

# The Enquiry

Serving the Southeastern Community

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## SBC President Visits Campus

SBC Convention president Jimmy Draper visited SEBTS for the first time last week, preaching in chapel and attending a reception and luncheon in his honor. After being on campus for five hours, Dr. Draper was taken back to the airport by two of the *Enquiry* staff members, Marc Mullinax and Bill Hoyle. They had the opportunity of interviewing him on the way. Here we print excerpts from that interview.

E--Is there anything which you would like to say to the student body?

D--Education is a priceless opportunity. The student who does not use the opportunity ... is cheating himself. I would encourage you to study all of the potential in an area ... study the various viewpoints .... Part of the value of education is becoming conversant. The main purpose of an education is helping to know what I don't know. I'm getting the tools to study in an education and I'm going to spend a life-time studying .... It's so important for a student to get those tools while in school.

E--I have read where you have said that the Baptist colleges have not always been on the top of your list...

D--Well what I have said is that most



of my experience of encountering problems in our educational system has been on the college and university level .... I have had very little experience with the seminaries ... (on the college level) I have had experience where the conservative viewpoint was ridiculed or ignored .... The more liberal academicians accuse the conservatives of being doctrinaire, of just putting forth a narrow viewpoint. The truth is the conservatives are far broader than the more liberal. (For example more liberal schools don't even mention more conservative views while conservative

schools present both sides.) All I am saying is there ought to be balance and we ought to work for that balance. I don't mind what I consider liberalism to be taught in a school provided the other side is taught with equal openness and the student is then given a tool to make decisions and go on in his study from there. The purpose of a school is not to turn out clones but to equip students to be effective in their life-long search for truth. I don't think that happens when you have that narrow perspective.

E--We at Southeastern have a great deal of pride in the large number of women that are pursuing regular M.Div. course work, whether it is to be used in writing ... or, we have at least two women who graduated last year and went to the mission field. We also have two women graduates in North Carolina who are the pastors of Baptist churches. How do you see the role of Southern Baptist

(cont'd. p. 4 SBC President)

## SBC Women's Center Based on Campus

Southeastern's campus is the home of a center to service Southern Baptist women in the ministry. It is one of the first centers; other seminary campuses and regions of the United States anticipate providing similar facilities. Exactly what will this center provide? According to Brenda Kneece, the founders foresee it as a place "to initiate individual and group support...to initiate self-evaluation and be of service to others who share a common struggle."

Shortly after the 1983 Southern Baptist Convention, a request was made to the administration for the establishment of such a center. The request was met with enthusiasm and support. Ethel Lee, Anne Neil, and Brenda Kneece did the "real leg work about it here" - taking it to the administration and seeing it through its early developmental stages.

Taking over the guidance and publication of the "Newsletter of Special Interest to Southeastern Women," the center also foresees providing enrichment programs such as mini-retreats, conferences, seminars, and peer support services. Future programs will be announced through the campus bulletin and other media.

Much interest has already been shown in the center, especially by off-campus persons. The center is open to all women and men; however, the focus of the center is to meet the needs of women.

## Eric Rust Delivers Page Lectures

"The church is the beginning of the incarnation of the whole universe...As Logos-man, Jesus Christ is the divine and deepest intention for the universe...I believe in creation *ex nihilo*. We are not created out of the being of God...In the Cross, God bears the judgement *with* us. What we do to others we do to him."

A great teacher visited us recently. In three lectures Eric Rust presented a restatement of the Baptist world view in the light of two of Baptists' most basic doctrines: Trinitarianism and Christology. The title of his agenda was "Towards a Christological World View." In each lecture he condensed 45-page chapters from his upcoming book into 50-minute monologues on the nature of the Trinity, Christ, sin, the universe, the Bible, and atonement. These he regularly interrupted with jokes, personal observations, and political criticisms.

In his first lecture on "The Trinitarian and Christological Base," Rust introduced his idea of the Trinity based largely on Old Testament models. The father is concerned, personal, heard and not seen. The son is the word. The spirit is the *ruah*, God made personal, the paraclete. Jesus is the

man (Adam) who became caught up in the word and the spirit, remaining man, but becoming God-man. In Jesus, "perfection came to dwell in the contours of the life of one man."

On day two of his lectures Rust discussed the Christology perspective as a product of the natural process. While natural revelation cannot prove God's existence or Christology, it is Rust's contention that God is responsible for the organizing principles hidden in chemistry and physics. "If one were to remove 'him' from these processes, they'd fall apart." God created, guides, lures physical creation so that it can be a channel for a releaser of spirit. Rust compared the ecosystem to a randomly-constructed pyramid, but the way the mutations work themselves out seems to point to some law or determinism. The human is the pinnacle of creation that was good enough for God Godself to dwell in. Hence, Christology. It happened once, and it happens again so that God can redeem it all.

The final lecture, "The Historical Movement in Christological Perspective, opened with a strong plea for interpreters of the Bible to be also

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# The Enquiry

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## Letters

Dear Editor,

In response to the recent editorial concerning the *News and Observer* "finding us boring" and your apparent positive evaluation of that judgement, I would like to offer the following observation.

There is nothing praiseworthy about a lack of controversy. The absence of debate is simply an indication of our commitment to mediocrity. With the U.S. engaged in several questionable military campaigns around the globe, with nearly two-thirds of the world population underfed and held at the mercy of unjust economic structures (structures often vigorously defended as "American interests"), with our own country devastated by unemployment and debilitated by poverty while an aggressive dismantling of social programs is being undertaken in the name of "economic recovery," with all of this and more -- for the N&O to find us placid and boring is nothing to be proud of.

I suppose you may have been referring to the so-called theological debate going on among Baptists, and found in the recent cessation of shouting something to be happy about. Actually the acquiescence on the part of one polar group to the other is only delaying an inevitable clash of radically opposing views of reality. Sooner or later the shouting will resume. To assume, however, that the apparent tranquility is somehow to be preferred over the clash of ideas and the exchange of views is a failure to understand the ebb and flow of human development.

The portrayal of Christianity as a way of peaceful integration, a harmonious way through the wilderness, a laid back plan of salvation in which participants are loving and wholesome and friendly, is a gross distortion of the history of the development of the Christian movement and a devastating blow to the ability of the movement to respond to current challenges. From the beginning, followers of Christ have been those men and women who have struggled to create a world of meaning. To assert that we should blandly accept our current circumstances is an outright betrayal of our prophetic heritage.

There is only one place I know where uniformity, fixed positions and manufactured tranquility have any justification -- a grave yard! I suspect the N&O would find the news there equally boring.

Jim Evans

To the Editor:

In response to Mr. Fair's article on changing the name of the Southern Baptist Convention, I would like to Praise God that all members of the Southern Baptist Convention are not from the South. Mind you, there is nothing wrong with the South, for I have grown to love it and its people in the twenty-two years that I have lived here. For twenty-four years, I lived in the New England States. My reason for wanting members from all over the United States is simply stated "MISSIONS". That is what it is all about.

For years, the Southern Baptist Convention has stood for Inerrancy, Honesty, Anti-pornography and "AMERICA", Praise God. Why change the name? The article's writer appears to be tired of it but in all probability, if he was asked to change his own name, he would probably say, "NO". For his reason in this decision, He would probably say, "no one would know me by that name." He might also say something like "My family has always gone by that name." Well, I say, "As long as people know who we are and what we stand for, we should stand by that name and be proud of it."

Someone will most likely want to change the name of the "United States of America", before long. Somewhere, somehow, someone decided to change the name of what was always known as the "Pulpit Committee". Now, it must be called the "Pastor Selection Committee" because it was decided that we already had a pulpit. I had enough trouble getting used to that. Would changing the name of the Southern Baptist Convention make it any less or any more than what it already is? I think not!

For one who has not been here at Southeastern but for four months, I may not be "seeing what he's saying." If so, then I read him wrong and did not "see what he said." I definitely do not agree with him and hope no one else can.

James L. Knowles

To the Editor;

I would like to take this time to thank those members of the seminary community for their prayers and words of concern and comfort due to the recent death of my grandfather. Since I was unable to be with my family during this time of grief, this proved to be a very difficult time for all of us.

Several people have approached me and informed me that they had been praying for me and my family. This has proved to be a great witness to my family. For this, I am grateful.

Again, on the behalf of my family, thank you and God bless you.

Ralph Puccini

Because changes are being made in the typing of the *Enquiry*, our next issue will be published in three weeks instead of the usual two week interval. Our next publication date is November 8. Deadline for submission is Wednesday, November 2.

**Generica- Marc Mullinax**

## Setting the Agenda

"To be free, to be able to stand up and leave **everything** behind -- without looking back. To say **Yes--**" Dag Hammarskjold

It is in one of his most powerful songs written as a Christian that Bob Dylan sings, "Ya gotta serve somebody." He sang not only in the imperative mood (i.e., it is good to serve good causes); he was also stating a human fact. We are geared to pledging our allegiance to something, to some agenda. Only then is life meaningful.

But let us be careful about our allegiance to our agendas. There are good, and then there are bad agendas. They are bad when we allow others to inform us about important things, and why they are important. Sometimes we allow the world to set the level of our encounter with it. Original thought then goes out of style. The sad thing about it is that we let the world set our agendas and we just sit back and let them happen.

I wish to make a case that we all buy into agendas without a second thought, and hardly a first. The "liberal" person is not really liberal, but is one who buys into and "conserves" an agenda of knee-jerk platitudes. The "moderate" is not really in the middle of the road. He is just hypnotized by others' agendas of homogenized safe-think. The "conservative" is likewise not really conservative; rather, he is one who says the old story is the only story. All three such persons are in actuality more radically conservative than they thought! A better term is "reactionary".

Someone else has set the agenda and laid the groundrules. We don't have an action to call our own. In all of our thousands of daily transactions there ought to be the chance to **decide** something. But we opt for a numbingly uncommitted, rehearsed existence.

Females allow males or (worse yet) other females to decide their agenda of emotions, thoughts and beauty. Males and the "male system" decide for them that they are more manly when they are competitive, unemotional, and "on the make" with one more woman. Capitalists (and Marxists) have set their standards for the good life, but the two-cars-in-every-garage syndrome (or the classless society) is another's agenda for happiness just waiting for our collective kowtow.

We students allow grades to influence much of our academic behavior. We allow professors to speak **ex cathedra** with alarming regularity. Our classrooms can be places where the student (ha!) sits passively while the professor sets the agenda for the thoughts he or she is to think, including the answers to be regurgitated on exam day. Garbage in, garbage out. Were an original thought to invade (or emerge from) the student's mind, the garbage would cease to exist.

I'm afraid, Mr. Skinner, that you are right. We are not free. While we are created to exercise freedom we have sold that birthright for the bowl of

(cont'd. p. 4 Generica)



### III Timothy

## The Naming of the No-Name Dorm

by Tim Allen

Sorry that I could not be with you in the last issue, but I was in battle with something called MONO, which, if I understand correctly, is one-half of the disease stereo. Anyway, I am now back in good health and boy have I got some scoop for you.

While I was recovering, certain sources informed me that a mild insurrection was taking place at the Women's Dorm. It seems that they are tired of their dorm not having a name like Johnson or Bostwick. I heard that this topic would be brought up at the Thursday Night Magnum P.I. and Bible Study, and since I could not attend this meeting as I was in bed, not to mention the fact that no men are allowed in the Women's Dorm on Thursday anyway, I sent one of my spies over to the meeting. The following is the report he brought back.

The meeting was brought to order like all meetings are brought to order. Then, during a commercial, Jo Donaldson took the floor. She was asked to bring it back, which she did, and then she gave her opinion of the no-name dorm.

"I think it stinks" she said. "Why do the men get a name on their dorm while we are stuck with a ridiculous name like 'Women's Dorm'?"

One student, a Ms. Bunny Airehedt, thought that Women's Dorm was a famous Foreign Missionary. She was quickly informed of her error. As the discussion continued, the feeling in the room became very intense. Suddenly, the normally quiet Sylvia Powers jumped up, stomped her foot, and shouted, "I'm tired of being a No-Name Nun!"

(All the while, my spy was sitting in the corner, totally un-noticed, recording the events of the meeting. He had a bag over his head to prevent people from seeing him.)

During the next commercial, Jan Allred suggested that the group come up with a list of names for the dorm. An edited version of that list is given below:

Mrs. Johnson Dorm  
Mrs. Bostwick Dorm  
Lou Lolley Dorm  
Ladies Dorm

There was a brief lull in the meeting after the commercial. During this time, my spy, moved by the emotional impact of the proceedings, decided to offer a suggestion.

"I have an idea" said the spy.

"Who said that?" asked Gail Atkinson (obviously, the disguise was working very well).

"I did," replied my spy while pulling the bag from over his head.

"How long have you been here, Ron Honeycutt?"



"Since the meeting began. The disguise worked pretty well, huh? I'm surprised that no one noticed I was sitting here with a bag over my head."

Sylvia Newton asked what Ron's idea was.

Ron stated that for many years, the guys have been needing bookshelves in their rooms. The men also needed air conditioning in their dorms. If the ladies were serious about a name for their dorm, why not work out a trade?

"A trade?" asked Becky Holcomb.

"Yes, a trade," replied Ron. "We need bookshelves and air conditioning

and you need a name. We'll trade the name of our dorm for some of your bookshelves and air conditioners."

"Excellent idea!" shouted Jackie Hawkins.

A committee was quickly formed to look into the matter of setting up a trade with the men. Ron said he would organize a men's committee that would work together with the ladies.

Well, the committees planned to meet secretly in Ron Honeycutt's room on the Tuesday after the Ladies' Magnum/Bible study. At 2:00 am., they met to finalize the details of the trade. After much gnashing of teeth (the cause of which was the eating of some cookies "created" by Chris Fuller), the following compromise was reached:

The men would receive thirty bookshelves, twenty-five air conditioners, two couches from the basement, one microwave oven (to be placed in Chris Fuller's room to keep him out of the kitchen), and one bowling pin that Marvin Tyson wanted for some reason.

The women, in exchange for the above, would get the name of Johnson placed on their dorm.

Everything is now at peace at Southeastern. The ladies are proud to have a name for their dorm and the men are happy too, now that the women are in Johnson Dorm.

## A Critical Review of Land Lecture

by Criss Nichols

Dr. Richard Land of the Criswell Bible Institute, under the sponsorship of the Conservative Evangelical Fellowship, presented a talk on October 7 entitled "Humanism: What It Is, What It Isn't, and Why It Matters." At the end of his presentation he gave an opportunity for questions from the audience.

In attempting to flesh out the first two parts of his three-pronged agenda, Dr. Land relied on the Oxford English Dictionary to define the meaning of the term "humanism". It is, he said, a source "unlikely to be contaminated by contemporary political debate." Then, in answer to the question of why the issue of humanism matters, he sketched the inroads humanism has made into American life.

The heart of Land's comments came late in his presentation, when he said, "We soak up humanism by being latter twentieth century Americans, and we have to be on guard against that. The intellectual life of Western civilization I think can be meaningfully understood as a continuing conflict between the opposing world-views of theism and humanism." That conflict, Land indicated, fueled by the Renaissance rediscovery of Greco-Roman culture, has led to the undermining of values and morals in our time. Land said, for instance, "When Christianity triumphed over Greco-Roman culture, infanticide and abortion were outlawed and were not reintroduced into American civilization/Western civilization until the

fall of the Christian consensus in the twentieth century."

Noteworthy in Land's presentation was the precise intention of his use of the word "humanism" with respect to such figures as Lester and Walter Mondale and former President Carter. This was a word which Land acknowledged lacks a clear meaning, apparently having been obscured by Francis Schaeffer's distinction between a positive, Christian sense of employment of the word and a negative, secularizing sense. Land saw in all contemporary usages of the word a subversive, secularizing program. A second noteworthy feature of Land's presentation was his almost exclusive reliance on materials now at least a decade old: the Humanist Manifesto I (1933) and the Humanist Manifesto II (1973), as well as other assorted references for which he cited dates. The only exceptions to his

reliance on such materials were his almost apologetic reference to the Humanist Declaration (1980) and his use of Solzhenitsyn's 1978 Harvard Commencement Address.

One wonders whether, in spite of Mr. Solzhenitsyn's--and Mr. Land's--invective, humanism continues to be a burning issue for us, or whether humanism has simply borne fruit in American culture alongside, but not simply because of, the problems we have encountered in doing a certain brand of theology.

The **Enquiry** is now accepting submissions for its special literary issue in December. Short stories, poems, and essays as well as black-and-white photographs and pen-and-ink drawings should be submitted by November 22. Please include your name and phone number.



## SBC President

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theological education as it relates to women?

D--I think it's a very complex and critical issue for us. My own personal view is that the Bible does not teach that a woman ought to be ordained to be the pastor of a church ... now I think that's one of those non-essential issues .... I don't think you have to have a view on that to be saved .... I have a view, and I will work within my convictions to see that my view is represented ... the women have always had a prominent place in our Baptist life and, they always will. They've been very active and very much in the point of leadership. But I believe that the pastoral leadership belongs to the man and not the woman. And that's not a theological issue as much as it is a scriptural issue ... If a woman says, "I've been called of God," I would say, "Well, I don't believe God's going to contradict His word, so you may have been called to something but you've not necessarily been called to be a pastor."

I think that we are going to have increasing problems if we keep encouraging women to study the M.Div. program and come out trained to be pastors and don't offer them the opportunity to be pastors. There's no question that we've got to make up our minds. More or less on the east coast the mind has been made up. Y'all do a lot of thing over here that a lot of places are not going to do. I would want the women to know that I'm not a chauvinist. I have women on my staff and they get payed equal to the men ... I rely more on my secretary than anyone on my staff.

E--It has been said that the problem in the convention is not differing views but the fact is that we have just come to recognize them because of increased communication ... the existing traditions have just come to light in the last five or ten years. Is this a contribution factor to our problems?

D--That's an over-simplification, but there are some things we are just now learning about ... but concerning the big theological issues I don't agree that that's the case. But if you will read the writings of J. L. Dagg, of E.

Y. Mullins, of J. P. Boyce, Manly ... these are the historic founders of theological education in the SBC, you will find a unanimity theologically. They didn't question a lot of things we question today. We are now broadening the parameters. What used to be middle of the road is not middle of the road; it's more extreme than it ever was before.... There is a polarization taking place, and it's something we've got to learn to deal with. How broad can we be and still cooperate...?



I've got a book coming out, *Authenticity: The Critical Issue for Southern Baptists*, where I try to explain ... there needs to be some minimum things; nobody wants an atheist teaching Bible at a Baptist seminary, right, okay, then you have just moved the fence in. You're not totally open, you've limited it. Well, do we want an agnostic? Probably not, so we move it in a little bit more. All I'm saying is we've got to decide where are our fences. Then those that find themselves outside those parameters ought to go somewhere else. Integrity ought to have them say, "Hey, I'm not a Baptist anymore, a Southern Baptist. I'll go somewhere else." Those of us within those parameters ought to treat each other like brothers and move on in a common goal. I think that's what we are in the process of doing. How broad can we be and still cooperate? It's a necessary thing.

## Generic-

(cont'd. from p. 1)

cold pottage. We'd rather capitulate to let others be original. We are not happy until we plug into someone else's pre-existent, reactionary orthodoxy. We are damnably hung up on all sorts of banalities, orthodoxies and affectations -- agendas that we think have something to do with life.

A possible solution is courage. Stand up and think an original thought. Do an original thing. Go out and forgive somebody. Dare yourself to set -- and own -- your standard of truth. If you follow slavishly someone else's agenda, at least recognize it! Should you dare to change -- as some Americans did in 1776 -- declare you independent.

But there is a danger. You'll have a war on your hands. The possibility for failure will increase the longer you choose to be free. And you will

fail at times. But that's O.K., too. Don't let those who have declared themselves free, but than have failed and relapsed into never-ending mediocrity set your agenda for the way you will fail. Fail with courage! Fail as you have never failed before! Allow failure to teach you that such costly freedom is the only sweet gas there is. Courage and freedom: they're not for the timid.

At every moment you choose yourself. But do you choose **your** self? The world's agendas offer a thousand possibilities which you can use to build your I. Only in the courageously chosen freedom, however, is there a congruence of the elector and the elected. Only one agenda is good. It is the chosen agenda one owns.

So, to be free, to be able to stand up and leave **everything** behind -- without looking back. To say **Yes** --

E--Is this the first time that we've really tried to move in the fences like this?

D--I think the fences have been moved out ... (We've never argued about the Bible before) because we've never had anybody that made some of the statements they're making about the Bible now. As long as you accept the Bible as your authority, you don't have to have definitive statements. We change terms ... The view of alien immersion has changed 3 times....

E--According to our by-laws, Southeastern can hire only Southern Baptist professors, yet you said earlier we should read everyone and we should be conversant with everyone. Should we be hiring non-Baptists?

D--I wouldn't personally. I think that everything ought to be interpreted in light of Baptist scholarship. I would want a Baptist interpreting Tillich, Brunner and Bultmann, not a Neo-Orthodox graduate of Union or Chicago or Duke or something like that....

## Page Lectures

(cont'd. from p. 1)

good historians. Knowing the ins and outs of the historical contexts in which different parts of the Bible were written is important to its interpretation. The Bible, says Rust, is the Word of God in the words of historical man. He left his topic at this point with a sermon on the Cross.

Said Rust, the cross is God's sign that God bears the judgement with us. What we do to others we do to God. God bears even the judgement we bring on ourselves, for the Cross is in God's heart, and has been there from the very beginning. This means that there is an eternal atonement in God's ontological nature. God wrestles with Godself, and we would do well to recognize it.

Rust certainly brought fresh interpretations for a Baptist audience to chew on. He was not without controversy. His theodicy--his explanation of evil-- is without a personal devil. Evil can be explained by two propositions: (1) the contingency in the universe that allows free choice and makes us free to co-create with God; (2) the compounding of wills of people who with one accord choose evil.

Whether one agreed with all or a little of his lectures, he certainly provoked some Baptists here to new thoughts. It was a delight for many to hear Rust weave many theological strands into one rope, knotted together with a high Christological stance. It is rare for us as a denomination to attempt a harmonization of science and theology, and it is particularly exciting when it is attempted with integrity and responsibility, not to mention wit.

## Upcoming Events

Coy Privette will speak on October 21, 1983 at 10 am. in Binkley 101. Coy is the Executive Director of the Christian Action League of North Carolina. He is a Southeastern graduate. He is a past president of the Baptist State Convention in North Carolina (1975-1977). His topic will be "Thermostats or Thermometers." Sponsored by the Conservative Evangelical Fellowship.