

The Southeastern Servant

SOUTHEASTERN BAPTIST

APR 25 1986

SEMINARY LIBRARY

VOL. ONE

APRIL 1986

NUMBER ONE

INSPIRATION OF SCRIPTURE

by: Jim Bradshaw

Is the Bible the inspired Word of God? This seems to be one of the many questions we, as Southern Baptists, are facing today. Many find it easy to say "yes" or "no". But, what does the Bible say? I believe, without a doubt, the Bible claims to be the inspired Word of God. We find in II Tim. 3:16 the words "All scripture is inspired by God." Inspired, to me, means (and I believe this and other scripture verses support my belief) that the Holy Spirit, through His supernatural influence upon the Biblical writers, gave us Scriptures that are God inspired, word-for-word. By this statement I believe every word in the original, is fully and equally inspired by God. Thus, the Bible does not just contain the Word of God, it is the Word of God.

The Biblical writers did not act out of their own natural will, nor write by natural inspiration, but wrote according to the Holy Spirit's direction. This can be supported by two scripture references: II Peter 1:21 and II Sam. 23:2. Throughout the Bible, Scripture claims divine origin or authorship, it's author being the Holy Spirit. (II Peter 1:21) Thus man is the instrument used by the Holy Spirit, but man is not the author of Scripture, nor was man part of a mechanical dictation method. I know of no conservative pastor or theologian who believes the Bible to be written through a mechanical dictation process; this is absurd.

This leads up to the fact that I believe in the plenary verbal inspiration of Scripture. By this I mean the Holy Spirit's influence extends beyond just the thoughts of the Biblical writers to the very selection of words; thus the words used are the exact words God intended to be used. How could this be? Would this not create a robot writer? No; because the Biblical writers had the vocabulary God intended them to have; therefore, since I believe this to be the case there would have been within the Biblical writers' vocabulary one word that would better bring forth the thought God is conveying than any other. Then, through

the influence of the Holy Spirit the writer would be led to use one particular word rather than any other.

I realize I have only shared a small portion of what inspiration of scripture means, but from what I have said I hope the readers can better understand where I am coming from. I believe in an inspired, inerrant, and infallible Bible, from which my theological beliefs come. It is from God's Word I find the truth from which I preach. If I found something in the theological propositions I hold dear to be false, the affect would be far reaching to say the least. Credibility, once compromised, is not easily regained. It is for this reason I cannot understand how one can pick and choose what is true and what is false in Scripture. I honestly don't understand how a person could say that some parts of Scripture are false without casting a cloud of doubt over all Scripture. Though there are things in Scripture I cannot understand in my finite thinking, it does not mean the Word of the Infinite God is in error. Therefore, I refuse to challenge the infinite wisdom of God Almighty.

So, what is the theological importance? "Jesus, Paul and others regarded and employed details of the Scriptures as authoritative. This argues for a view of the Bible as completely inspired by God, even to the selection of details within the text. If this is the case, certain implications follow. If God is Omniscient, He must know all things. He cannot be ignorant of or in error on any matter. Further, if He is Omnipotent, He is able to so affect the Biblical author's writing that nothing erroneous enters into the final product." (Millard Erickson, Christian Theology, Vol. I, pg. 225). In conclusion, I would like to leave you with three verses of Scripture: I Peter 1:25, Psalm 119:89, and II Timothy 4:2-4.

Give Christ First Place

SUBORDINATION NOT ORDINATION

by: Marty Cauley

The position of this article is that although women are by no means inferior to men, they should submit themselves to their husbands and not be ordained as pastors or deacons.

But doesn't subordination imply inferiority? NO! Jesus was submissive to the Father, but He was not inferior to the Father.

Jesus appreciated the intellectual and spiritual capacities of women, as seen in His teaching them for example. He considered them "equal" with men in regard to their "spiritual privileges." But he distinguished between men and women in their spheres of "spiritual activity," as seen in that "Jesus chose and sent out seventy men," in that He chose men as His twelve disciples and in that He instituted the Lord's Supper in the presence of men only.¹

But why would God give equal gifts to women and then not allow them to use them? The gift of pastor is not the same thing as the office of pastor; a woman may have the gift of pastor and exercise it in her Sunday School class, etc. But the office "of the pastorate is reserved for men only."²

But wasn't Jesus merely making cultural concessions? No, this is very doubtful since He did not make such concessions elsewhere. But did not God make a cultural concession when He allowed Moses to okay divorce? Perhaps, but Jesus removed this cultural concession. But wasn't the exception clause in Matthew a cultural concession? No, this was a concession to the human condition (thus not temporal), not to human culture.³

As seen in I Peter 3:1, women are to be submissive to their husbands, But wasn't this a cultural concession like the dress code in 3:3,4? No, the dress code was temporal, but the principle of modesty is not. Verses 5 and 6 show that subordination is not a temporal principle.⁴

This is very clear in Eph. 5:22-32 where subordination is "based on the headship of Christ over His church which is an everlasting relationship."⁵

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**BACK TO THE BIBLE:
EXPOSITORY PREACHING**
by: Rev. Fred A. Lyda

This is the day of the return of expository preaching! Such a statement causes me to rejoice because I am absolutely committed to such preaching. This article defends and advocates the expository method.

Before we begin, we should define what we mean by expository preaching. It is not: running commentary on a long passage of Scripture, a preacher's reading report from the commentaries, nor retelling a Bible story without contemporary application. There are two current definitions of biblical exposition which clearly express the meaning. The Committee on Bible Exposition defines it thus: "Biblical exposition is persuasively and urgently communicating the exact and full meaning of a passage of Scripture in terms of our contemporary culture with the specific goal of helping people to understand and obey the truth of God." Dr. Jerry Vines offers a shorter definition: "An expository sermon is one that expounds a passage of Scripture, organizes it around a central theme and main points, and then decisively applies its message to the listeners".

Many today ask, "Why even preach expository sermons?" This seems odd to me, especially coming from conservatives. As Dr. John MacArthur recently pointed out, it is tragic that some in the church deny the inerrancy and integrity of the Word of God but it is even more tragic that those of us who so fervently speak of the Bible's inerrancy never really preach or teach it. The text of many of our sermons has about as much relation to our sermons as the national anthem has to a baseball game. It is simply tacked on out of respect! There is no real connection.

Dr. Vines and Dr. John R.W. Stott offer us some advantages of expository preaching which I shall simply list here: Using the expository method makes it possible for the preacher to learn the Word. Preaching expository messages through books of the Bible keeps the preacher out of a rut. The expository method guards against using the Bible as a club. Expository preaching enables us to deal with passages that might otherwise have been overlooked or even intentionally avoided. The expository preaching gives great

confidence to the preacher. All of this is not to discount the leadership of the Holy Spirit. Is the Holy Spirit so limited that He can only work one week at a time or may He lead us to preach/teach through a book of the Bible? I choose to think that he is capable to lead in book studies.

The preacher who preaches expository messages will probably be accused of being a teacher. If you are accused, you will be in the company of Jesus, the model pastor-teacher. Those of us who stand week after

week to expound the Word are in truth preachers and teachers. It is my contention that our primary role is that of teacher. All of our sermons should include a note of proclamation because the Gospel is the center of all we do. There should be enough Gospel presentation in every message to allow the Holy Spirit to convict lost men. The expository sermon is the proper blend of preaching and teaching.

Dr. Charles Stanley reminds us that the Holy Spirit anoints only the clean man of God (not a perfect man but one who is free of all known habitual sin). The best place to learn to be the clean man of God is in Paul's Pastoral Epistles. As part of my responsibilities as a staff minister, I have led in an intensive expositional study of these letters. My understanding of the pastor-teacher has been greatly increased and I would recommend this study to any preacher. Ultimately, the expositor is able to courageously preach the authoritative Word of God always remembering in humility that he is only the servant of our Lord and His Word.

From experience, I can validate the primacy of the expositional method. In my youth Bible studies, I switched from the topical method to an expository program. The youth began to be more interested, brought and kept their Bibles open, and amazingly (or providentially?) the text often spoke to immediate needs that youth face. It is indeed amazing how the Holy Spirit causes text and needs to meet at the same time. That is why I'm convinced the Holy Spirit leads us to preach/teach through books of the Bible. I have preached/taught through Philippians and James, am finishing Haggai, and will soon be entering First Peter.

I can honestly say these days have been the most exciting for my ministry. There has always been a respect for the Word of God in my life but over the past year and a half, I have literally "fell in love" with the Bible. As our own Dr. Glenn Miller has reminded us, what is the point of being a minister apart from a ministry of the Word?

There are several resources I would like to recommend to the pastor-teacher:

1. Between Two Worlds: The Art of Preaching in the Twentieth Century. 1982, Eerdmans Pub. Co. by Dr. John R.W. Stott. (The best book on preaching in this generation. Well worth the \$13. HIGHLY RECOMMENDED.)
2. A Practical Guide to Sermon Preparation. 1985, Moody Press, by Dr. Jerry Vines.
3. The Excellence of Exposition 1977, Loizeaux Bros. by Dr. Douglas White.
4. "Principles of Expository Preaching" (Tape GC2001) 1980, Word of Grace Communications by Dr. J. MacArthur.
5. "Spirit Anointed Preaching" (Tape PQ314) 1985, In Touch Ministries by Dr. Charles F. Stanley.

In closing, let me urge those of us called to the fraternity of the pastor-teacher to, in the words of Dr. Stephen F. Olford, "Preach the Word Conscientiously, Preach the Word Continuously, Preach the Word Comprehensively, Preach the Word Courageously" (Second Timothy). As we do, God will bless His inerrant Word and our meager efforts.

GLORIA IN EXCELSIS DEO!

PHENOMENA VERSUS TEACHING
by: Marty Cauley

There are two basic ways to determine whether or not the Bible is inerrant. One method is to read it and see if you find any mistakes or contradictions. If you find any error in it, then you may conclude that it is not inerrant. This procedure is judgment by phenomena. The other procedure involves determining "the doctrine of inspiration taught by the Bible . . . and then testing this doctrine by the facts" (the phenomena). (See Warfield, Page 223) This procedure is judgment by Biblical teaching.

There are inherent weaknesses in a judgment by phenomena. The primary weakness is that due to the lack of human knowledge (limited accessibility to the facts of the past) and understanding (certain things may be supposed as contradictions due to the fact that they are beyond the scope of human understanding) we would probably decide that the Bible is not inerrant, even if in fact it actually was inerrant. There is only one person who could use this method to determine if the Bible was given inerrantly---GOD.

Of course, in using the teaching of the scripture to determine its own extent of inspiration, I am making the assumption that there are valid reasons for believing its teaching. But in the brevity of this article I cannot discuss these reasons, nor the charge of circular reasoning. There are many books which show that the Bible clearly teaches inerrancy. ((I recommend the little book by Charles C. Ryrie, What You Should Know About Inerrancy Chicago: Moody Press, 1981.)) "The issue is not, What does the Bible teach? but, Is what the Bible teaches true?" (See Warfield, Page 118).

Of course, some Christians would disagree and say that the Bible does not teach inerrancy. Yet, strangely they affirm the doctrine of the Trinity. But neither "Trinity" nor "inerrancy" is a Biblical word. Neither doctrine is explicitly taught in scripture. The same nature of evidence exists for both doctrines. Logically to deny that the Bible teaches one would involve the denial that it teaches the other.

But someone may ask, Doesn't the phenomena of scripture present difficulties in believing in inerrancy? Probably, but are there not difficulties in believing the doctrine of the Trinity? The phenomena may

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present "difficulties," but it does not disprove inerrancy since it has not presented any "proved error." (See Warfield, Page 225).

Therefore, the major reason inerrancy should be accepted is because the Bible teaches it, and difficulties should be considered as answerable if we had all the facts.

Source: Benjamin B. Warfield, The Inspiration and Authority of the Bible, ed. Samuel G. Craig (New Jersey: Presbyterian and Reformed Publishing Company, 1948).

Written on the Occasion of Dr. Havner's Visit to SEBTS, 1985. by: Chris Bradshaw

There was much anticipation. It was going to be a reunion - at least for me. My childhood pastor loved Dr. Vance Havner, and he easily taught us to love him as well. I grew up hearing his quotes, hearing of his successes in the Lord and sharing in his losses. I had memories of a moving revival led by Dr. Havner. That was back when revivals lasted all week and you never knew what time you were going to get home. Back when people covered the altar with tears of repentance and love for fellow man. Back when forgiveness flowed as easy as the tears did.

Now, a decade or more after being lifted up by this man far more physically frail than I, we were to meet again. And I was not let down. His words of challenge were just as lifting, if not more so, as if a decade had not passed.

Dr. Havner proved once again to be God's man, bringing God's message. It was a message of fire brought at a time of darkness in this world. We are fighting "unseen powers, spiritual agents from the headquarters of iniquity...and of evil...who control this dark world." But his challenge was this: we are "not well enough acquainted with the One on our side to fight the one we are against." There was no call to take sides in a theological battle. There was the call to take His side against the forces of evil; not with suits of grey, but with lanterns well lit; not as "dumb dogs that won't speak", but as preachers who speak out clearly against the evils present, the perils to come.

His formula for being prepared for such a battle was not academic, but spiritual and personal: "...be amazed at the presence of Jesus, take time to be still with God, keep the wonder, stand accused in His presence, and know the Keeper of the Keys."

The Excitement and challenge was there, stronger through all the years. I found myself challenged to fearlessly face the foe in every moment of my life, whatever position I am in. God has given a marvelous man here; if he lifted you up, go and DO LIKEWISE.

THE CONSERVATIVE EVANGELICAL FELLOWSHIP OF S. E. B. T. S.

Dear Fellow Student: We of the Conservative Evangelical Fellowship (CEF) of SEBTS would like to acquaint you with some opportunities for spiritual growth and fellowship with fellow students who hold traditional and conservative Baptist beliefs. Our purpose is to give conservative, evangelical students the opportunity for worship, prayer, and fellowship. Additionally, we seek to engage conservative leaders and scholars to make informative and challenging presentations to our group and the entire seminary community. Ultimately, we desire to exalt the Lord Jesus Christ as He is presented in Scripture in a spirit of love and kindness. We are excited about the potential for the CEF and want to invite you to become a part of our fellowship by joining our group, by participation in its programs and by giving your support to our purposes. The only requirement for membership is that you agree with our statement of faith (below) and desire to be a member. ((We also request voluntary membership dues of \$10 per semester from those who are able to do so.))

STATEMENT OF FAITH -- CONSERVATIVE EVANGELICAL FELLOWSHIP OF SEBTS.

The Conservative Evangelical Fellowship of SEBTS accepts the "Baptist Faith and Message", as adopted by the SBC in 1963, as its statement of faith. We interpret the statement on the Bible to say that the Bible is the inspired, authoritative Word of God. God allowed the writers to show their own style, language, culture and personality, but kept them from error.

I agree with this statement of faith and desire to be an active member of the Conservative Evangelical Fellowship of SEBTS:

Signature

Date

Address

Phone Number

*Return to C.E.F., Box 2138 SEBTS, Wake Forest, N.C. 27587

BOOK REVIEWS

For students who desire scholarly, conservative viewpoints as opposed to much of the Historical-Critical methods of approach to Bible study offered, I recommend the following highly acclaimed, scholarly works to supplement and balance your studies while at SEBTS and afterwards.

OLD TESTAMENT:

R.K. Harrison, Introductio To The Old Testament; Wm. B. Eerdmans, 1969.
LaSor, Hubbard & Bush, Old Testament Survey; Wm. B. Eerdmans, 1982.

NEW TESTAMENT:

Merrill Tenney, NT Times; Eerdmans.
Merrill Tenney, NT Survey; Eerdmans.
E. Harrison, Intro. to NT; Eerdmans.
Guthrie, Introduction to NT; Eerdmans.
Books by F.F. Bruce and George Ladd.

EVANGELISM:

L.R. Scarborough, With Christ After The Lost; B r o a d m a n, 1952.
Books by Dr. Delos Miles and Leonard Ravenhill.

THEOLOGY/BIBLE DOCTRINES/ ETHICS :

Carl F.H. Henry, Basic Christian Doctrines; Aspects of Christian Social Ethics; and Christian Personal Ethics; published by Baker Book.
C.F.H. Henry, God Revelation & Authority; 6 Vol., W o r d Publishers.

INSPIRATION AND AUTHORITY:

Henry, God, Revelation, & Authority.
Rene Pache, The Inspiration and Authority of Scripture; Moody, 1969.
James T. Draper, Jr., Authority, The Critical Issue for Southern Baptists Revell, 1984.

THE SERVANT STAFF

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"The Southeastern Servant" is a non-profit student publication of the Conservative Evangleical Fellowship of SEBTS. The purpose of this publication is consistent with the purpose of the organization as stated above. Any comments, responses or articles should be addressed to the Editor, CEF Box 2138 SEBTS, Wake Forest, NC 27587.

I had originally asked Mr. Neal Jones to write an opposing viewpoint on the Ordination of Women which he did. However, after much consideration, I felt that the article did not meet the new guidelines for student publications in that it was not consistent with the purpose of the organization. Mr. Jone's artice is expected to appear in the last edition of "The Enquiry" this month. Also, you may want to read the little phamplet by Dr. Roy Honeycutt, "Women In Ministry", published by Southern Seminary.



"AND YOU SHALL BE MY WITNESSES"

Mark Meekins, a member of the Hunter Hills Baptist Church Singles Dept. in Greensboro, NC, is the Editorial Director of *The Chevelle Report*, a monthly publication of the National Chevelle Owners Association, Inc. In the October, 1985 issue, amidst 1960's vintage Chevy Chevilles, hot rods, specifications and various parts, the following editorial appeared. It is reprinted here by permission.

The diffusing dusk was rapidly claiming its kingdom of evening hours as the light of day subtly took refuge beyond the distant tree-tops. During the course of this ever consistent change of the guard I was humbly treated to a most amazing and venerating scene.

Earlier this summer we had been traveling through the countryside and found it necessary to pull off onto the shoulder of the road. It came to pass that we were parked along side a most incredibly large field of luscious dusk green corn. The twilight enhanced hue of the tall stalks was mesmerizing as I watched the field of deep green rush off in the direction of the disappearing sun. I became consciously aware of another one of the Lord's creations. Amid the budding tassels of the nourishing corn field, life was literally aflame!

There were hundreds upon hundreds of fire flies or lightening bugs flittering amongst the sea of dark green stalks. They were sprinkling the field with their twinkling abdomens. Pale, yet neon green lights of beautiful life were individually and harmoniously flashing their existence upon the darker color of the corn field. The contrasting color and shades were truly amazing and I felt like I was observing the beauty of nature for the very first time.

The truth is, I believe that my awareness of everyday surroundings was fully recognized for the very first time that evening. There are so many wonderful things available just for our asking. I know that I plan to reverently accept and receive all these riches that I had unintentionally ignored before. I hope that each and everyone of you will accept your available riches too. May the good Lord bless you always!

Mark Meekins

SUBORDINATION

But doesn't Eph.5:21 deny this? No, 5:22-6:9 is a commentary on 5:21. But doesn't the instruction concerning slavery in 6:5-9 imply that subordination is temporal? No, there is no eternal principle given for the justification of slavery, but as already mentioned, subordination rests on an eternal relationship. Also, if you throw out subordination in 5:22-32, you can just as easily throw out 6:1-3 in which children are told to obey their parents (eternal principle--5th commandment). And while you are at it, why don't you base your position on the (false) justification that Jesus did not obey His parents in the temple at age 12? To deny subordination on the basis of Jesus' example would involve practically the same principle!

But wouldn't throwing out slavery in 6:5-9 also amount to throwing out 6:1-3? Not at all, slavery itself is not based on an eternal principle, while subordination of wives and children is (as pointed out above).

Although Jesus Himself did not actually deal with the issue of slavery, this does not mean that He made a cultural concession to it. Rather, He trusted the Holy Spirit to give instruction concerning this and other issues to His followers (John 16:13). Granted, the Holy Spirit allowed a limited cultural concession to be made to slavery by Paul, but He did not have him base slavery on an eternal principle. Rather, He inspired Paul to write the book of Philemon which has been greatly used to abolish slavery. However, He inspired Paul to base subordination on an eternal relationship.

Did Jesus own slaves? No, He gave us an example to follow. Did Jesus endorse women in leadership positions in His work? No. He gave us an example to follow.

In the church, women are to be silent (yet they may teach women and children). But isn't the principle of silence based on cultural and local church situations and thus temporal? No, it is based on (1) subordination, (2) differences between the sexes, (3) creation, and (4) the

fall (Gen.3:16; I Tim.2:11-14; I Cor. 14:34).⁶ Thus, it is not temporal.

But doesn't I Cor.11:5ff show that women may pray and prophesy in public? No, this is "the exception and not the general practice." Rather, Paul was giving instructions for a practice going on in the church which he really did not approve of.⁷ (In I Cor 14:34 he gave his real--ideal--instruction.) As already noted, women may exercise their gifts in private, etc. But wasn't Phoebe a deaconess? Yes (Rom.16:1), but the word could be used in an "unofficial sense of ministering," or in an official sense. To say that she was a deaconess in an office bearing sense "is an unwarranted conclusion."⁸ And I Tim.3:11 in all probability refers to wives of deacons or women workers, not deaconesses in the office bearing sense.⁹

Otherwise, in both cases there would be a contradiction between practice and teaching.

But doesn't Gal.3:28 show that subordination is temporal? Well, is it talking about subordination? No, This verse shows that we all have equal access and position in Christ. It does not say that we all have the same spheres of spiritual activity.

If you can take this verse out of context in order to justify the ordination of women, then some might take it out of context in order to justify homosexuality:

if there is no difference between male and female, then males can marry males. But isn't homosexuality a clear cut sin? Yes, but the same verse which condemns homosexuality also condemns "whatever else is contrary to sound teachings."¹⁰ The ordination of women is clearly contrary to the sound teaching of the Scriptures. So, if you can use Gal. 3:28 to ignore or manipulate the clear teaching of scripture, why can't they?¹¹ Were the rebuttals against homosexuality also cultural and temporal? No! The beauty of this verse does not justify its misuse!

In short, I do not believe that God calls women to the office of pastor or deacon since His Word reserves these offices for men. One final word, women are to submit themselves to their husbands out of respect for God's Word, not have submission forced upon them.

¹Charles C. Ryrie, *The Role of Women in the Church* (Chicago: Moody Press, 1958), p.31.

²Charles C. Ryrie, *Balancing the Christian Life* (Chicago: Moody Press 1969), p.95.

³Although my position differs from Ryrie on this matter, his comments on the "ideal state" are still good, see *Women*, p.48, and his note 26.

⁴But in heaven there will be no marriages; thus subordination is restricted to earth.

⁵Ryrie, *Women*, p.68.

⁶Ibid., p. 79

⁷Ibid., pp. 77, 78.

⁸Ibid., pp. 87, 88.

⁹Ibid., pp. 90, 91.

¹⁰New American Standard Bible, 1975 ed., I Tim. 1:10.

¹¹Interestingly, I Tim.1:10 is followed by the teaching of 2:11-14. Thus, the writer of I Timothy must have considered 2:11-14 to be part of the sound teaching of 1:10.