

Towers



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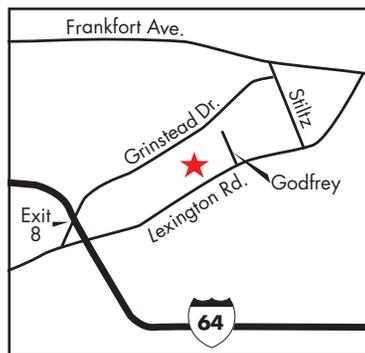
OF PULPITS AND LECTERNS

Exploring the relationship
between the church and
the seminary

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A sweet tension: Don Carson, peculiar providence and the Gospel

By AARON CLINE HANBURY

In this “Towers” issue, we’re exploring the relationship between the local church and the seminary. With my boss-tographer in tow (a “boss-tographer” is a boss who graciously duels as a photographer), I headed to Deerfield, Ill., to talk to one of the men who best models this relationship – a church-minded academic.

So there I sat, in the understated office of the widely influential New Testament – and, well, all things Bible – scholar, Don Carson. Off to the left of his window hung a small,

equally understated, framed plaque that says, “He is not a tame lion” – referring to Lewis’ Aslan. Across his paper-stacked desk, he sat in a reclined office chair, offering casually deliberate, precise responses to my everything-but-clear questions. I read once that Carson considers himself primarily as a pastor rather than a professor.

“How does that relationship work out?” I asked him.

“In my view, a lot of this discussion is bedeviled by an assumption of mutually exclusive categories,” he responded. “In other words, I do not see why someone who teaches at a seminary should not want to consider himself primarily a pastor.

“There are undoubtedly those who think of themselves as professors akin to university professors, but the seminary has always been a bit of a half-breed,” Carson continued. “In some ways, it has analogies with colleges and universities; in some ways it has analogies with in-church training institutions. And because its focus is primarily training pastors, you certainly want a predominance of pastors training pastors, otherwise – wittingly or not – the model becomes training seminary professors. And some seminaries have fallen into that, where a high number of their graduates want to become seminary, precisely because their

professors think of themselves as professors and not pastors. I think it’s important for a good confessional seminary to have the majority of its faculty think of themselves first and foremost as pastors.”

Pastor, professor or both?

But one cannot rightly be called a pastor, I imagine, just by thinking himself one. I would think that he need actually be a pastor. And so, with all the innate curiosity of a seminarian, I asked Carson about his own journey from pastoral ministry to academia. Not surprising



Photo by SBTS Staff

to those who’ve read his books and listened to his speaking, local church ministry has always been a deep part of the warp and woof of Carson’s thinking. So upon graduating from the University of Cambridge, he was faced with a decision.

“When I finished Cambridge, before I decided what to do, I was offered two slots: one would have kept me in Europe and one would return me to Vancouver to teach at a seminary.”

He accepted the latter position because it would better lend itself to involvement in a local church. In fact, Carson and his wife helped plant a church when they returned to Canada. But after only a small while teaching at the seminary, he decided to move on, in all likelihood, to full-time pastoral work.

“After three years, I just didn’t like the direction of that school,” he explained. “So at Christmas, I announced my departure the next summer, and fully expected to return to pastoral ministry.

“But in the peculiar providence of God, I read a paper at the national meeting of the Evangelical Theological Society in San Francisco between Christmas and New Years and Kenneth Kantzer [then dean of Trinity Evangelical Divinity School] heard me and invited me down for interviews. At that point it was not in my slightest inclination or imagination to live anywhere south of the 49th parallel. All my life to that point had been English Canada, French Canada or Europe – Britain or Germany. So I was not thinking in American terms in the slightest,” Carson said.

He accepted the appointment to Trinity; he now lived right around the 47th parallel. In that peculiar providence – apparently a Carsonian phrase – he wound up, professionally, as a professor. But as a gift to the church, God has provided many opportunities for Carson to preach around the world often. For example, he first visited Australia in 1985. Since then, he has taken more than 65 trips there to preach and teach in churches, schools and conferences. And that’s just one of the continents he visits regularly. So in many cases, Carson preaches more times per year than most local church pastors.

“My ministry is odd, in that I’m a jack of all trades and a master of none,” he told me. “So some of what I do is evangelism, sometimes on a university campus or sometimes in a city center or the like; some of it is academic discussions at postgraduate institutions; some of it is for pastors, some of it is in local churches.”

Up to this point in our conversation, I was tracking right with the good doctor: professors should, at the very least, be pastoral since they’re training pastors. But then, as I’m sure is not too uncommon around him, Carson colored in the picture, and illustrated the centrality of Gospel in this discussion.

“What drives me, in fact, is not first and foremost what label is attached to me functionally, but the Gospel itself,” he said. “In other words, as highly as I want to emphasize the local church and pastoral ministry – and pastoral ministry primarily being ministry of the Word – the presupposition behind all that is the non-negotiability and importance of the Gospel. So I’m happy to say I think of myself primarily as a pastor, but fundamentally, I’m a Gospel-person.

“And in that framework then, whether I am lecturing on the reliability of the Word in the Gospel of John at some academic function, or I’m doing evangelism in Melbourne, Australia, it’s still Gospel-driven.”

(Continued on page 5)

TOWERS

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“The seminary is an arm of the church”: Wellum talks about the church and the academy

In light of this issue's theme, Stephen J. Wellum, professor of Christian theology at Southern Seminary and editor of The Southern Baptist Journal of Theology, and Josh Hayes, director of news and information at Southern Seminary, discuss the local church, seminary, the university and pastors getting Ph.D.s.

JH: What does the existence of the academy say about humanity and the world theologically?

SJW: If you think of the academy broader than the theological academy, you're thinking in terms of human beings made in God's image to fulfill the creation mandate – to be fruitful and multiply – and to bring all things under our feet. The academy represents disciplined inquiry into God's world, into how He has made it as well as how to understand the relationships therein. Education is the study of God's creation and the application of His truth to our lives, certainly with respect to general revelation, disciplines like science, biology, chemistry and technology.



Photo by SBTS Staff

The academy, in a prim and proper sense, is a good thing. In a fallen world, all of these things can be distorted and used in a wrong direction so that the gifts and abilities God has given to us as His representatives can all be distorted.

In the ideal, human beings are to bring all of their thought and all of their dominion over the world to God's glory in order to harness how

He has made the world for the human race and ultimately for His glory.

JH: What is the relationship between the church and the seminary?

SJW: In terms of a theological academy (e.g., biblical, language and worldview studies), the seminary is an arm of the church. If you take the imagery of the body, with many parts to the body, the academy is a necessary part to help the church function rightly in her role of living in this age awaiting the second coming of Christ and fulfilling Kingdom work. So, the academy exists as part of the church, which enables the church to carry out her functions: we need experts who know the biblical languages; we need experts who have thought through the issue of textual criticism; and we need experts who think theologically and about how things impact apologetics and worldview. We need a disciplined inquiry so that the church is enabled to know the Scriptures better, to apply the Scriptures better, to defend the faith and to take the Gospel to the nations. The academy's role is

to help the church fulfill the Great Commission.

The seminary is intimately tied to the church. We are here to function under the church and for the church. We have to be careful about not divorcing ourselves from the church. All of the studies are to help Christians better understand their world, become more effective as Christian ministers, and some of that comes in some

abstract ways. It's not just practical in terms of "cash value." Sometimes we have to wrestle with difficult issues. If we're actually going to be all things to all people, we should be able to talk to the secular university professor on some level; we should be able to talk to the person on the street; we should be able to know what we believe and why we believe it and be able to defend it and pass it on to the next generation. That requires the disciplined work that the seminary offers.

The expectation also is that churches are giving people a depth of Scripture, of Bible knowledge and of putting the truth of the Gospel into effect in their lives. Then, once people are called to pursue further training for the sake of the church and for ministry, they're already very knowledgeable in these things instead of not knowing anything. As we have better trained ministers our churches should be stronger and those churches should be turning out better-equipped people so that we have stronger families, a stronger witness in the community and a stronger understanding of the Gospel. It should be a snowball-type of effect.

JH: Why is it important for people today to realize the deeply historical relationship between the Christian faith and the academy?

SJW: The whole rise of the university, particularly in the West, was tied to the Christian worldview where as image-bearers, human beings sought to understand God's creation and to know God Himself. All of the diverse disciplines (biology, physics, chemistry, sociology, psychology, etc.) are ultimately linked in a unified view of truth – that God is the Creator, Sustainer and Lord and that the world is made according to His plan. All of our study is then ultimately unified in the larger view of his plan and His truth, so the study of the world is to discover how He has made the world. Discovery as the study of Him is to know how He has disclosed Himself and in what He has disclosed Himself to us, not only in terms of general revelation in creation but special revelation.

The university is very important because it ultimately is a human

endeavor in trying to carry out our role as image-bearers, knowing the truth of God and bringing together all the disciplines under His lordship and under the area of theology. Theology provides the integration for all the disciplines, the presuppositions for all the disciplines and provides the truth by which all these different disciplines can function and operate.

JH: Should Christians stay away from developing educational institutions because of the risk of liberalism, secularism and heresy?

SJW: First we have to understand what theology actually is. It can be an abstract discipline that removes itself from fidelity to God's word, fidelity to the Gospel and so on. There are always dangers to that, but theology rightly understood is bringing our entire thought captive to Christ and His Word, living out the lordship of Christ in all of our lives so that we understand His Word and the entire canonical presentation and seek to live for His glory. That theology is part and parcel of the mission of the church and that theology has to be done in a disciplined way. To fulfill the command in Scripture to love the Lord with all our heart, soul, mind and strength requires theology to be done in the church. You eventually need to set up places where that kind of devoted study can take place. It just doesn't happen in the busyness of life without people devoting their time to that.

Again, keeping in mind the body imagery, we need people who are doing that hard work for the church, not independent of the church, but to help the church to understand the Scriptures and better fulfill her understanding of the Great Commission and to carry out the task before her. Without it, eventually the church is not challenged to rightly understand the word of truth and ends up in more heresy and liberalism than not. We want self-consciously to think properly and make sure we're accurately handling the Scriptures, applying them to life and helping Christians live in this world in a proper way.

JH: How necessary is the semi-

nary? Should all forms of ministerial training take place at the local church level instead?

SJW: This idea that it can all be done in the local church is a nice idea, but inevitably it leads to – if it’s going to be done properly – some kind of concentration, some kind of people doing the work must take place. It never just stays in the local church. If you put it there and leave it there, then the education doesn’t get done; people aren’t thinking about the hard issues. You need people to spend time and know what the culture is doing, knowing where the world is going and knowing how to answer those objections. That cannot be done in a local church ministry day-by-day where there are so many things going on with pastors’ schedules and all that. To keep up with all the literature and know what’s happening, we need people who are able to do that and we need resources. Those resources and people obviously need to be tied to the local church; they’re not free agents. But they’re doing it as the arm of the church.

It’s a very practical thing. Institutions have always existed. In ancient Israel, you had the schools that trained the religious leaders because you need that concentration of time. In a local church ministry, unless you designate certain people to know the biblical languages, theology and history, inevitably what happens is that the churches become little schools again; they just create their own schools. In Israel of old or in terms of the New Testament church, there’s always been the training in schools, the

church always births the universities, and it always builds the training ground.

JH: How does the role of the seminary professor compare to that of a pastor or elder?

SJW: The seminary professor has an overlap with the pastor yet there’s a specialization just like there is a specialization with pastors in the local church since they can’t do everything in the local church; there’s a division of labor, and it’s the same thing with the seminary professor.

The seminary professor should view working with the students as a kind of ministry, as pastoring them, as accountable to them to help shape their thinking and understanding, and help them develop skills. It’s a matter of concentration. The seminary professor should be able to devote more time and energy to keeping up with the literature, seeing how that’s impacting the church, noticing trends, helping the church be alert to what’s coming down the road. The pastor in the local ministry caring for the local people and reaching the community doesn’t have the time to do all that. In terms of sermon preparation, they’re depending upon the people who have done the work in commentaries. You can’t reinvent the wheel; one person cannot do everything.

JH: Sometimes seminary students face opposition from local church members or others who do not see the practical need or biblical warrant for investing several years in theological education. What should be the seminarians’ response to such a person?

“I don’t want to be forced to say that the proper way to think of it is ‘We don’t need seminaries.’ Or ‘To preach in any church you must have a master of divinity or you cannot be ordained in our denomination,’” he explained. “Both of those stances, it seems to me, are reductionistic. They are much too narrowly

*“What drives me, in fact,
is not first and foremost what label
is attached to me functionally,
but the Gospel itself.”*

driven culturally, and they are ignorant of what God is doing in all kinds of places. The important thing is how you can promote the Gospel, train people and help them to understand the Scriptures well.”

Carson suggested that sometimes we place more restraint on these kinds of issues than the Bible itself.

“On Paul’s first missionary journey – the whole thing takes something less than two years – and on the way back, he is already

SJW: The purpose of the seminary is to help the local church. We’re not in competition with the local church. We are enabling people to receive tools that then will affect lifelong learning in ministry. These tools that they receive give them a jumpstart. By coming into a concentrated place of learning, they’re able to devote time to learning. In everyday life, it’s very difficult to devote concentrated time when you’re under the gun of local church ministry – “I’ve got to read; I’ve got to study; I’ve got to think.” Disciplined inquiry has to take place. Theoretically they could read the same books, learn the same Greek and Hebrew, read theology and everything else on their own, but when putting things together, knowing whom to read, knowing those who have gone before you instead of reinventing the wheel yourself, learning from them, standing on their shoulders, it saves them maybe 15 years of trying to do it themselves. In some sense, you’re slowing down Kingdom work by going that route instead of concentrating on what you’re doing and going back to help the local church.

JH: Should pastors normatively pursue Ph.D.s?

SJW: Pastors don’t need it. I think it should be reserved for those who are going to do further studies. If the students are using it for the purpose of actually wanting to minister more effectively in a certain city context where there’s a lot of academic people and universities, I think it does have its place and value. As long as they realize that they’re getting it for concen-

trated work to help the church, not just simply getting it for the sake of getting a degree.

Things have shifted culturally. The reason they’re getting Ph.D.s is that there’s been a massive academic degree deflation. I think the level of education is not what it used to be. Students want more than what they’re getting at the M.Div. and so then they turn it into a Ph.D.

The Ph.D. degree can serve its purpose and we have excellent role models today of pastor-theologians who are now effectively leading our churches. But one must realize that one doesn’t necessarily need that.

JH: Are there any criteria you would advise students who might be contemplating Ph.D. work to consider?

SJW: I would have students make sure they have the right motivation and resources to pursue the Ph.D. I don’t think prolonging education and going into debt is wise. Once the tools are there, they now should be developing those tools. One needs to make sure he has the resources and time and can get through the degree program in a fairly expeditious manner (not dragging it out), and also that he has the gifts and abilities to do so, and then it certainly is an option. Beyond that, once the tools are learned, trying to get out and become a help to the church is also crucial. 🙏

A sweet tension

(Continued from page 3)

Why did he decide to pursue pastoral ministry? The Gospel. And why did he decide to dedicate a career to training men to pastor, teach and lead in ministry? The Gospel. However the details of the relationship between the local church and the seminary work out, they must have an effervescent Gospel-nucleus.

Train pastors in-house or out?

Slightly shifting gears, we turned our conversation to the seminary as an institution. I asked the obvious and recently recurring question: “Is the seminary ideal, or should churches be increasingly assuming the training of pastors?”

In answer, Carson pointed out that around the world, there are churches that are simply too small, too poor and too few to support a seminary. And what training those churches can offer for aspiring pastors will understandably be meager. But then other areas of the world exist where formal training, including languages and abstract theories, are needs for pastors.

appointing elders and deacons at every place. In other words the biblical paradigms are more flexible than sometimes our denominational constraints allow.”

So, in his observation, the Bible certainly does not require any kind of formal education, and thus doesn’t require the seminary. But as churches grow and mature, those leading churches acquire a greater need for more education.

“Sooner or later, you’re going to want men who handle Scripture well: learn some Greek and Hebrew, learn some church history,” acknowledged Carson. “Theology wasn’t invented in the 20th or 21st centuries. There is a whole history of godliness and learning and experience – part of a well informed pastor’s knowledge-base should be that we stand on the shoulders of a lot of forbearers, not only in the English-speaking world, but beyond that too. There are some things to learn from Ignatius; there are some things to learn from Augustine; there are some things to learn from Wesley and Calvin and Brainerd and on and on.

“To restrict ourselves by being ignorant of these things is going to impoverish the church.”

So what?

According to Carson, then, the local church can function without the seminary. Churches grow and plant other churches, and missionaries help plant new churches in areas that otherwise might not have a church. But naturally this growth brings with it the need for prepared and equipped church leadership. And the most efficient and probably effective method of training these leaders is an academy, where churchmen can learn the languages, church history and theology.

And, pastors should usually be the men training these future pastors. Not for some strictly academic pursuit, but with a seed of the Gospel that flowers into a ministry of equipping the local church through teaching, instruction and preaching. And, in the case of men like Don Carson, the pastor-professor provides an exemplary model whom to follow. 🙏

Why we shouldn't concede the language "Love Wins" to Rob Bell

By ROBERT E. SAGERS

It's been difficult to keep up with all the blog buzz regarding Rob Bell's most recent book, *Love Wins* – a book in which Bell exchanges the traditional doctrine of hell for some form of universalism.

The book's promotional video has caused quite a stir. Even the title of the book has been critiqued, perhaps causing some to ask, "Does love really win in the end?"

Christian blogger Justin Taylor, the best I can tell, initially provided the largest platform for the video. (There are currently 1,506 comments beneath his post.) Since then, I've seen links to posts from Denny Burk, Trevin Wax, Joshua Harris, Kevin DeYoung and Albert Mohler, each of whom has written about Bell and his latest book. There had been, I'm confident, scores of other responses written at that point, as well.

And that was all before the book even hit

the shelves.

Wax's post, in particular, reminded me of Timothy Stoner's *The God Who Smokes*. (Wax put up relevant excerpts from that book.) Stoner recalls in *The God Who Smokes* a conversation that took place among members of his theology discussion group. He inquired as to whether Rob Bell really believed that sincere adherents of non-Christian religions – "they reject Jesus" – would be saved. After a moment of palpable silence, a man who had been a founding member of Bell's church and served in leadership roles there – and who was on a first-name basis with Bell – blurted out, "Of course that's what he believes!"

In reflecting on that conversation, Stoner notes that he has not been able to confirm or deny the accuracy of this man's statement, but what troubled him was that "this is what a friend who really ought to know is convinced Rob believes." Stoner continues: "That's the danger of posing too many questions. You may

wind up confusing your own friends, if not yourself."

Then, Darrin Patrick pointed to (the first part of) a review from someone who had read Bell's new book before it had been released for the general public. Here's what he had to say about Bell on hell:

"But [Bell] makes no apology for his declaration that while Hell is a real place, and people will go there, it's not forever. Ultimately, God's love will prevail for every person and they will be restored. So I would say that what the recently-released promo video for *Love Wins* suggests, the book confirms."

That view of hell sure sounds a lot like that of (the anathematized) Origen to me.

Tony Jones provided his own take on the Bell situation. Jones, no stranger to evangelical critique, predicts that Bell will respond to all the controversy over his latest book with a general sense of apathy.

Having now read the book, I don't believe it

lacks a good number of critique-worthy components. The discussion over Bell's latest could go on for quite some time – or, at least, until the book falls from its lofty position near the top of the Amazon.com bestseller list.

But regardless of how all of this turns out, I do hope that evangelicals won't concede the language of "love wins" to Rob Bell. Love does win, after all. "God is love," John writes (1 John 4:8), and Paul notes that love is the underlying theme of the eschaton: "So now faith, hope, and love abide, these three; but the greatest of these is love" (1 Cor 13:13).

At judgment, Jesus Christ will make the final pronouncement for each of us (Matt 25:31-46). Sheep or goats. Righteous or unrighteous. The kingdom or ... hell.

At judgment, each of us will be looking Love in the eye. He's won. He'll win. 

Woman's Auxiliary to celebrate 50 years with spring event and 25 new scholarships

By EMILY GRIFFIN

The Spring meeting of the Woman's Auxiliary, April 25, 2011, will be the formal celebration of the groups golden anniversary. Hosted in Heritage Hall and themed "Love is something you do," the event will include a luncheon, scripture reading and prayer by Mary Mohler, remarks by Southern Seminary President R. Albert Mohler Jr., a performance by the Doxology musical group, a video presentation featuring Southern Seminary past-President Duke K. McCall and an audio recording of Elizabeth Fuller praying.

In 1961, Duke K. McCall, then-president of Southern Seminary, paved the way for the installation of the Woman's Auxiliary. Elizabeth Fuller, wife of Southern's sixth president, Ellis A. Fuller, served as the Auxiliary's first executive director and helped established the group's mission — to help female students by awarding them scholarships and their continual prayer support. Over the years, the Auxiliary's mission has expanded to include ministering to Southern's international students, participation in campus beautification projects, showing hospi-

tility toward new and visiting faculty members and acquainting women with the facilities, programs and needs of Southern Seminary.

To mark its golden anniversary, the Auxiliary launched a program that seeks to award 25 female Southern students with \$500 scholarships. The Auxiliary is urging the seminary community to pray about sponsoring one of these 25 scholarships. Female students pursuing a master's-level education can apply for a scholarship if they meet the following requirements: enrollment in nine credit hours of course work per semester, maintain a 3.0 grade-point-average, maintain membership in a local Southern Baptist church and maintain membership in the Woman's Auxiliary.

Those interested in supporting the project may choose to sponsor a scholarship individually, join with another person or persons or make a donation to the Auxiliary's general endowment fund.

If you would like additional information on membership in the Woman's Auxiliary or attend the 50th anniversary luncheon, contact the Southern Seminary Office of Institutional Advancement, (502) 897-4143. 

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Pieces to the story

Thursday, March 17, Southern Seminary held a public conversation about Rob Bell's new book *Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived*. Those contributing to the conversation were SBTS President R. Albert Mohler Jr., Dean of the School of Theology Russell D. Moore, Dean of Boyce College Denny Burk and popular blogger and Crossway publishing executive Justin Taylor. Below are a few highlights from the conversation.

I think the issue seems to me to be a kind of subtlety of speech that the apostle Paul forbids us to use in 2 Corinthians 5, when he says we don't speak in that way, we lay openly what it is that we believe. And so often I think you see questions in Scripture used in two different ways. Jesus uses questions, but He uses questions in such a way that the answer is illuminated by the question. John the Baptist, was his baptism from heaven or from man? Immediately the issues now are being clarified as opposed to, "Has God really said?" or the kinds of questions that are instead there to confuse and darken. And so I think hiding behind questions when you don't want to say what it is that you believe is not a Christ-like approach to questioning.

RUSSELL D. MOORE

You know the question that came to me in reading this is if God is love – and let's just admit that the great danger for us is that love becomes sentimentality – that love becomes attitudinal and emotional and detached from the bravery, the courage, the holiness and the righteousness that constitutes love. And so when I'm reading this book, I'm thinking, "Alright then, if the Father indeed sent the Son to die for sinful humanity, by Rob Bell's measure, does the Father love the Son?" In other words, if love means that everything's just okay, then I don't see how this comes anywhere close to the Gospel, in the beginning, the middle or the end.

**R. ALBERT
MOHLER JR.**

On the cross where Jesus died the wrath of God was satisfied. At the heart of the atonement, is this – you don't understand the cross without this – and you're talking about not understand the love of God. You don't know the love of God if you don't know the wrath of God. The precondition to understanding the love of God is that you have to see what God had to overcome to save you, and exactly what He came to do is hid therein.

**DENNY
BURK**

We all agree that God is love, but the difference is that we feel constrained to understand God's love by the whole biblical storyline. And it seems like Rob Bell is taking a true affirmation but then constructing his own storyline. One of the questions you can ask yourself as you're reading the storyline of Scripture is, "What makes the biblical writers sing?", "What makes them rejoice?" When they talk about God's great love, it's always set against the backdrop of God's righteousness, God's wrath, God's holiness.

JUSTIN TAYLOR



Photos by Jason Coobs



“It’s like going to another country”: A conversation about rediscovering the Fathers

Below, Michael A.G. Haykin, professor of church history and biblical spirituality at Southern Seminary, and Aaron Cline Hanbury, managing editor of “Towers,” discuss Haykin’s newest book, *Rediscovering the Church Fathers: Who They Were and How They Shaped the Church*. Haykin explains the necessity of exploring the piety, evangelism and scholarship of the foreign country inhabited by the Fathers. A brief review of this new book appears on page 10.

ACH: This is your 32nd full book. With your teaching responsibilities and commuting from the Toronto area, how do you manage to write as much as you do?

MAGH: I try to make good use of my time. So when I’m in an airport waiting for a plane, I’m reading or using a laptop. As I look back, a lot of my career, even in my 20s, I’ve been commuting different places to teach, and so I learned to use a lot of that time productively. When I come down here, for instance, it takes me about six hours, and it’s not always this way, but I can read a lot of that. Because I’ve flown

so much, I’ve got access to the presidential lounge, so I’m using that context. So there is an enormous amount of reading I’ve been able to do. And because I don’t have any (pastoral) ministry responsibilities, a lot of my time is focused on academic work when I’m home. Another thing is that I’m an inveterate writer. I can’t imagine life without writing.

ACH: Okay, so why write *Rediscovering the Church Fathers*?

MAGH: I think the problem that a lot of contemporaries have with the Church Fathers is that they don’t speak our language and their concepts are not always our concepts. It’s a given that the past is a foreign country, and to travel back into the past through reading various documents of the past is like going to another country. The foreignness of the Fathers is even more profound than say, the foreignness of John Bunyan or John Owen. So what I’m doing in the book is showing, “This is how you read these men.” This book is an introduction, but it’s not an introduction like you would normally think. An introduction that you

would normally think of would be fairly comprehensive and cover that entire era from A.D. 100 to A.D. 500, give the main figures, the main ideas, etc. But what I’m doing in this book is offering a way of reading the Church Fathers, asking “How do we read them?”

ACH: Why is it important that we know about this foreign country of the Church Fathers?

MAGH: Probably on a number of levels. First, the Fathers are the initial witnesses to the Gospel. Their priority in time doesn’t grant them any unique status in and of itself, but they belong to the same language family in which

the Gospel was first preached by the apostolic emissaries as they went out in the Roman world; that world is their world. So their exegesis of the New Testament can be very insightful at times because they’re coming at it from the point of view of people who know that world better than we do.

Second, the great theological dogmas of the faith – the Trinity and the incarnation – are hammered out by the Fathers. So they give us landmarks that we would be very foolish to reject. I think especially a lot of contemporary evangelicals have shown no interest in the history of the church because they have basically wanted to be “people of the book.” The Fathers are very necessary for us.

Thirdly, our Baptist forebearers were quite convinced that the problem the church faced between the New Testament and the Reformation period was a wrong turn, or a number of wrong turns, toward the end of the Patristic age, at the onset of the Middle Ages (around 500). They wanted to go back and read the Fathers as elder brothers or read them as fellow witnesses to the truth. Therefore, they highly prized the Father. That’s one thing I point out in the book: it’s a fairly recent thing for people basically to forget the early church. Prior to the 19th century, the church had pretty keen appreciation for the Fathers. Since the 19th century, the whole creed that says “There’s nothing but the Bible,” has destroyed the bridge back to the Fathers, because we’ve seen ourselves as “people of the book” with no indebtedness to the Patristic period.

ACH: How did you choose which of the Fathers to cover in your six case-studies?

MAGH: Well, I think the characters I chose cover a wide variety of types of themes and issues. With Ignatius of Antioch, you have one of the very earliest witnesses to the Gospel after the New Testament dealing with the critical issue of martyrdom. The body of the martyr is the boundary line of the church, in their thought. On one side is the church, and on the other side is the culture or the Roman world. So anyone who is going to look at that early period has to deal with the spirituality and theology of martyrdom. So Ignatius of Antioch fits that model.

The *Letter to Diognetus* is an evangelistic tract. That’s very big between 150 and early 300s, sharing the Gospel with pagans, defending the Gospel. Again the *Letter to Diognetus* fits that model there.

If anything, the Fathers are Scriptural theologians. They’re biblicists in one sense: they’re seeking to understand the Bible and

to respond to the Bible, to see how the Bible deals with issues that arise in their day. Origen is a classic case because of his development of allegorical exegesis. And he is very suspect, so in some ways what I’m doing in my chapter is kind of a rehabilitation of Origen. Not so much in terms of affirming all of the things he argued for in terms of allegorical exegesis, but trying to understand him, asking, “Why did he move along this pathway, and what can that teach us?”

Worship is a central part of early Christian experience. So the argumentation I get into in Basil for the deity of the Holy Spirit is bound up with worship: the reason why the Holy Spirit is to be recognized as God is because He is worshipped. And so I touch on the whole area of the Eucharist there; the Eucharistic piety of two figures: Cyprian and Ambrose.

By the time you get to Basil, there has been a shift, obviously, from the church being persecuted, the church of martyrs, to not only being legally recognized, but also in the process of becoming the only religion in the Roman empire. So what does it mean to be a believer in a world where everyone is a Christian? Basil represents the church’s answer to that, which is monasticism. So the martyr is the paradigm of spirituality in the earliest period of the church. But in the second period, which begins with Constantine around 300 and runs all the way through to the Reformation, the monk is the paradigm or spirituality, a person who commits themselves to a celibate, ascetic lifestyle. And so you have to deal with that. With someone like Basil, it’s very attractive. Because what he’s seeking to do is recapture the communal vitality of the early church found in passages like Acts 4, where it says “they had one heart and one soul.”

It’s important that the story of the early church not be a Romanocentric story, because we’re living in a world of global Christianity. So I’ve chosen the story of Patrick’s mission taking the Gospel to Ireland, Ireland never being part of the Roman world.

ACH: Did you leave anything out?

MAGH: Probably a couple of areas I should have looked at but didn’t: one would be the whole area of preaching, using a man like Chrysostom; then maybe the Christological controversy in the fifth century about the nature of the incarnation.

ACH: While offering a few reasons for studying the Fathers, you write:

While history never repeats itself exactly, the essence of many of these heresies has reappeared from time to time in the long



Photo by Jason Coobs

history of Christianity. For instance, post modernity's interest in spirituality though it rages against Christianity, has a numerous similarities to the lengthy battle against Gnosticism that occupied the church during the second and third centuries. Knowledge of the way that Christians in the past defended the faith against Gnosticism would provide helpful ways of responding to postmodern spirituality today (page 23).

Can you tease out the relationship between Gnosticism and postmodernity a bit?

MAGH: I think a postmodern spirituality is a do-it-yourself spirituality; it's very eclectic. And so, postmodernity, in terms of its spiritual expression, has a curious relationship *vis a vis* the body. On the one hand, there is very much an affirmation of a this-worldliness in terms of the importance of the body and the material realm in this life. So you have interest in environmental issues and you've got often a woman affirming that it's her body, and therefore it's a justification for abortion. But when it comes to the future world, the body suddenly gets junked. You look at a lot of postmodern spirituality – guys like Eckhart Tolle – and it teaches that the real you is not your body, it's your spirit, it's that divine spark which, after death, is going to rejoin God. This has got enormously similarities to the Gnostics the early church had to fight, for whom the

material realm was irredeemable, irredeemably evil. Obviously there is a difference in the way a lot of postmoderns view the material realm and the way the Gnostics view the material realm, but in terms of what happens after death, there is a significant similarity: for postmodernity, the idea of the resurrection of the body, the restoration of the body and of this creation is not high on their agenda. And that's similar to the Gnostics. So the way the early church had to defend itself against this: on the one hand, emphasize the goodness of the material realm, while on the other hand, indicate that it is flawed, it is fallen and therefore in need of restoration, and then focusing on the affirmation of the resurrection of the body.

ACH: You seem to present the Fathers not only as figures from whom we should learn academically, but also those whom are significant examples of piety.

MAGH: What the Fathers can help us with is not simply thinking through various doctrinal positions, but also their walk with God and their own devotional practices and prayer life. There are paragraphs in some of the Fathers that are very powerful. Because I've probably taught about the early church 30 times or more, much of it is pretty deeply woven into my thinking. And a lot of it has to do with their piety. So I think the Fathers can be enormously helpful when thinking through our own walk with God.

ACH: Your last chapter, "Walking with the Church Fathers: My First Steps on a Lifelong Journey," is a biographical sketch of your study in Patristics. Why did you include it?

MAGH: I felt that a good way to close the book would be to sketch out, "What has it meant to walk with the Fathers for me personally?" I think for me doing church history is a very personal experience. I'll give you a parallel: for Ignatius of Antioch, to be a disciple is to be a martyr. He never once says that everyone else, if they want to be a disciple, they have to be a martyr. But for him it is. And for me, to be a disciple is to be a historian. So it's not just some academic exercise, or even an academic exercise with some Christian overlay. But it's a very personal journey for me.

ACH: Who is going to read this book – for whom are you writing?

MAGH: I'm aiming at probably two main audiences: one would be pastors and church leaders and Christian leaders in a variety of contexts who would awaken to the realization of the importance of reading the Church Fathers, as well as helping them to read the Fathers. And the second would be in seminaries, those training to be ministers, which would mean then that it needs to be read by seminary professors in order to be used as a seminary text.

ACH: And what would you like to be the effect of the book on its readers?

MAGH: For me the hope would be that they cultivate over their Christian walk a growing awareness of the Church Fathers, so they would pick up Augustine's *Confessions*, and it would become a part of their reading program, and it would be a book they would come back to a number of times. Or they would pick up the *Letter to Diognetius* or – and I don't talk about this in there – the *Homelies of Macarius Symeon* or the *Letters of Benedict*. And these would be built into the warp and woof of their Christian thinking and also their Christian practice.

ACH: In conclusion, where should readers begin their readings in the Church Fathers?

MAGH: I think probably the best entry point is Augustine's *Confessions*, I really do. Not that you're going to agree with everything in there, but if there's anything that has a modern feel to it, *Confessions* does. That would be the place that I would start. And then maybe the sermons of Macarius Symeon might be an interesting read, the *Apostolic Fathers* book, probably the *Letter to Diognetius*, the *First Letter of Clement*, Basil of Caesarea's *On the Holy Spirit* and Athanasius' *On the Incarnation of the Word*. But there is nothing that can be substituted for actually reading the Church Fathers. So the goal of the book is not so much "Ok, you've read it, great." But the goal is "Ok, now I've got to graduate and go on and read the Fathers." 🇸



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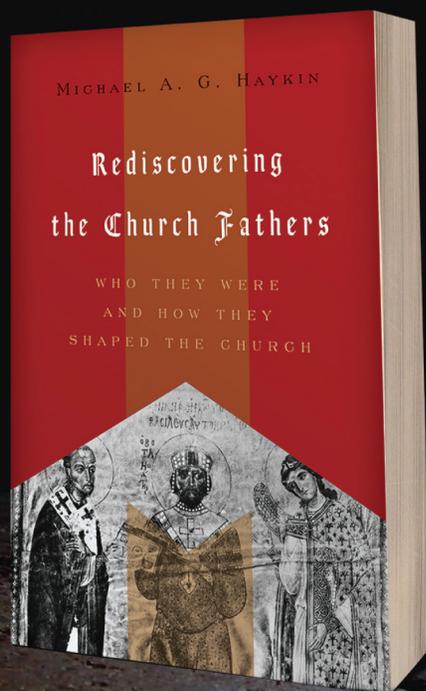


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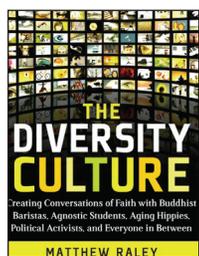
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Literature



The Diversity Culture: Creating Conversations of Faith with Buddhist Baristas, Agnostic Students, Aging Hippies, Political Activists, and Everyone in Between (Kregel 2010, \$12.99), Matthew Raley

Review by AARON CLINE HANBURY

Coffee shops function as the pop culture living room. And often, especially in urban areas, these living rooms attract a large diversity of people.

In his 2010 book, *The Diversity Culture*, author Matthew Raley, senior pastor of the Orland Evangelical Free Church in northern California, uses the word “diversity” in two different ways: diversity referencing the multitude of backgrounds and perspectives of people in the coffee shop, and the diversity of influences shaping the perspectives of those in the cultural living room.

Raley’s thesis is that too often Christians tie

themselves down to textbook-type conceptions of lost people and their beliefs and thus fail to acknowledge that complex factors shape most people’s beliefs. He points to the fact that most of the people labeled with a postmodern worldview rarely, if ever, interact with such postmodern thinkers as Jacques Derrida and Michel Foucault. Rather, their thoughts and attitudes toward politics, religion and ethics come from a cultural attitude formed from the diversity of voices in society.

“In trying to deal with the most significant cultural shift of our time, therefore, evangelicals are not sure what they face. They aren’t sure how the shift affects the individuals they talk to. Nor are they sure what their role should be in relation to those individuals,” Raley writes. “Should they educate them about postmodernity? (Probably not a wise posture.) Should they try to accommodate their views? (Definitely not wise.) The sheer diversity of attitudes on the street is daunting.”

He teases out the tensions accompanying this daunting diversity in his book’s three self-explanatory sections: “Understand the tension,” “Formulate the message” and “Apply

the model.” Raley calls his readers to faithfully communicate the good news to those who need it.

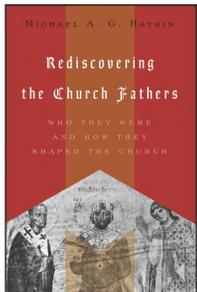
“There is always pressure to redefine the faith so that it fits ungodly prejudices better. For instance, some are experimenting again with the notion that people of other faiths will be saved as long as they are sincere. Some others want to blur the biblical standards on sexuality so that we seem less prudish,” he writes. “None of these faux-biblical will lead people to Jesus.”

In his conclusion, Raley tells the story of being in college and realizing that his cookie cutter perceptions about people and their beliefs hindered his communication of the Gospel.

“My gospel was self-indulgent too. It consisted of the points I wanted to make rather than the truths people needed to hear. I wanted to say that there were moral absolutes, and I wanted to pile up the evidence. I wanted to prove the inerrancy of Scripture. I wanted to expound the doctrines of total depravity and election,” he writes. “All of the things I wanted to say are true. But most of my peers were

trying to figure out if their parents loved them. They needed to truth of the gospel applied to them specifically. (Abstract coherence is one of the most insidious forms of self-indulgence I have. It allows me to ignore the hot problems around me in favor of cool formulas.)”

This others-conscious focus drives the Gospel-formulations in *The Diversity Culture*.



Rediscovering the Church Fathers: Who They Were and How They Shaped the Church (Crossway 2011, \$16.99), Michael A. G. Haykin

Review by AARON CLINE HANBURY

“It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what he has revealed to others,” said Charles Haddon Spurgeon, the widely influential pastor of Metropolitan Tabernacle in London.

Similarly, the “dean of evangelicalism,” J.I. Packer, writes that “Tradition . . . is the fruit of the Spirit’s teaching activity from the ages as God’s people have sought understanding of Scripture. [Tradition] is not infallible, but neither is it negligible, and we impoverish ourselves if we disregard it.”

Many in the current American church know shamefully little about their history. And often, those who possess a working knowledge of church history only look as far back as the Reformation. But contrary to what these people may think, there was a significant amount of time between the apostle Paul and John Calvin.

In his new book, *Rediscovering the Church Fathers*, Southern Seminary’s Michael A. G.

Haykin, professor of church history and biblical spirituality, offers reader an introduction to those early Christian men, the ones between Paul and Calvin, who lived from around A.D. 100 to A.D. 500 – the Church Fathers.

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

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

Later, Haykin points out how the similarities between ancient church Gnosticism and postmodernity’s affinity with spirituality make the Fathers’ defense of biblical Christianity against Gnosticism highly applicable today.

“Knowledge of the way that Christians in the past defended the faith against Gnosticism would provide helpful ways of responding to postmodern spirituality today,” he suggests.

This brief book exhibits Haykin’s career-long experience with the Fathers with its pedagogically sensitive selection of which Fathers

to consider. Attempting to address the primary areas of the Fathers’ concerns, Haykin provides six different test-case examples of the Fathers’ writings. These examples explore the writing of Ignatius of Antioch, the anonymously written *Letter to Diognetus*, Origen’s biblical interpretation, the piety of Cyprian and Ambrose, the personal holiness of Basil of Caesarea and the missionary work of Patrick.

In his closing chapter, Haykin gives his Patristic testimony, writing about his first experience with the Fathers through his professional career researching and lecturing about their history and theology.

“Even as a person never forgets the first time he or she was smitten by love, so I have never forgotten my love of the Fathers. Time

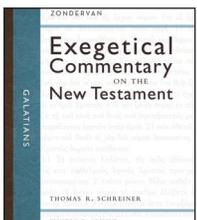
and again over the past twenty-eight years of lecturing I have come back to them to learn theology, to be refreshed spiritually, and to think about what it means to be a Christian,” Haykin writes. “They have truly proven to be a lifelong love.”



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

Review by JOSH HAYES

The 16th-century Protestant reformer Martin Luther considered the Book of Galatians the “battle cry of the Reformation.” In his Zondervan commentary, Southern Seminary’s Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and interpretation, offers thoughts, reflection, insight and application about the foundational New Testament letter. If Galatians is a battle cry, then in keeping with military imagery, Schreiner’s commentary functions as an inside look into the Pauline war strategy against works-righteousness.

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

viewpoints in this brief and lucid commentary that seeks to guide pastors and students to gain a better understanding of the Greek text.

Each chapter’s analysis of a passage consists of the standard categories used in the Zondervan commentary series to break down a text: literary context, main idea, translation and graphical layout, structure, exegetical outline, explanation of the text and theology in application.

Readers who might normally find themselves intimidated by books containing interaction with Greek grammar will likely meet the pages of Schreiner’s commentary with a sigh of relief. While he does give attention to Greek syntax and parsing, he veers from overwhelming readers who possess less linguistic knowledge by providing clear, simple explanations of the words making up each verse.

Beyond historical and grammatical study, Schreiner’s *Galatians* might prove most helpful for pastors and students in the area of application. Each chapter includes a “theology in application” section that teases out the implications of a text on Christian theology at large as well as its implications for believers’ lives. If, for instance, someone is struggling to make the connection of how Paul’s refutation of the

circumcising, spiritual terrorists known as the Judaizers relates to everyday life, Schreiner’s application section for Galatians 5:2-6 will prove beneficial.

“What if one were to object: ‘But I don’t need a warning like this, because I am a true Christian and I will never fall away from Christ. He has promised to keep me by his grace?’ I agree in part,” he writes. “He has promised to keep you by his grace. But the warnings are one of the means God uses to keep us in the good way of trusting in Christ. Warnings are not opposed to promises, but are one of the means God uses to fulfill his promises. Just like road signs keep us driving safely onto the highway, so warnings remind us to keep putting our trust in Christ.”

As Schreiner goes on to explain, Paul’s warning is not a call to legalism or works-righteousness, but a warning to the Galatians to refrain from trusting in themselves, their works and law-keeping abilities. What Paul writes is a call to encourage believers, as Schreiner puts it, “to turn away from the law and to keep clinging to Christ, to keep trusting in Christ.” Such explanations and pastoral admonishments make up the bulk of the book’s applicatory sections.

Finally, as standard for the Zondervan series, one of the commentary’s standout features is its concluding section about the theological themes picked up in this particular book of the Bible. Specific to Galatians are the following themes Schreiner addresses: God, Christ, the plight of humanity, the truth of the Gospel, justification by faith, the centrality of the cross, the gift of the Spirit, already-not-yet eschatology, the law and the covenant and more.

As Schreiner writes, “The topics Paul covers are almost breathtaking in their breadth and their significance. Naturally Galatians does not represent a full-fledged exposition of any of these themes, but Paul primes the pump in ways that are illuminating.”

With *Galatians*, Schreiner unpacks the apostolic battle plan against the heresy of the Judaizers, writing, “Paul is engaged in a battle for the gospel in this letter, and his words still speak to us today.” Schreiner’s commentary is of great assistance to contemporary readers wishing to listen more carefully to the battle cry heard clearly by the churches of the New Testament and Reformation eras: *sola fide!*

HISTORY HIGHLIGHT

A sermon at 10 paces: Basil Manly Sr. on dueling

By JASON FOWLER and STEVE JONES

Christianity is often countercultural. In seemingly every age since the ascension of Christ, there have been socially acceptable practices that conscientious Christians have deemed inconsistent with Christianity. The ways in which Christians in the past reasoned with such issues can often be instructive for thinking about social evils in this day. One prevalent social practice that 19th-century evangelicals, particularly Baptists, often deemed objectionable was dueling.¹

Dueling was the formalized practice, typically used by gentlemen in the upper ranks of society, of using weapons to settle personal grievances or offenses to honor. In the 19th century, dueling was prevalent in the American South and in South Carolina in particular. Americans had learned the practice of dueling from their interactions with military personnel from France, England, and Germany.² Duelists typically adhered to a rigid set of principles, the code duello, that governed all aspects of a duel. The weapon of choice for duels following the American Revolution tended to be the smoothbore pistol. A large number of duels occurred in South Carolina between 1800 and 1860.³ Dueling was such a part of the culture of South Carolina that in 1838, John Lyde Wilson, a former governor of South Carolina, published *The Code of Honor; or, Rules for the Government of Principals and Seconds in Dueling*; this work became one of the most popular adaptations of the code duello used in the South.⁴

In February of 1857, Basil Manly Sr., the soon-to-be first president of the SBTs Board of Trustees, voiced his opposition to the practice of dueling in a sermon from the pulpit of the Wentworth Street Baptist Church in Charleston, S.C. Dueling had become increasingly common in the Charleston area during the preceding years. In order to address the problem, the ministers of the protestant denominations in Charleston agreed to preach on dueling in early 1857.⁵

Manly chose for his sermon the text of Matthew 18:7, “Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!”⁶

In his sermon, he exhorted his hearers that the practice of dueling to settle offences, perceived or actual, was inconsistent with a Christian life. He noted that it was not likely any present had been involved in duels personally, but his further exhortation for his hearers to “consider calmly what I have to say on this subject” and his request that they listen “free from every personal or particular allusion” suggests that he was addressing a group who found dueling to be a normal and culturally acceptable practice.⁷

Practically, Manly argued that the duel was an ineffectual and absurd means of addressing offences. He noted that “When the duel is carried to its consummation, – it repairs no damage; – its utmost success redresses no wrong. Maiming or being maimed, killing or being killed, or escape after exposure, lessens no injury received, no lost property, restores no defamed reputation, reinstates no wounded feeling; – what was true or false, before, – is true or false now; and will remain so, for all the duel can do.” Furthermore, the duel, in Manly’s estimation, completely shifted the focus of any argument away from the issues involved and set it simply upon which party could inflict the most damage upon the other. Thus, the offence that gave rise to the fight could not be settled and the party who had taken offense was just as likely to be injured physically, effectively adding injury (possibly fatal injury) to insult.

From a Christian perspective, Manly argued that dueling arose from sinful motives, such as pride, vanity and rivalry, and that attempts to condone it biblically, by likening it to the battle between David and Goliath in a wartime setting, were blatant attempts to pervert Scripture in order to justify a cultural evil of the day. Rather, Manly argued that the duel was motivated by an imposed standard of “public opinion” or “private revenge dictated by passion” rather than the “word and will of God.” On that point, Manly provides a helpful admonition for any Christian dealing with culturally accepted evil in his or her time, “What is public opinion?” he asked the congregation, “Is it the opinion of the many, or of the few? Of the wiser portion, or of that which is less wise? – Do right & wrong depend on what happens to be esteemed or disesteemed? And if a thing is wrong in itself, wrong before God, will the approbation of a great many make it right?”

It was that standard of public opinion or personal revenge, driven by sinful motives, which, according to Manly, motivated the duel and usurped the standard of God by which the Christian is to measure all things. For Manly, dueling was, quite simply the voluntary decision by two men to attempt to kill one another in a blatant disregard of God’s standard set forth in Exodus 20:13, “Thou shall not kill.” Manly wrote, “Those who consider dueling to be an allowable event constantly live under a determination that they will expose their own life & take that of another when

occasion arises. Their mind is set on this subject – They will not hear arguments or counsel to the contrary; they proudly scorn the interposition of the messengers of God’s word & will, – although actuated only by pious and beneficent motives, & ‘speaking the truth in love.’” And for what grave causes were men willing to ignore all biblical counsel and kill one another? Manly argued that, “The usual offences, for which dueling is the resort, are not grave; they are such as a morbid sensibility, amounting unto fastidiousness, catches up, and magnifies into importance; – a look, a sneer, a word – wounding to nothing more important in us than mere pride, – in itself an impure and unholy passion.”

Manly not only accused duelists of wrongdoing, he also charged that the attendants and friends of the duelists were more guilty than the duelists were for their part in such affairs.⁸ “And if the friends of parties will not agree on just & equitable terms of conciliation or appeasement, – what a tremendous responsibility do they incur? To hang a human soul on a punctilio! To suspend eternity (not one’s own, but another’s) on the indubitable accuracy of what one had proposed but the other would not agree to. He so suspends his own eternity, too; – for he is responsible for having made a just proposition for allaying & arresting hostile proceedings, – if he has made such a proposition, then to expose his friend, is to make himself responsible for a causeless exposure, responsible for all that may result.” Manly even charged attendants with “usurping the functions of the judgment day, antedating its issues, — & pre-dooming the unhappy victims, — dying unrepentant – unforgiven.”

Manly saw dueling as a problem for society at large, and he urged legislation be enacted to deal with the problem. He noted, however, that the “law of public opinion” still said that dueling was acceptable, and that the practice would continue unabated until public opinion changed.⁹ He contended that the most guilty party for the continuance of the practice of dueling was the public. “Who, now, I ask, are the most guilty authors of the duel? – The public. And you, as one of that public, are responsible for all the opinions you have formed and expressed – for all the influence your public or private character, acts, and omissions have exerted; for every contribution you have in any way made, direct or indirect, to the actual current state of public opinion on the subject.”

After he dealt at length with several possible objections to his line of reasoning, Manly concluded his sermon by reminding his hearers of the harsh reality of what the duelist actually faces in the remainder of his life. “Last of all, the duelist will be against himself. In its most successful issue, the duel will be most his abhorrence & his dread. When he sees his antagonist fall, a voice cries from Heaven, ‘Where is Abel, thy Brother?’ and will never cease to reverberate, till it meet him again in the judgment!” ❧

To read more of this sermon, or to explore the ways in which Baptists of the past addressed other social issues of their day, please visit the archives on the second floor of the library. You can also find more information about archival resources available to you online at <http://archives.sbts.edu>. To explore other materials in the Basil Manly Sr. Papers, consult the finding aid at <http://library.sbts.edu/search>

ENDNOTES

¹Bertram Wyatt-Brown, *The Shaping of Southern Culture: Honor, Grace, and War, 1760s-1880s* (Chapel Hill: University of North Carolina Press, 2001), 275 and Wayne Flynt, *Alabama Baptists: Southern Baptists in the Heart of Dixie* (Tuscaloosa: University of Alabama Press, 1998), 95.

²Wyatt-Brown, *The Shaping of Southern Culture*, 43, and Jack K. Williams, *Dueling in the Old South: Vignettes of Social History* (College Station: Texas A&M University Press, 1980), 6.

³Matthew H. Jennings, “Dueling,” in *South Carolina Encyclopedia*, ed. Walter Edgar, (Columbia: University of South Carolina Press, 2006), 276-77.

⁴Williams, *Dueling in the Old South*, 40.

⁵“Dueling,” *The Southern Baptist* (Charleston, SC), January 13, 1857 and A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South* (Baton Rouge: Louisiana State University Press, 2000), 278.

⁶Matthew 18:7 (King James Version)

⁷“Offences, Duelling,” Sermon delivered on February 1, 1857, page 9, Basil Manly Sr. Papers, Archives and Special Collections, James P. Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, Kentucky. All subsequent sermon quotations are taken from this manuscript.

⁸By “attendants and friends,” Manly is unquestionably referring to seconds, the parties responsible for setting up a duel and ensuring its fair conduct. The duelists were called principals.

⁹On this point, Manly proved particularly astute. Dueling was finally abolished in South Carolina in 1880 when public pressure following a controversial duel influenced the South Carolina General Assembly to outlaw the practice. See Walter Edgar, *South Carolina: A History* (Columbia: University of South Carolina Press, 1998), 417.

Faculty, students set to present papers at regional missiology meeting

By JOSH HAYES

Missions and scholarship – Southern Seminary is a firm believer in both as evidenced by the institution's announced presence at the 2011 Southeast Regional Evangelical Missiological Society (EMS) meeting. Carrying the theme "Urbanization: Mission in the Context of the City," the event will feature paper presentations from the following SBTS faculty and students: Troy Bush, J.D. Payne, Jeff Walters, William Brooks, Anthony Casey and Matthew Pierce.

Payne, associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting at Southern Seminary, is EMS vice president for administration.

"I am very excited about the urban mission theme for this year's regional meetings and our national meeting in the fall. We presently reside in an urban world, but historically evangelicals have not done a great job effectively engaging the cities with the Gospel and seeing the multiplication of disciples, pastors and churches. The cities pose numerous challenges, and the papers presented this year are based on cutting-edge missiological research to help us better understand how to be on mission in our urban world.

"It is my hope and prayer that the Lord will use this year's meetings to lead the church in more and better labors in the cities of the world," Payne said.

The Southeast Regional EMS meeting takes place March 25-26 in Conyers, Ga., near Atlanta. The meeting is customarily held in conjunction with the Evangelical Theological Society. The EMS Web site provides more information about registration, speakers and lodging for the event at www.emsweb.org/southeast-region

Payne explained that those who present the best papers at the regional meetings will present them again at the national meeting in Scottsdale, Ariz., Sept. 29-Oct. 1. Subsequently, the William Carey Library will publish a book on urban mission in 2012 consisting of the papers presented at the national meeting.

Below, each of the presenters representing Southern Seminary offers a brief excerpt about his respective paper.

Troy Bush, assistant professor of missions and director of the Dehoney Center for Urban Ministry Training at Southern Seminary
"Urbanizing Panta ta Ethne"

Many missions leaders, maybe most, have

assumed the matter of people groups is settled. On the contrary, the discussion about the definition of and the number of people groups is intensifying, and one of the primary causes is the unprecedented urbanization of the world. This paper will present a biblical basis for understanding *panta ta ethne* in an urban context.

J.D. Payne, associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting at Southern Seminary

*We presently reside in an urban world, but historically evangelicals have not done a great job effectively engaging the cities with the Gospel and seeing the multiplication of disciples, pastors and churches.
... the papers presented this year are based on cutting-edge missiological research to help us better understand how to be on mission in our urban world.*

"From 35,000 Feet to 15,000 Feet: Examining Evangelical Concentrations in the U. S. and Canadian Metropolitan Areas While Calling for More and Better Urban Research"

The paper is based on my research released last year on my Web site www.northamericanmissions.org and blog www.jdpayne.org showing the evangelical percentages and ratios of evangelical churches to the populations in many U.S. and Canadian metro areas. While the data used are the best available, they are limited in some significant ways. In order to be wise stewards with our resources and develop healthy missionary strategies for our urban contexts, we need to understand the present realities in the cities. The paper shows the best data, its imitations and challenges evangelicals to do a better job in urban studies.

Jeff Walters, instructor of Christian missions; associate director of the Dehoney Center for Urban Ministry Training; and Ph.D. student in Christian missions at Southern Seminary

"The Urban Legacy of Twentieth Century

Missiology"

While missionaries have long understood the importance of cities in the task of global evangelization, missiologists in the late 20th century began to point with increasing passion toward the importance of engaging urban contexts. I will consider the influence of missiologists like Donald A. McGavran, Harvie Conn, Roger Greenway, Francis DuBose, Ralph Winter and Ray Bakke on the growing urban missions movement, focusing especially on their understanding of cultural and strategic keys to reaching cities. I will conclude with application for the future.

William Brooks, assistant to the dean of the Billy Graham School of Missions and Evangelism and Ph.D. student in Christian missions at Southern Seminary

"Reaching Shanghai: The Challenges and Opportunities of Doing Ministry in China's Largest City"

This paper will introduce the historical setting, the religious context and the contemporary situation of Shanghai. In the contemporary section, I will consider how such issues as the impact of pollution, the massive migrant population, the prevalence of pragmatism and materialism and the neglect of the poor affect the task of the church in this part of the world.

Anthony Casey, research assistant to the director of the Great Commission Center and doctor of missiology program; and Ph.D. student in Christian missions and cultural anthropology at Southern Seminary
"Identifying and Reaching Ethnic Groups in the City"

It is common knowledge among missiologists that the world has come to the United States. The 2009

Yearbook of Immigration Statistics reveals that nearly 2 million people were given immigrant or refugee status that year. What is not so commonly known is where all these immigrants are living. The purpose of my paper is to provide resources to locate the internationals in your city and begin formulating a strategy to reach them.

Matt Pierce, research assistant to the director of the Center for North American Missions and Church Planting

"Three Urban Church Plants in Thailand: Compared and Contrasted"

In this paper I examine three different church plants in Thailand and compare the strategies of the church planting efforts. There is a brief survey of Thai culture and the past efforts of reaching metropolitan areas in Thailand relevant to church planting work. 🇹🇭



J.D. Payne, photo by Jason Coobs

What is Secret Church?

By EMILY GRIFFIN

Secret Church is a live simulcast event at Southern Seminary on April 22, 2011, from 7 p.m. - 1 a.m.

Featuring David Platt, pastor of The Church at Brook Hills in Birmingham, Ala., the Secret Church event will be an intense time of Bible study - lasting 4-6 hours - and prayer for our persecuted brothers and sisters across the globe. Secret Church attendees will watch the event, live-streaming from The Church at Brook Hills, in Heritage Hall.

Why Secret Church?

When we think of "church" in America, we think of meeting at a building, singing, praying and hearing a message from a pastor or teacher. But in many places around the world "church" meets in a home, an apartment, even in secret. These small groups of Christ-followers often meet for many hours in study, prayer and fellowship, as it is dangerous to travel to "church" and they want to make the most of their time together.

God will use this focused time of study to enrich our knowledge of His Word as we gain understanding of the state of His Church and our persecuted brothers and sisters around the world. The objective of Secret Church is for you to pass along what you learn to others, so that you can make disciples of Christ-locally and globally.

For more information see www.sbts.edu/events Tickets for the SBTS community can be purchased in advance for \$5 at the Office of Event Productions. 

SBTS to welcome Phil Wickham as part of Heaven and Earth tour

By EMILY GRIFFIN

April 28, 2011, Southern Seminary will welcome Christian singer and songwriter Phil Wickham to Alumni Memorial Chapel. Wickham will be performing hits from his three albums, including his recent *Heaven & Earth* album.

Event tickets are already on sale and can be purchased online at www.sbts.edu/events and in-person at the Southern Seminary Office of Event Productions in the Duke K. McCall Sesqui-



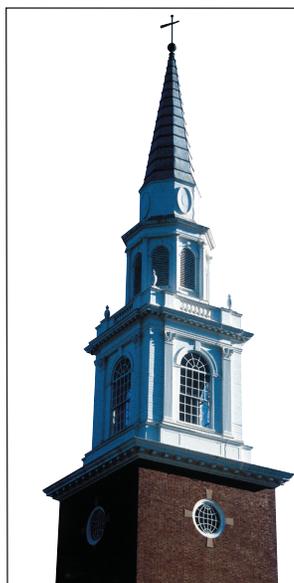
Scholarship Opportunity

Women students may apply for the Woman's Auxiliary Scholarship. **Requirements:** full time status, must maintain "B" average, must agree to attend the Spring and Fall WA luncheon, must be actively involved in a local Southern Baptist Church, must become a student member of Woman's Auxiliary.

The deadline for applying is **April 15**. Scholarship Committee of Woman's Auxiliary will interview applicants May 1-3, 2011.

centennial Pavilion. Tickets for those holding a Southern Seminary Shield Card are \$8; general admission is \$10.

The concert will begin at 7:30 p.m. and seating will be on a first come, first serve basis. 



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

Tue., Mar. 22

ERIC MASON
Lead Pastor
Epiphany Fellowship Church
Philadelphia, Pennsylvania

Tue., Mar. 29

GREG GILBERT
Senior Pastor
Third Avenue Baptist Church
Louisville, Kentucky

Thu., Mar. 24

JIM HAMILTON
Associate Professor of
Biblical Theology
Southern Seminary

Thu., Mar. 31

BLAND MASON
Pastor
City on a Hill Church
Boston, Massachusetts

Previous chapel messages available at www.sbts.edu/resources/

Announcements

Podcast from Dr. Mohler



Thinking in Public is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit www.albertmohler.com for more information.

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. 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. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

Doxology Ensemble auditions

Doxology Vocal Ensemble will have auditions by appointment only. This select acappella vocal group represents the seminary in concerts on- and off-campus during the year. Email assistant director Will Gerrald for more information about auditions at will.gerrald@gmail.com.

Chapel choir

Singers needed for Tuesday chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

Free book

Through the generosity of a Christian foundation, Tom Elliff, former president of the SBC, has provided free copies of his book, *A Passion for Prayer*, for all SBTS students. The foundation asks only that you make a commitment to read the book within two months. If you would like a copy, or if you want copies for your church staff, come to the Billy Graham School office in Norton 164.

IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If interested in talking with him, contact Jon at jsclauson@gmail.com

Financial aid incentive

Something new with financial aid presents an incentive to take more classes. M.A. and M.Div. students taking 12-14 hours will receive a \$150 credit for the semester. Students who take 15+ hours will receive \$300. This money will be applied in the middle of the semester, after billing has closed. To qualify, students should complete the online application for financial aid at finaid.sbts.edu Please direct questions to financialaid@sbts.edu

Student handbook

Students must abide by all institutional policies outlined in the student handbook. The most current version online is always operative, and is accessible at <http://www.sbts.edu/documents/Handbook.pdf>

Training Leaders International

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

Costa Rica mission trip and class

Interested in going to South America this summer? Apply now to spend two weeks in Costa Rica. The trip will be June 18-July 1 led by David Sills. There will be a 33180 Global Missions: Latin American Context course taught in the morning and we will minister in the community and churches in the afternoons and evenings through teaching leaders, discipleship, church training and community outreach to kids and youth. Estimated cost is \$1,600-1,800 and students will be able to receive up to 5 academic credits in conjunction with this trip. Come by the Great Commission Center or email missions@sbts.edu to apply. Deadline to apply is March 28.

Indonesia and Malaysia trip and class

Interested in going to Asia this summer? Apply now to spend one week in Indonesia and one week in Malaysia. The trip will be July 22 - Aug. 6 led by George Martin. Students will minister in the communities and churches the first week and then may take 32860 Biblical Basis of Missions on site during the second week of the trip. Estimated cost is \$3,000, but is subject to change. Students may also receive Applied Ministry credit in conjunction with this trip. Come by the Great Commission

Center or email missions@sbts.edu to apply. Deadline to apply is March 28.

Movie night

The Health and Recreation Center and Student Life are sponsoring a family movie night on Saturday, March 26 at 7 p.m. Join us in Heritage Hall for a free showing of the Disney/Pixar movie *Cars*. Concessions will be available for purchase.

Pendergraph women's ministry event

All women in the seminary community are invited to Pendergraph women's ministry Tuesday, March 29 at 7 p.m. in Heritage Hall. Paula Hemphill, women's missional strategist for the International Mission Board, will share on being a woman of prayer.

Journal of Theology pick up

Students may pick up their free copy of the Winter 2010 issue of *The Southern Baptist Journal of Theology* (about Puritanism) in Williams Hall 5123 during the following days and times: Monday, March 28, 11 a.m. - 6 p.m. Tuesday, March 29, 9 a.m. - 9:50 a.m.; 11:15 a.m. - 6:30 p.m. Wednesday, March 30, 9 a.m. - 2:15 p.m., 4:15 p.m. - 5:30 p.m. Thursday, March 31, 11:15 a.m. - 6 p.m. Friday, April 1, 12 p.m. - 5 p.m.

Please note that the journal office is located on the first floor of Williams Hall. Williams Hall faces the cafeteria. As you enter Williams, go to the right, the hallway on the right side is where 5123 is located.

Ministry Resources

Ministry position postings

Full-time and part-time ministry positions may be found on e-Campus through the Help Desk's link to Ministry Resources.

Résumé service

Start or update your résumé file with Ministry Resources by submitting our online candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) will be open: M-F — 6 a.m.-10 p.m. Sat. — 9 a.m.-

9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes at 6 p.m. Wednesdays.

Aerobics schedule

- The Gauntlet T & F 7 - 7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8 - 8:45 a.m.
- Mommy and Me Power Walking M, W & F 10 - 11 a.m.
- Practical Pilates M, T & R 4:45 - 5:45 p.m.
- Aqua Alive T & R 5 - 5:45 p.m.
- Fast Blast Aerobics T & R 6 - 6:45 p.m.
- Body Sculpt T & R 9 - 9:45 p.m.

Intramural volleyball

6:30 p.m., Mondays
Co-ed volleyball takes place every Monday at 6:30 in the main gym of the HRC.

Intramural registration

Monday, Jan. 24
Registration for all intramural activities will open Jan. 24. Register at the HRC front desk or by emailing hrc@sbts.edu

Parent's Night Out registration

\$5 for one child, \$10 for two or more. Register at the HRC front desk. Registration will end Wednesday, March 23 at 3 p.m.
Parent's Night Out schedule
6:30 - 9:30 p.m., Friday, March 11
6:30 - 9:30 p.m., Friday, March 25

Softball sign ups

Wednesday, March 2 - March 30
The Health and Recreation Center will be sponsoring an SBTS softball team to play in a community league. Sign up at the HRC front desk or by emailing hrc@sbts.edu

Movie Night

7 p.m., Saturday, March 26
The Health and Recreation Center and Student Life are sponsoring a family movie night. Join us in Heritage Hall for a free showing of the Disney/Pixar Movie *Cars*. Concessions will be available for purchase.

- Call the HRC at 897-4720 with questions about scheduling and events.
- Visit the weekly calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC.
- Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).



3 Questions WITH

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

1 *How should New Testament scholarship serve the local church?*

THE MOST OBVIOUS response is to resource people's preaching. One thing that really pleases and somewhat surprises me is the extent that scholarly work is being read by ordinary people in churches with no theological background. People have written and spoken to me saying they really appreciated a book that's very demanding. It shows that there are a lot of people out there in churches who are interested in biblical studies. If you write the right sort of book (which doesn't necessarily mean it's written for the popular level, but if it's something that they're interested in) they will go for it. There's a lot going on in the blogosphere with people who are very interested in the issues and discussing them. Because many of our churches are full of educated people who read demanding books in their own field, I think there are more possibilities there than some might think.

2 *What are some key principles people should keep in mind as they read the New Testament Gospels in order to gain a healthy understanding of their genre and presentation?*

SINCE IT'S SOMETHING people have trouble over, one thing is to remember that a biography of this kind in the ancient world doesn't have to be strictly chronological. You can group material for other reasons. You can have topical kind of arrangements, such as a group of miracle stories or a group of parables. Another thing about comparing Gospels is that, for instance, if you look at a version of an

account in Matthew, you can see that there are little differences [from the other Synoptic Gospels]. I think this is the kind of minor variations that were normal in storytelling at that time, oral and written. Some people sometimes get very bothered about these little variations. But actually, they're quite normal in the ancient telling of historical stories, so that issue is not a problem.

A good practice in reading the Gospels is to pause over them when reading their little stories and imagine the stories and think about them. They're different from what people are used to with novels or films, where you have much more graphic detail given. What the Gospel stories do is sort of evoke the reader by giving a few little details about the scene. The way to read them is to think about them and not rush through them. People are used to reading modern literature and so they rush from one story to another. The Gospels are clearly meant for you to pause over their little stories and imagine them by thinking about how the characters would have reacted.

3 *If you were to become an expert in any area of study outside of theology and biblical scholarship, what would it be?*

GARDENING. I LIKE plants and dealing with the soil, getting in touch with nature. I think that's what a lot of people appreciate with gardening. It brings us back to the natural world that we're all connected with really; it's just that now it's through supermarkets and other stuff. It's mainly that sort of connection with the earth. Also, I find it relaxing. It's so different from anything else I do.

Towers

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