is why Christians across the ages have been persecuted. This is why the people of God across the Old Testament and New Testament are persecuted, and it's tremendously encouraging to identify yourself with the persecuted like Nehemiah.

**CS: I know preachers have different methods for gathering illustrations. I'm curious how you develop a method for how you use illustrations since you use a wide variety of them.**

**JH:** I heed the counsel of Doug Wilson who says try to read until your brain creaks and read knowing that you're going to forget most of what you read. And, I appreciate what J.R.R. Tolkien said when he said that his stories sprang from the leaf mold in his mind and the leaf mold in his mind was there from the layers and layers of reading and study that he had done.

I don't keep a catalog of illustrations, but I'm always trying to listen to audiobooks. I'm always trying to read fiction; I'm always trying to read relevant, historical or obscure accounts that look like they might repay me with illustrative material. So I feel like I'm trying to be a sponge and just soak things up.

I've talked to preachers who will arrive at what they think is the main point of the passage. They will have worked through the exposition, and then they go mow the lawn and something comes to them while they're not thinking about it anymore. Or they are in the shower and they have a thought that's a perfect illustration.

Usually, once I've worked through the exposition of the text, I'll sit back and just sort of gaze off into the distance and open my mind to anything that I've read that makes what I see as the main point of the passage or that illustrates it somehow. And it's remarkable what the Lord will bring to mind. Usually it's when I'm not sitting down working on a sermon that the illustrative material will be suggested to me from something I've read or something I remember.

**CS: What do you want this book to accomplish?**

**JH:** I hope that people will be encouraged to see that even books that may seem not very exciting are tremendously relevant. I hope that they'll be encouraged and stirred up to see God's glory in these books. I hope that they'll be encouraged to put the whole Bible together and to think about how these books fit into this big unfolding story that we're a part of. I hope that they'll be provoked to love the Lord, to love the Word, to love God's people, to read the Bible more, and to see how everything fits together.

# ‘Scholarship that helps men to preach’

## THE PASTORAL LEGACY OF A.T. ROBERTSON

By Benjamin L. Merkle, Robert L. Plummer, and Andreas J. Köstenberger

Eighty years ago, Southern Seminary’s preeminent scholar dismissed class early and died of a stroke upon returning home. He was fondly remembered by students, who sought his renown in the Greek New Testament, but were transformed out of his commitment to prepare them for pastoral ministry.



Archibald Thomas Robertson was born Nov. 6, 1863, near Chatham, Virginia, where he spent the first 12 years of his life before moving to a farm in North Carolina. At the age of 12, he received Christ as his Lord and Savior and was baptized later that year. At the age of 16, he was licensed to preach. He received his M.A. from Wake Forest College (1885) and his Th.M. from The Southern Baptist Theological Seminary (1888). Shortly after entering seminary, his Greek professor and future father-in-law, John Albert Broadus, noticed his linguistic skills, and Robertson soon became his teaching aide. In 1890, Robertson was elected assistant professor of New Testament interpretation. Robertson would teach at Southern for 44 years until his death on Sept. 24, 1934.

Robertson is recognized as the premier New Testament scholar of his generation, and his work in the Greek New Testament is still unsurpassed in many ways today. In all, he published 45 books, most in the field of NT Greek, including four grammars, 14 commentaries and studies, six volumes of his *Word Pictures in the New Testament*, 11 histories, and 10 character studies. His *A Grammar of the Greek New Testament in the Light of Historical Research* is 1,454 pages long and is still consulted by leading Greek grammarians today. In addition, his *Word Pictures*

*in the New Testament* (which is actually a running commentary that highlights exegetical insights for virtually every verse of the NT) is immensely helpful to this day. As the son-in-law of the famous Southern Baptist professor, preacher, and statesman, Robertson wrote the biography *Life and Letters of John Albert Broadus* in 1901.

Robertson was a man who was not only zealous for Greek, but more importantly, he was passionate about the significant difference that knowing Greek can make for those who preach and teach God’s Word. Robertson delivered his inaugural address at Southern Seminary, “Preaching and Scholarship,” Oct. 3, 1890. This address, though at the beginning of his teaching ministry, demonstrated his commitment to scholarship and also the need for colleges and seminaries to develop capable preachers of the gospel of Jesus Christ.

Robertson had a deep passion to equip gospel ministers whose hearts were impassioned and whose minds were enlightened. He vehemently rejected the idea that theological education was a waste of time. He averred, “If theological education will increase your power for Christ, is it not your duty to gain that added power? ... Never say you are losing time by going to school. You are saving time, buying it up for the future and storing it away. Time



used in storing power is not lost.” He also rejected the idea that the purpose of the seminary was to make scholars. The question for him was: “Does the college and seminary training tend to make better preachers?” His response:

If not, it is a failure. The German idea is to make scholars first and preachers incidentally. But ours is to make preachers, and scholars only as a means to that end. We have small need in the pulpit for men that can talk learnedly and obscurely about the tendencies of thought and the trend of philosophy, but do not know how to preach Christ and him crucified. The most essential thing to-day is not to know what German scholars think of the Bible, but to be able to tell men what the Bible says about themselves. And if our system of theological training fails to make preachers, it falls short of the object for which it was established. But if it does meet the object of its creation, it calls for hearty sympathy and support. ... But my plea is for scholarship that helps men to preach. For after all, the great need of the world is the preaching of the gospel, not saying off a sermon, but preaching that stirs sinful hearts to repentance and godliness.<sup>1</sup>

Robertson also had a heart to train and equip those who could not be formally trained in college or seminary. His work *The Minister and His Greek New Testament* (1923) was designed to help pastors and other church workers begin the study of the Greek NT. In the introduction to his *Word Pictures* he writes:

The readers of these volumes ... are expected to be primarily those who know no Greek or comparatively little and yet who are anxious to get fresh help from the study of words and phrases in the New Testament, men who do not have access to the technical book required. ... The critical student will appreciate the more delicate distinctions in words. But it is a sad fact that many ministers, laymen, and women, who took courses in Greek at college, university, or seminary, have allowed the cares of the world and the deceitfulness of riches to choke off the Greek that they



once knew. Some, strangely enough, have done it even in the supposed interest of the very gospel whose vivid message they have thus allowed to grow dim and faint. If some of these vast numbers can have their interest in the Greek New Testament revived, these volumes will be worthwhile. Some may be incited ... to begin the study of the Greek New Testament. ... Others who are without a turn for Greek or without any opportunity to start the study will be able to follow the drift of the remarks and be able to use it all to profit in sermons, in Sunday School, or for private edification.<sup>2</sup>

The first edition of Robertson's *Grammar of the Greek New Testament* appeared in 1914. For more

than a hundred years, students have benefited from his hard work and dedication to scholarship that fuels good preaching. God greatly used this man, and though Robertson died many years ago, he still speaks through his prolific writings and his exemplary service.

*This article is derived from Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament by Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer (B&H Academic, forthcoming 2015).*

#### ENDNOTES

<sup>1</sup> Archibald Thomas Robertson, “Preaching and Scholarship” (Louisville: Baptist Book Concern, 1890), 9–10, 15–16.

<sup>2</sup> Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1933), viii.

# 100 years later, scholars indebted to Robertson's *Grammar of the Greek New Testament*

By Peter J. Gentry

A.T. Robertson's magnum opus, *A Grammar of the Greek New Testament in the Light of Historical Research*, first appeared in print in 1914. His comprehensive scholarship revolutionized the study of the New Testament, and his work belongs among the greatest ever produced by Southern Seminary faculty.



The original handwritten manuscript of A.T. Robertson's *Grammar of the Greek New Testament* stands at 3 feet tall.

To grasp the greatness of A.T. Robertson, we must understand his scholarship in its historical context. There are really only three advanced grammars of New Testament and Hellenistic Greek in the 20th century that may be considered great: Blass-Debrunner, Moulton-Howard-Turner, and Robertson.

Blass died in 1907 and Debrunner produced the fourth edition of *Friedrich Blass' Grammatik des neutestamentlichen Griechisch* in 1913. The ninth/tenth edition was translated into English by Robert W. Funk and appeared as *A Greek Grammar of the New Testament and Other Early Christian Literature* in 1961. This grammar can be characterized by two statements: First, the book assumes you know classical Greek very well and is designed to help you adjust that knowledge to the Koine Greek of the Hellenistic Period, and in particular, to the New Testament. This is like moving from the Queen's English to that of Redneck County, Kentucky. Second, the authors are extremely terse in all descriptions and discussions, making it the shortest of the three grammars. It provides no basic definitions of morphology,

phonology, or syntax, since the reader is expected to come to this tool with a sound knowledge of classical Greek. The authors make a mistake in linguistic analysis and description by considering the language of the New Testament less than ideal, just as well-spoken people look down on the language of rednecks.

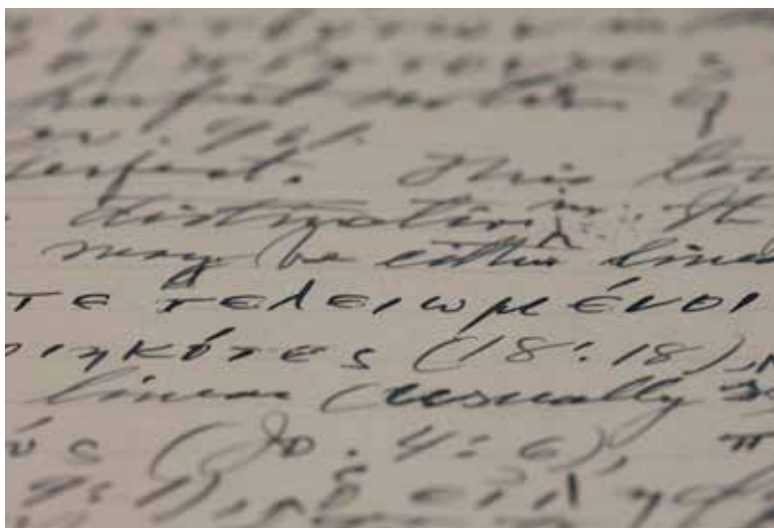
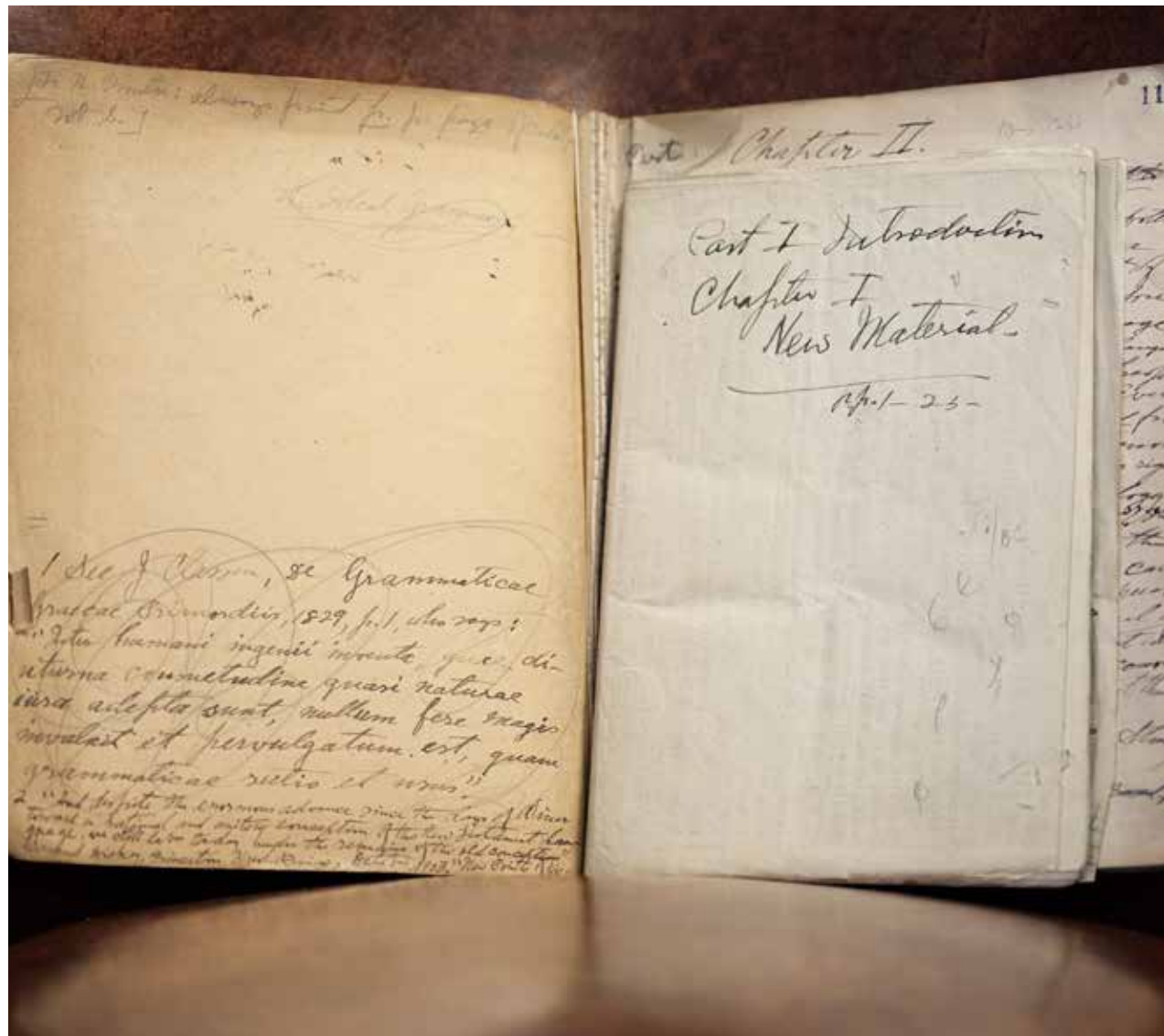
The grammar by Moulton entails four volumes and three authors. James Hope Moulton wrote a brilliant *Prolegomena* published in 1906. In 1929, Wilbert Francis Howard dealt with morphology in the second volume, *Accidence and Word Formation*. Howard died in 1952 before he could start the third volume. The project passed to H. G. Meecham who died in 1955. Nigel Turner said "he broke the spell" and lived to produce the third and fourth volumes, *Syntax* and *Style*. Turner's approach to syntax is oriented toward the fact that the authors of the New Testament were speakers of Hebrew writing in Greek and deeply influenced by the Septuagint. To account for the influence of the Septuagint upon the Greek of the New Testament was an improvement over Blass-Debrunner, but not all differences from classical Greek in the



New Testament can be called *semiticisms*, or influence from Hebrew. Many so-called examples of “semitic influence” can be paralleled in the papyri — evidence of everyday Greek spoken all across the Roman Empire by people whose background was not semitic.

It is in this context that we have *A Grammar of the Greek New Testament in the Light of Historical Research* by A.T. Robertson in 1914, augmented and revised to a fourth edition by 1923. Robertson based his research primarily on the papyri and especially the massive research by Adolf Deissmann. Robertson was on the very crest of the latest research. The papyri, coming to light largely 10 to 20 years earlier, represented documents of everyday life of ordinary people and put the Greek of the New Testament in relation to the contemporary speech rather than to classical Greek. Another important feature is Robertson’s verbosity, providing the reader with almost a paragraph on any problem on any verse of the New Testament. Since the grammar is well-indexed, this makes it a very useful tool for exegesis. As a young pastor, when I was exegeting a passage, I would search systematically through the Scripture index and look up all his comments on all the verses I was studying. In addition to that, I highly recommend reading the New Testament with Robertson’s *Word Pictures* as a guide.

Although developments in linguistics, the modern science of language, and the impact of linguistics upon the study of Greek have impacted our understanding in the 80 years since Robertson’s death, his grammar is still one of the most useful advanced grammars available.



“When he finally completed the three-foot-tall manuscript, a new set of obstacles deepened his despair. Robertson finally found a publisher willing to take on the book’s unique challenges and the uncertainty of its sales, but the company demanded that Robertson pay for the typesetting. Robertson’s handwriting was nearly indecipherable. The technical precision required and the many corrections Robertson made to his own text meant that in many places the type had to be reset multiple times, and the cost of typesetting rose far beyond initial expectations. He borrowed on the full value of his life insurance policy and from every other source available to him.”

**Gregory A. Wills, Southern Baptist Theological Seminary, 1859-2009**

# Experts reflect on the influence of A.T. Robertson's grammar

By S. Craig Sanders

*EDITOR'S NOTE: A.T. Robertson's A Grammar of the Greek New Testament in the Light of Historical Research no longer appears as required reading in Elementary Greek or syntax courses. Nonetheless, his breathtaking scholarship has influenced those who are shaping the basics of New Testament Greek studies today, beyond the confines of Southern Seminary.*



**Stanley E. Porter, president and professor of New Testament at McMaster Divinity College**

I first started using Robertson's grammar when I was in seminary. Most of the grammars that we used were brief and compact, but Robertson was voluminous. He

also included a number of intriguing personal anecdotes and stories. Throughout my career, I have been very interested not only in ideas on their own, but where ideas come from and how they develop, and especially in the people who think and talk about them. I was fascinated to find out how Robertson's grammar developed from a series of handwritten pages to the published book that it became — including the story of the near bankruptcy of the publisher. I was also fascinated by his story of John Brown, and used it at the beginning of a book I recently wrote, *How We Got the New Testament*.

I have continued to use Robertson's grammar in several different ways. One is as a monument to the kind of comparative grammar and philology that was important at the time, and how he was utilizing the current thinking. Another way is to draw upon the individual insights that he has regarding various grammatical phenomena within this comparative framework. A third would be the very thorough treatment that he gives to most issues that he addresses. In each of these, I think that he provides a model for me and for other students of the Greek language — not simply to continue to do the work that Robertson did over and over again, but to draw on the best insights of the time from the available fields of inquiry to inform our understanding of the Greek of the New Testament. Not surprisingly, my favorite quotation from the book is in the preface to the third edition: "The Greek New Testament is the New Testament. All else is translation." I think we would be wise to keep this in mind, especially in this day and age when there are efforts to move away from the kind of rigor embodied by Robertson and his work.



**Daniel B. Wallace, professor of New Testament studies at Dallas Theological Seminary**

I have two copies of his *magnum opus* — one at school and one at home. Robertson was a brilliant grammarian with an intuitive sense of how the language worked. He was one of the first to recognize

how important the non-literary papyri were for New Testament studies. I have devoured his masterpiece several times. Not only his big grammar, but his journal articles and other books have impacted me. His command of the literature was most impressive, and his devotion to our Lord is clearly seen in his academic work. That may have impacted me the most: here was a man who did not divorce his mind from his heart, but loved God with both fully.



**Constantine R. Campbell, associate professor of New Testament at Trinity Evangelical Divinity School**

In my opinion, A.T. Robertson produced the greatest of all New Testament Greek grammars. The most distinct feature of Robertson's grammar is that even today it seems remarkably modern — a whole century later. This can only be explained by Robertson's carefully nuanced sense for the language, such that even prior to the dawn of modern linguistics, Robertson handles Greek in a way that is not, on the whole, overturned by modern linguistic principles and methodology. The grammar is my go-to volume whenever I want to see what Greek scholarship a century ago thought about various topics, but inevitably Robertson ends up strongly influencing my thinking about such topics — including voice, pronunciation, mood, and the verbal system. He remains an authoritative figure in modern discussions about Greek.

I think the main thing that Robertson contributes that differs from modern grammars is that it is written like one huge monograph. That is, the grammar is more like a series of essays that discusses all the ins and outs of Greek usage, historical reflection — drawing on classical literature as well as Hellenistic papyri — and scholarship of the day. It is not a "look up and reference" type of grammar that you go to for quick answers. But it is exactly the place to go for longer answers, and often longer answers are what we need.



**Denny Burk, professor of biblical studies at Boyce College**

One of my greatest treasures is a painting that was given to me from the administration at Southern Seminary about three years ago. I love this painting not merely for aesthetic reasons but because of its subject — A.T. Robertson. Rob-

ertson is a legend at Southern Seminary whose shadow of influence is long and substantial. His influence extends far beyond our little plot in Louisville due chiefly to his grammar book. I have found Robertson's grammar to be the most comprehensive explanation of the grammar and syntax of New Testament Greek that I have ever read. There is hardly ever a question that I come up with that he hasn't already thought about and addressed in his work. It is a breathtaking monument of scholarship. There really is nothing else like it in the field. If I were marooned on a desert island and could only take 10 books with me, Robertson's would be one of them. For me, at least, it is foundational for reading and doing exegesis in the Greek text. I am grateful for the sacrifice of scholarship represented in that volume. It has defined the field from Robertson's generation to our own.



**R. Albert Mohler Jr., president of Southern Seminary**

A.T. Robertson's Greek scholarship has never been replicated nor replaced. There have been many wonderful advances in understanding the Greek language, Greek literature, and Greek exegesis since Robertson's time,

but no one has yet done the comprehensive work on the grammar of the Greek New Testament that was Robertson's great life passion. His life and his work stand as a monumental achievement pointing to the true essence of evangelical scholarship.

When students spoke about Robertson, they didn't speak about what they learned in his lectures, but what they learned from his life. Even to see those old photographs of Robertson in the classroom is to understand that he is a great example of a scholar-teacher. The very fact that we are having this discussion 80 years after his death is an indication of the power of a teacher and, in particular, the power of a teacher in the service of the Christian church.



# 4 pillars in 40 years: The heritage of SBTS scholarship

By Gregory A. Wills

**John A. Broadus**

*A Treatise on the Preparation and Delivery of Sermons, 1870*



Broadus introduced a new model of preaching that was at once less formal and more careful to understand the biblical text faithfully. *On the Preparation and Delivery of Sermons* became the standard textbook for three generations of students in Baptist seminaries, and it shaped the best Southern Baptist preaching down to the present. Broadus' classic work exceeded Robertson's grammar in terms of broad influence, and was impressive in its scholarship also. Broadus and Robertson are the two greatest scholars of the seminary's first century.

**James Petigru Boyce**

*Abstract of Systematic Theology, 1887*



This book is deeply important also because it represents the basis of the spiritual and moral power of an extraordinary man of God whose sacrifices and accomplishments extend their powerful influence down to the present day. Boyce accomplished what no other man had been able to accomplish, though many others had tried: he led Southern Baptists to support the establishment of a theological seminary designed to serve the whole denomination. And he did what no other man could have done. He kept the seminary from dying when there was no realistic hope of its survival. His vision, his courage, and his relentless determination to preserve the seminary derived from his conviction of the truth and power of the teachings of the Bible collected and explained in this volume.

**Basil Manly Jr.**

*The Bible Doctrine of Inspiration, 1888*



This volume was the fitting capstone of a critically important effort in the 1880s by the faculty of Southern Seminary to halt the advance of religious liberalism in the Southern Baptist Convention. Controversy over inspiration raged for several years, but Boyce, Broadus, and Manly led the denomination to reaffirm orthodox views of inspiration. Their success, and the arguments and testimony of this book, played a significant role in the success of a later generation of Southern Baptists, who in the 1980s similarly battled the advance of liberalism.

**Edgar Y. Mullins**

*The Axioms of Religion, 1908*



Mullins sought a new basis for establishing orthodox Christianity, and he looked to William James' new empiricist philosophy grounded in psychology and human experience. His *Axioms of Religion* represents how he applied this new approach of Baptist life and thought. The book captured the thought of leading Southern Baptists and dramatically shaped Baptist identity in the 20th century.

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*EDITOR'S NOTE: Before A.T. Robertson published the first edition of his monumental A Grammar of the Greek New Testament in Light of Historical Research in 1914, Southern Seminary faculty had already produced four influential works that would shape the character of the Southern Baptist Convention. Seminary historian Gregory A. Wills, dean of the School of Theology, provides a summary of the seminary's magisterial works published between 1870 and 1910.*



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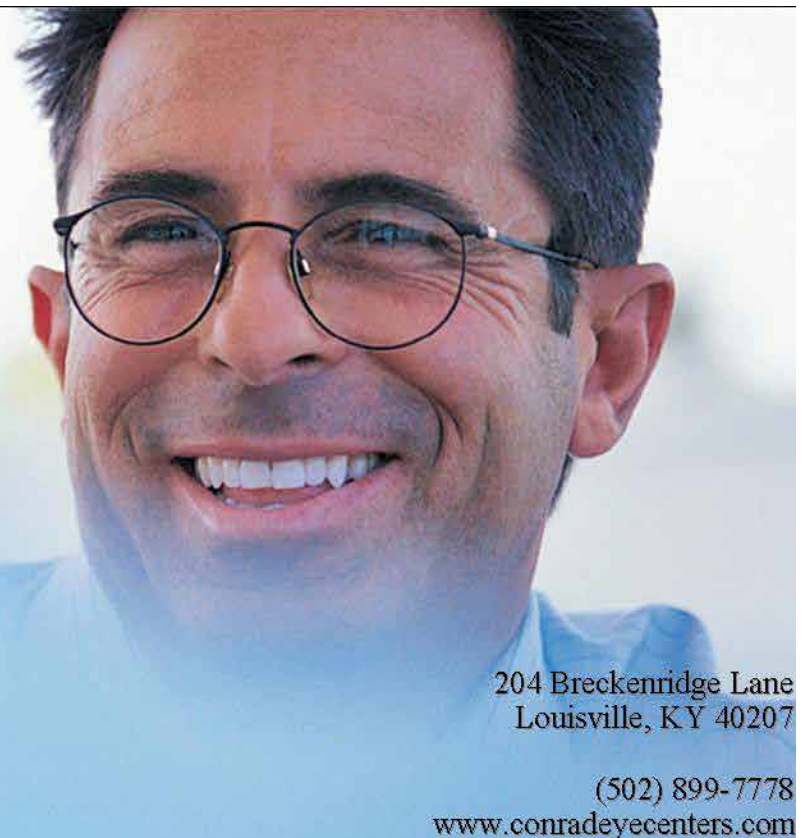
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# The Robertson Gospel Codex

## HISTORY HIGHLIGHT

By Trey Moss

Among the many treasures held by the James P. Boyce Centennial Library and Archives, the oldest and possibly the most distinguished is a fragile medieval codex, originally acquired by Adolf Deissmann, professor of philology at the Humbolt University of Berlin. In the aftermath of World War I, Deissmann had campaigned vigorously to protect the ancient city of Ephesus from unnecessary decay and destruction.<sup>1</sup> In the autumn of 1926, during his excavation at Ephesus, Deissmann met a Turkish dealer who possessed a previously unknown Greek codex of the four Gospels; he promptly purchased it.

Deissmann, seizing the opportunity to provide his work with further funds, offered to sell the manuscript to A.T. Robertson for \$700. In a letter dated March 2, 1927, he wrote to Robertson, “I did not offer the codex to anyone else, you are the first whom I informed about this chance. If you’re interested I suppose you may find some patronage as I did in 1910.”<sup>2</sup> Robertson indeed found willing financial supporters, and with great excitement he purchased the manuscript.<sup>3</sup> He believed that it could be the second-most important Greek New Testament manuscript housed in an American library. In Robertson’s initial estimation, only Codex Washingtonianus, a fifth-century Gospel codex, was more valuable than the one he was purchasing for his seminary.<sup>4</sup>

As soon as the manuscript arrived from Turkey, Robertson gave it to his student John W. Bowman to photograph. Bowman considered this gesture “generosity for which there is certainly little precedent.”<sup>5</sup> Bowman undertook the task of photographing and analyzing the Gospel of Mark portion for his Ph.D. dissertation.<sup>6</sup> At the time, only five complete manuscripts of the New Testament had been photographed.<sup>7</sup> The task of photographing the manuscript, lasting from June 27

to September 16, 1927, was largely one of trial and error. Bowman, who had limited experience with photography, had to travel to the Kodak factory in Rochester, New York, in order to gain the proper camera, chemicals, and apparatus for securing the manuscript while the photos were being taken.<sup>8</sup> The dark vellum, stained with age, made photographing the manuscript — so as to make the script legible — very difficult. With perseverance Bowman was able to provide images that “proved to be more legible than the original itself!”<sup>9</sup>

Deissmann had originally asked Robertson not to publish the particulars on how the manuscript was obtained, in fear that the Turkish government’s knowledge of the transaction could jeopardize his own work in the region.<sup>10</sup> By the time Bowman published his findings in 1927, the secretive nature of the provenance was apparently no longer needed. In Bowman’s *The Review and Expositor* article, the details about the manuscript exceed what Deissmann had originally permitted.<sup>11</sup>

The manuscript contains Matthew 9:33b-11:14a; 15:8-26:71; 27:32-28:20; Mark 1:34-4:3; 4:37-5:12; 5:30-6:16a; 6:30-16:20; Luke 1:1-3:8; 3:25-24:53; and John 1:1-7:23; 7:41-12:30. The 175 leaves (350 pages) of the manuscript, written on front and back, are roughly 7 inches tall and 5 inches wide.<sup>12</sup> The codex was mishandled for several years prior to its acquisition, making the outer pages almost illegible. It is not surprising that the first nine chapters of Matthew and last nine of John are missing.

The manuscript — dubbed Codex Robertsonianus by Bowman — dates from the 11th century, and most likely predates the Crusades.<sup>13</sup> It is indicative of the kind of sacred texts used in poorer churches and monasteries around the Black Sea in the late Middle Ages.<sup>14</sup> The script of the manuscript is of the minuscule type, written in lowercase Greek with a conservative

style.<sup>15</sup> The manuscript has lectionary markings on 65 pages, indicating that it was used in corporate worship. These notations are written in a much larger script than the main text of the manuscript.<sup>16</sup>

Bowman, commenting on the historical and scholarly value of Codex Robertsonianus, felt that manuscripts of that era were “on the whole, of more interest from the standpoint of the history of the transmission of the sacred text than as guides to what is original and pure.”<sup>17</sup> Codex Robertsonianus seems to be representative of the Byzantine family of New Testament manuscripts, a family of manuscripts fairly unified in their texts. This family of manuscripts later became the *textus receptus*, the Greek New Testament used in the translation of the King James Version. Although earlier manuscripts of the New Testament are now available to scholars in the field of text criticism, Codex Robertsonianus still provides a valuable portal into the history of the transmission of our sacred scriptures. *The photographic copies of the Codex Robertsonianus are available for viewing in the Archives and Special Collections office at the James P. Boyce Centennial Library.*

### ENDNOTES

- <sup>1</sup> Gerber, Albrecht, *Deissmann the Philologist*, (New York: De Gruyter, 2010), 155-206. Gerber does not record Deissmann’s selling of the manuscript, which he discovered during the 1926 excavation.
- <sup>2</sup> A.T. Robertson Papers, Box 7, Folder 3, Archives and Special Collections, James P. Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, Kentucky.
- <sup>3</sup> Bowman, John W., “The Robertson Codex,” *The Review and Expositor* 26 (1929):175.
- <sup>4</sup> Robertson, A.T., “A Newly Discovered Tetra-Euangelion,” *The Review and Expositor* 25 (1928):80. Codex Washingtonianus is held by the Smithsonian in Washington D.C in the



Freer Gallery of Art.

- <sup>5</sup> Ibid., 174.
- <sup>6</sup> Bowman, John W., “The Robertson Gospels: Codex 2358” (Ph.D. Diss., The Southern Baptist Theological Seminary, 1930).
- <sup>7</sup> Bowman, John W., “The Robertson Codex,” *The Review and Expositor* 26 (1929):176.
- <sup>8</sup> Ibid., 178.
- <sup>9</sup> Ibid., 179.
- <sup>10</sup> Adolf Deissmann to A.T. Robertson May, 30th 1927. A.T. Robertson Papers, Box 7, Folder 3, Archives and Special Collections, James P. Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, Kentucky.
- <sup>11</sup> Bowman, John W., “The Robertson Codex,” *The Review and Expositor* 26 (1929):171-196.
- <sup>12</sup> Ibid., 182-184.
- <sup>13</sup> Codex Robertsonianus is the honorary title Bowman desired the codex to have after his mentor.
- <sup>14</sup> Ibid., 182.
- <sup>15</sup> Ibid., 188.
- <sup>16</sup> Ibid., 188.
- <sup>17</sup> Ibid., 195.



# Soul doctor

## JONATHAN T. PENNINGTON ASPIRES FOR TRANSFORMATIONAL TEACHING

By Andrew J.W. Smith

**I** was long-haired, smoking pot, and in a heavy metal band all throughout high school,” he said. “I was miserable and didn’t know what to do with myself.”

Jonathan T. Pennington, associate professor of New Testament interpretation at Southern Seminary, likes to joke that his conversion story would make an ideal support letter.

“The before and after picture was so drastic,” he said.

After his father died when he was two years old, Pennington had a troubled childhood in Greenville, Illinois, full of “lots of rebellion.” Sixteen years later, he was a freshman at Northern Illinois University trying to clean up his life.

The turning point came in the form of a Campus Crusade survey handed out at the end of a cafeteria line. After reading, “Are you interested in spiritual things?” Pennington circled the “maybe” option, which led to a meeting with a Crusade worker named Craig, who presented the Four Spiritual Laws, a standard gospel presentation of Campus Crusade (now called Cru). After the second law — “man is sinful and separated from God” — Pennington was “cut to the heart” and converted to Christianity.

“I literally said to them, ‘What am I going to do?’ I was like the Ethiopian eunuch, as I like to say, except now I’ve

Pennington soon began giving brief devotionals at weekly Campus Crusade meetings. A naturally gifted speaker, each teaching opportunity whet his appetite for further ministry (though he’s sure his early messages would probably mortify him). A required stint of student teaching at the end of college convinced Pennington of two things: he wanted to teach, but he didn’t want to teach history — the field in which he earned his major. The Bible had captured his affection.

While in college, Pennington’s affection also settled on a fellow Crusade worker named Tracy, whom he started dating during his junior year and married after graduation. They have been married for 22 years, have six children, and frequently travel overseas. Pennington highlighted their trip New Zealand as his favorite.

After college, Pennington worked for several years in the Chicagoland area before attending Trinity Evangelical Divinity School, and eventually the University of St. Andrews in Scotland, where he earned his Ph.D. in New Testament Studies.

As he neared the end of his doctoral work, he emailed Thomas R. Schreiner, whom he had met while at TEDS, and asked if Southern Seminary had any teaching opportunities. A series of providential occurrences — a single opening in the New Testament

department, a strong recommendation from Schreiner, and a job offer immediately after his interview with School of Theology dean Russell D. Moore — brought him to the seminary in 2005. He attends the East campus of Sojourn

Community Church, where his family also hosts a community group.

“Like most things in life, you can’t really see the end. All you can do is be faithful where you are and the next step becomes clear to you,” Pennington said. “So I didn’t set out to be a New Testament professor, but every step just affirmed that’s what I wanted to do.”

Pennington says his classroom philosophy is driven by his desire to see students flourish in the way God designed, which goes beyond mere informational instruction. He says that the content of each class is the avenue

through which he accomplishes his most important task: the formation of mind, soul, heart, and person.

“We’re not merely doing vocational training at Southern,” he said. “If that’s what we’re doing, we should just close the doors. What we’re doing is forming people to a way of being in the world in Christ, and that includes a skill set, obviously, but if we make that our main goal, we’ve lost the whole thing.”

If he can be known for anything, Pennington says he wants to be known as a minister of peace, not only in the classroom but in all of life. He hopes to train whole people who can not only think but also love. His pedagogy reflects his view of all of life, reaching to his role as a husband, father, preacher, mentor, and church community group host.

“I’m called to soul care,” he said. “I’m called to edify God’s people, and the avenue through which I get to do that is high-level academic teaching. But the point of that teaching is always edification.”

*I’m called to soul care ... I’m called to edify God’s people, and the avenue through which I get to do that is high-level academic teaching. But the point of that teaching is always edification.*

had six kids,” he said. “I was transformed overnight.”

Pennington immediately became involved with Campus Crusade through leading worship, attending conferences, and reading his Bible. The future director of research doctoral studies at Southern Seminary and highly regarded Greek scholar first experienced Scripture while going through the college ministry’s simple material. But it worked.

“It was so basic; a read-this-passage-answer-this-question kind of thing,” he said. “But I just remember the Bible was alive to me. It was amazing.”





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# THE GREAT >>> COMMISSION RACE 5K AND KIDS' MILE

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#COUNSELTHEWORD



# The sayings of “Doctor Bob”

ADAPTED FROM *A.T. ROBERTSON: A BIOGRAPHY* BY EVERETT GILL

By SBTS Communications



**“The greatest proof that the Bible is inspired is that it has stood so much bad preaching.”**

“After a poor recitation one day, Dr. Robertson said:

‘Well, excuse me, brother, but all I can do for you is **pray for you** and **flunk you.**’”

**“The Lord won’t hear your prayers if you don’t treat your wives right.** Don’t look at me, Brother! It’s a dangerous thing to get married if you still mean to pray.”

**“If a numbskull comes to the seminary and goes away a numbskull, do not blame the seminary. For some men are hard to teach.”**

“There are so many **young Spurgeons**, but so few of them grow up.”



**“When you stop growing you are dead.”**

“A minister ought to be a **gentleman**



even though he is a minister.”

**“Preaching... is the most dangerous thing in the world.”**

“Give a man an open Bible, an open mind, a conscience in good working order, and **he will have a hard time to keep from being a Baptist.**”

# Announcements

**Read Towers Weekly**

Towers Weekly is a new email publication from the Communications Office at Southern Seminary. It provides an overview of news, events, and announcements for the Southern Seminary community in the week ahead. You can also find complete and updated information at towers.sbts.edu, along with a web version of the monthly Towers magazine publication.

**Visit The Attic**

The Attic is a ministry for the benefit of currently enrolled Southern Seminary and Boyce College students and their immediate families located in Fuller Hall, rooms 10-11. Staffed by volunteers, it provides gently used clothing for men, women, and children, as well as household items. The Attic is open from 2-5 p.m., Monday-Friday. For more information, email theattic@sbts.edu.

**Health and Rec**

More information on hours and fitness classes are available at sbts.edu/hrc, the front desk or call 897-4720.

**Seminary Clinic hours**

Staff, students and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213.  
*Monday-Friday, 11 a.m.-5 p.m.*  
More information and price listings are found on the clinic website, sbts.edu/clinic.

**Free sewing class**

The free sewing class led by Mrs. Barbara Gentry meets from 6 - 7:30 p.m., Mondays in Fuller Room 34. Sewing machines are provided. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Donna Chancellor. For more information, call Mrs. Gentry at 502-423-8255.

SUNDAY	MONDAY	TUESDAY
	1  Labor Day  Childcare 9 a.m. - noon	2  Chapel 10 a.m.   Alumni Chapel Michael Youssef  Childcare 9 a.m. - noon   3 - 6 p.m.
7	8  Childcare 9 a.m. - noon	9  Chapel 10 a.m.   Alumni Chapel Timothy Paul Jones  Childcare 9 a.m. - noon   3 - 6 p.m.
14	15  Childcare 9 a.m. - noon	16  Chapel 10 a.m.   Alumni Chapel Gregory A. Wills  Childcare 9 a.m. - noon   3 - 6 p.m.
21	22  Childcare 9 a.m. - noon	23  Chapel 10 a.m.   Alumni Chapel Denny Burk  Childcare 9 a.m. - noon   3 - 6 p.m.
28  Operation Preach the Word	29	30  Chapel 10 a.m.   Alumni Chapel Ray Ortlund



SEPTEMBER 2014			
WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<div>3</div> <div>Childcare 9 a.m. - noon</div>	<div>4</div> <div>Chapel 10 a.m.   Alumni Chapel Thomas White</div> <div>Boyce Alumni Dinner</div> <div>Childcare 9 a.m. - noon   3 - 6 p.m.</div>	<div>5</div> <div>Fall Festival</div> <div>Childcare 9 a.m. - noon</div>	<div>6</div>
<div>10</div> <div>Childcare 9 a.m. - noon</div>	<div>11</div> <div>Chapel 10 a.m.   Alumni Chapel Donald S. Whitney</div> <div>Childcare 9 a.m. - noon   3 - 6 p.m.</div>	<div>12</div> <div>Global Connections</div> <div>Painting Posh</div> <div>Childcare 9 a.m. - noon</div>	<div>13</div>
<div>17</div> <div>BGS Mentoring Groups</div> <div>SOT Shepherding Groups</div> <div>Childcare 9 a.m. - noon</div>	<div>18</div> <div>Chapel 10 a.m.   Alumni Chapel Tony Rose</div> <div>Counsel the Word</div> <div>Childcare 9 a.m. - noon   3 - 6 p.m.</div>	<div>19</div>	<div>20</div> <div>Date Night In</div>
<div>24</div>	<div>25</div> <div>Chapel 10 a.m.   Alumni Chapel Greg Gilbert</div> <div>Childcare 9 a.m. - noon   3 - 6 p.m.</div>	<div>26</div> <div>HRC Camping Trip</div> <div>Commonweal Conference</div> <div>Childcare 9 a.m. - noon</div>	<div>27</div>

# 3

## Questions

WITH

**Constantine R. Campbell**

Associate professor of New Testament at Trinity  
Evangelical Divinity School; author, *Basics of  
Verbal Aspect in Biblical Greek*



# - 1 -

**What are the simplest methods for retaining biblical Greek amidst a busy schedule?**

In *Keep Your Greek*, I outline some simple strategies for retaining Greek knowledge and ability, and these are centered around the notion of reading some Greek each day. Even just a little time each day, say 15 minutes, can make a huge difference over the long haul. I believe it is vitally important for pastors and preachers to keep their Greek, because it is such a powerful tool for reading and teaching the New Testament. It gets the preacher inside the text in a way that is impossible otherwise. In an era when the biblical languages are depreciated, we should remember Martin Luther’s exhortation: “Insofar as we love the gospel, to that same extent, let us study the ancient tongues.”

# - 2 -

**If you could meet A.T. Robertson in person, what would you discuss?**

That’s an interesting question. I would probably be too much in awe to say anything much. But I’m sure we would have a very interesting discussion about Greek verbal aspect, and the place of tense in the verbal system. I think he would also be interested to know that his comments about deponency and voice preempted modern discussions that have resulted in abandoning the concept of deponency. I suspect he would be glad about that.

# - 3 -

**Jazz music and bodybuilding — what’s significant about these interests for you?**

I fell in love with jazz as a teenage saxophonist and, in fact, it ended up becoming an idol that had to be dethroned when I came to Christ at university. I then faced a decision to give up a career playing jazz professionally in order to go into Christian ministry. But in his goodness, once I decided to give up jazz, God gave it right back to me. Playing jazz at a professional level remains a source of joy for me, and an opportunity for outreach among elite musicians.

Bodybuilding is a recent interest that came about through wanting to get fit. I am intrigued with the science and technical side of it, plus I really enjoy the training. But at this stage, my wife won’t let me compete!