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THE THEOLOGY OF EVANGELISM IN THE MINISTRY OF
LEWIS ADDISON DRUMMOND

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APPROVAL SHEET

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For Callie Jo,
whose constant love
humbles her undeserving husband.

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS.....	viii
LIST OF TABLES	ix
PREFACE.....	x
Chapter	
1. INTRODUCTION.....	1
The Utility of a Theology of Evangelism.....	2
Thesis	3
Background.....	8
Methodology.....	11
Limitations.....	13
Conclusion	13
2. BRIEF BIOGRAPHY.....	16
Early Years and Influences.....	16
World War II.....	17
Education and Pastoral Ministry	21
Pastoral Ministry	25
Teaching Ministry	33
Spurgeon’s College	33
The Southern Baptist Theological Seminary.....	34
Southeastern Baptist Theological Seminary.....	35
Beeson Divinity School and the BGEA	35
3. EPISTEMOLOGICAL FRAMEWORK FOR EVANGELISM.....	37

Chapter	Page
Authority in Theology	37
Epistemological Concerns	38
Suprarational God	41
Conclusion	43
The Doctrine of the Scriptures	45
Propositional Revelation	45
Inspiration	48
Inerrancy	52
Practical Implications	65
Apologetics	65
Models from Church History	66
Use of Scripture in Evangelism	67
Conclusion	69
4. THEOLOGY OF EVANGELISM	70
Introduction to a Theology of Evangelism	71
Rationale for <i>Kerygma</i>	73
Definitions of Evangelism	74
The Content of Evangelistic Proclamation	79
Historical Background of the <i>Kerygma</i>	80
Drummond on the <i>Kerygma</i>	90
Cognitive Aspects of the <i>Kerygma</i>	94
Doctrine of the Trinity	95
Doctrine of Soteriology	119
Conclusion	139
5. THEOLOGY OF REVIVAL	142

Experiential Aspect of the <i>Kerygma</i>	143
Biblical Data	144
Defining Revival.....	147
Elements of Personal Revival.....	155
Corporate Revival/Spiritual Awakening	160
Father.....	162
Sovereign.....	164
Hope	165
Holy.....	166
Grace	166
Power.....	168
Love.....	169
Available.....	169
Conclusion.....	170
The Edification of the Local Church.....	171
Ministry of the Church	171
Evangelistic Church Growth	176
Conclusion	179
6. THEOLOGICAL EDUCATION AND EVANGELICALISM	181
Spurgeon’s College	182
The Southern Baptist Theological Seminary	189
Southern Seminary in Exile.....	189
Evangelism in Theological Education	193
Southeastern Baptist Theological Seminary.....	215
Milieu.	216
Drummond’s Rise to Leadership.	221
Critique of Drummond’s Leadership	226

Beeson Divinity School.....	234
Billy Graham Professor of Evangelism and Church Growth	235
International Evangelism Ministry	240
Billy Graham Evangelistic Association	242
7. CONCLUSION	246
Summary.....	246
Further Research	248
Final Reflections	249
BIBLIOGRAPHY	252
Primary Sources	252
Books.....	252
Articles	253
Theses and Dissertations	255
Archival Collections.....	255
Secondary Sources	256
Books.....	256
Articles	265
Dissertations and Theses	266

LIST OF ABBREVIATIONS

BFM	Baptist Faith and Message
BST	Bible Speaks Today
CCE	Christ Centered Exposition
CCT	Contours of Christian Theology
CSBI	Chicago Statement on Biblical Inerrancy
ECNT	Exegetical Commentary of the New Testament
FET	Foundations of Evangelical Theology
<i>HTR</i>	<i>Harvard Theological Review</i>
ICBI	International Conference on Biblical Inerrancy
NAC	New American Commentary
NIBC	New International Biblical Commentary
PNTC	Pillar New Testament Commentary
TDNT	Theological Dictionary of the New Testament
TNTC	Tyndale New Testament Commentary
WBC	Word Biblical Commentary

LIST OF TABLES

Table	Page
1. Digest of the Vital Statistics of Drummond's Pastorates	30

PREFACE

Endeavors such as these do not occur in a vacuum, so thanksgiving and honor belong to many. First thanks belong to my wife, Callie, who provided the necessary motivation, encouragement, love, and support. She bore the biggest sacrifice of everyone with her patience and steadfastness by my side in ministry. Her thoughtful contributions and advice are a testimony to her intellect and love. She is the jewel of my affection.

My time in doctoral studies has been fruitful in more ways than one. The Lord has blessed us with two wonderful daughters through the course of this pursuit. They along with our son have suffered patiently with a busy and sometimes distracted father. Thomas, Gracialana, and Adelaide fill their father's quiver.

My parents, Lowell and Jeanne Clark, provided my foundation in learning and heaps of love and encouragement along the way. Thank you for prioritizing education in your home and inspiring me to do my best. My grandparents, here and with the Lord deserve thanks for innumerable expressions of kindness and love. To the late Dr. E. Lowell Adams, thank you for your ministry as a pastor-teacher and for the generous gift of your life's work.

This journey would not be possible without what the author of Hebrews calls "a great cloud of witnesses surrounding us." Many faithful Southern Baptists give to the Cooperative Program that make seminary education attainable, and I say thank you for your faithfulness to the Lord. Included in that number are many in my family and, of course, the churches for which I have served as pastor.

Within Southern Seminary, I would like to acknowledge the deep debt of gratitude to my supervisor Dr. Timothy K. Beougher who models kindness, grace, and

decency in a way that few practice. His classrooms always prove useful and inspiring for the thousands of students who pass through the mother seminary of the Southern Baptist Convention, and I am no exception. Thank you for allowing me the chance to assist in your classroom ministry. Crafting a dissertation happens within a community of encouragement. Members of that guild include Drs. Shane Parker and Jason Leverett. Thank you for the gift of your friendship and encouragement. Thank you, Dr. Adam Greenway, for the generosity of your time, mentorship, and for sharing your ministry with me. I am better because of it. Dr. Gregory Wills kindly accepted the invitation to serve on this committee for which I am most grateful. His scholarship is a model for anyone writing history. I also owe a tremendous thanks to Dr. William D. Henard III for taking me under his wing as I first considered embarking on this journey.

I want to acknowledge the research libraries and archives at The Southern Baptist Theological Seminary, Southeastern Baptist Theological Seminary, Southwestern Baptist Theological Seminary, Southern Baptist Historical Library and Archives, American Baptist Historical Society, Samford University Archives, Spurgeon's College in London, and the Billy Graham Center at Wheaton College. Their collective help in research and guidance made the labor enjoyable.

Though honor belongs to many, worship and glory belong to Jesus Christ alone for redemption and the opportunity to edify His bride through the Great Commission with this dissertation. May the Word of the cross make many men of the cross.

Nicholas R. Clark

Louisville, Kentucky

December 2020

CHAPTER 1

INTRODUCTION

In his contribution toward a festschrift in honor of Lewis A. Drummond, L. Russ Bush III argues that evangelism depends on divine revelation. Specifically, he states that “the basic truths on which evangelism is based are not intuitive but are counter-intuitive, and thus they must find their basis in objective truth.”¹ The intuitive nature, Bush says, follows the course of a pluralistic and inclusivist approach when it comes to evangelism which, consequently, does not motivate evangelism. Evangelism, rather, represents a counter-intuitive mindset imbued with the exclusivity of Christ and His gospel. Bush hangs his argument on that point by connecting a high view of Scripture with evangelism. In that brief chapter, Bush identifies one of the great impetuses for not only the Conservative Resurgence of the Southern Baptist Convention (SBC) but also the lifework of Drummond. In fact, the Conservative Resurgence catapulted Drummond to leadership of Southeastern Baptist Theological Seminary (SEBTS) to recover the inerrancy of Scripture among an unsympathetic faculty. One of Drummond’s first major actions was to appoint Bush as the new dean of the faculty.² In doing so, Drummond set the vision to recover a seminary whose theology eschewed evangelism.

¹ L. Russ Bush III, “Evangelism and Biblical Authority,” in *Evangelism in the Twenty-First Century*, ed. Thom S. Rainer (Wheaton, IL: Harold Shaw, 1989), 108. In this section of Bush’s essay honoring Drummond, he lays out five reasons why evangelism depends upon divine revelation. The in-text quote represents the fifth and most compelling reason.

² Jerry Sutton, *The Baptist Reformation* (Nashville: B & H, 2000), 331. Sutton elaborates that Bush’s appointment “overwhelmingly [was approved] by the trustees, though the faculty unanimously opposed his election.”

The Utility of a Theology of Evangelism

Each approach to Christian evangelism in church history presupposes a theology of some kind (unwittingly or not). Thomas P. Johnston identifies when the concept of a theology of evangelism took a more formal shape. He posits that the influence of the German university led to field specializations in academic disciplines including specializations within theological studies. The culture of specialization within theological education eventually precipitated a theology of evangelism.³ He notes that defining a theology of evangelism necessitates a definition of evangelism and a treatment of evangelism in theology.⁴ This dissertation accomplishes both to demonstrate the viability of a theology of evangelism rooted in biblical authority.

The utility of a theology of evangelism rests in clarifying three benefits: (1) authority for evangelism, (2) content of evangelism, and (3) practice of evangelism. First, the authority for evangelism in Scripture urges believers to evangelize.⁵ Biblical authority provides the impetus and motivation for evangelism. Second, a theology of evangelism clarifies the content (message) of evangelism. The evangelistic message presents the person of Christ and His divine work.⁶ Finally, a theology of evangelism guides the practice of evangelism. Scripture gives evidence of early Christian evangelism including doctrinal content and faith in action.⁷

Several books on the theology of evangelism exist; however, most emerged out of the middle of the twentieth century.⁸ Without a recently published theology of

³ Thomas P. Johnston, *Examining Billy Graham's Theology of Evangelism* (Eugene, OR: Wipf & Stock, 2003), 30, n111.

⁴ Johnston, *Examining Billy Graham's Theology of Evangelism*, 30.

⁵ A. Skevington Wood, *Evangelism: Its Theology and Practice* (Grand Rapids: Zondervan, 1966), 50.

⁶ Ernest Pickering, *The Theology of Evangelism* (Clarks Summit, PA: Baptist Bible College Press, 1974), 3–4.

⁷ Alvin Reid, *Evangelism Handbook* (Nashville: B & H Academic, 2009), 130.

⁸ For example, C. E. Autrey, *The Theology of Evangelism* (Nashville: Broadman, 1966); Robert E. Coleman, *The Heart of the Gospel* (Grand Rapids: Baker, 2011); Pickering, *The Theology of*

evangelism, the church risks losing an important touchpoint between doctrinal fidelity and Great Commission obedience.⁹ This dissertation highlights the need for the church to revisit a theology of evangelism from time to time.

Thesis

In the foreword to *The Word of Cross*, J. I. Packer laments the tendency for evangelism to be defined in something other than theocentric and theological terms.¹⁰ He celebrates, however, Drummond's presentation of a "theology of evangelism for evangelism" that is controlled by the gospel.¹¹ Twentieth century Southern Baptist life encompasses both impulses of the noted Anglican when it comes to the theology of evangelism. Though this dissertation is not primarily about Southern Baptist evangelistic culture in the twentieth century, it does provide the backdrop for a critical analysis of the theology and practice of a man who gave many people cause to celebrate in the field of evangelism.

Lewis Addison Drummond (1926-2004) served the bulk of his ministry in a Southern Baptist context (whether it was in a local church or a seminary) advocating and teaching a theology of evangelism and revival. In the annual sermon at the 1992 SBC in Indianapolis, Indiana, Drummond preached John 1:14-17 and delivered an epilogue to his nearly forty-year ministry in SBC life reflecting on the incarnational principle of truth and grace. That principle manifests itself in poignant ways in his theology and practice of evangelism. In his sermon, he points to verse fourteen and says, "God's truth must be

Evangelism; T. A. Kantonen, *Theology of Evangelism* (Philadelphia: Muhlenberg Press, 1954); L. R. Scarborough, *With Christ After the Lost* (Nashville: Sunday School Board of the SBC, 1919); Wood, *Evangelism*.

⁹ Lewis A. Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992). Drummond's theology of evangelism is the most recent (almost thirty years old) comprehensive theology of evangelism in Southern Baptist life.

¹⁰ Drummond, *The Word of the Cross*, 7.

¹¹ Drummond, 8.

permeated with God's grace to precipitate a God honoring theology, not to mention a Christ exalting life."¹² This statement captures a central theme in Drummond's ministry that will echo through the course of this dissertation.

Through a relatively brief period of time, Drummond's name has nearly evaporated from conversation, but to those whose lives intersected with his ministry, his teachings on evangelism and revival still strike a relevant tone. Those who knew Drummond knew him in the context of a sixteen-year pulpit ministry in three states, as the first to hold an academic chair of evangelism in Europe at Spurgeon's College, the second longest occupant of the Billy Graham Chair of Evangelism and Missions at The Southern Baptist Theological Seminary (SBTS) to date, President of SEBTS, Beeson Divinity School's inaugural Billy Graham Professor of Evangelism, evangelism professor in residence for the Billy Graham Training Center at the Cove, and international evangelist.

With dozens of publishing credits and years of fruitful ministry, two threads wind their way through Drummond's theology and ministry that capture one's attention. The first is his commitment to the authority and truthfulness of the Scriptures which is echoed in nearly every book he wrote. His thoughtful examination of epistemology forged within his ethos a dedication to revelation as the ultimate source of truth which led him to affirm a high view of Scripture. He argued that a high view of Scripture supplies the authority for evangelism.¹³ Drummond asserts, "World evangelization and redemption rests at the center of biblical revelation and the church's continuing ministry."¹⁴ He argued for the connection between high views of the Bible and evangelistic zeal from

¹² Lewis Drummond, "The Quest for Balanced Truth (John 1:14-18)" SBC Annual Meeting 1992, <http://digital.library.sbts.edu/handle/10392/4824>.

¹³ Drummond, *The Word of the Cross*, 66.

¹⁴ Drummond, 67.

Christian history particularly in the Reformation era and the Puritan-Pietistic movement.¹⁵

The second thread that dons Drummond's writing and preaching is the evangelistic principle of the κήρυγμα. The *kerygma*, Drummond notes, serves two important functions in evangelism: (1) cognitive truth-telling and (2) existential practice.¹⁶ While both are necessary for faithful evangelism, mid-twentieth century SBC life saw a retreat from the cognitive distinctives in evangelism.¹⁷ Drummond's life saw the zenith and fall of liberalism in the SBC and in the interim he faced an uphill battle to advance the wedding of conservative theology with evangelistic practice. Such a robust understanding of evangelism, Drummond argued, impacts the related field of revival. Furthermore, his *kerygmatic* structure of evangelism remains useful for the contemporary evangelistic task in a post-everything world.

Both streams of thought not only co-exist happily, but, in fact, Drummond argues that the *kerygma* comes from the very Word of truth that speaks to basic evangelical theology. Moreover, he connects the assurance of the Spirit's work in gospel proclamation with a high view of Scripture. Drummond notes,

Since by the means of kerygma people are brought to a saving knowledge of our Lord, it must be a powerful word, a word which reveals truth about lostness and truth about the Savior. Further, it must be a word in which one can have full confidence. This is surely what Paul meant when he wrote to the Romans: 'I am not ashamed of the gospel [euaggelion]: it is the power of God for salvation to everyone who has faith' (Rom. 1:16).¹⁸

¹⁵ Drummond, *The Word of the Cross*, 81.

¹⁶ Drummond, 203–4. Drummond used transliterated Greek and Hebrew terms so this dissertation will follow suit after noting the ancient word with the exception of direct quotes from Drummond.

¹⁷ See L. Russ Bush and Tom J. Nettles, *Baptists and the Bible* (Nashville: B & H, 1999) for an example of how conservative theological doctrine is necessary for the evangelism task.

¹⁸ Drummond, *The Word of the Cross*, 203.

A search of the secondary literature referencing Drummond reveals a paucity of information save a handful of dissertations and scholarly works on Charles H. Spurgeon and Billy Graham from which Drummond is referenced. In addition, select authors cite various parts of Drummond's theology of evangelism in textbooks or church-equipping resources. While two dissertations do reference Drummond's work in the *kerygma*, neither conducts a critical examination nor an investigation of the *kerygma*'s epistemological basis.¹⁹ With so little attention given to Drummond's work, a critique of his theology of evangelism fills a void in the literature base. Therefore, the thesis of this dissertation argues that Drummond's integration of epistemology and *kerygma* shape a theology of evangelism rooted in biblical inerrancy which is the basis for an effective evangelistic ministry.

Drummond was not only ahead of his time in many ways, he was also articulating an evangelistic theology in a manner that no one else was doing.²⁰ The timing of Drummond's ministry and influence in the SBC appeared nothing short of providential.²¹ Drummond's insistence on an epistemological foundation for the authority of the Scriptures placed him at odds with many in the SBC academic elite in the latter third of the twentieth century.²² Moreover, he asserted that the nature of the *kerygma* in

¹⁹ The following dissertations interact with Drummond's view of the *kerygma*. Neither comment on Drummond's epistemological basis of the *kerygma*. Matt Queen, "A Theological Assessment of the Gospel Content in Selected Southern Baptist Sources" (PhD diss., Southeastern Baptist Theological Seminary, 2009); Sung Eun Choi, "An Analysis of John R. W. Stott's Theology of Evangelism and Practice of Evangelism" (PhD diss., The Southern Baptist Theological Seminary, 2006).

²⁰ Alvin Reid, *Introduction to Evangelism* (Nashville: B & H, 1998); Reid, *Evangelism Handbook*. Reid gives the church two great introductions to evangelism in these books. While he references Drummond in several places, Reid's theology of evangelism is limited to one chapter. Harry L. Poe, *The Gospel and Its Meaning* (Grand Rapids: Zondervan, 1996). Poe (a student of Drummond's) offers a helpful theology of evangelism that addresses individual parts of the *kerygma* but not its epistemological basis. Coleman, *The Heart of the Gospel*. Coleman gives a fine theology of evangelism from the Wesleyan/Methodist tradition; however, his emphases are different from Drummond's.

²¹ R. Albert Mohler Jr., interview by author, Louisville, September 9, 2015. Specifically, Mohler recalls Drummond's appointment to the presidency at Southeastern Baptist Theological Seminary as being "the right man, at the right time, and at the right place."

²² James Merritt to Lewis Drummond, September 20, 2000, AR 847, James Merritt Collection, Southern Baptist Historical Library and Archive (SBHLA), Nashville. This letter references a "fateful day with Dr. Moody." Dale Moody held the Joseph Emerson Brown Chair of Systematic Theology at Southern

evangelism placed an equally important emphasis on the content of gospel proclamation as the actual act of proclamation itself. The emphasis on content provided a necessary antidote to the characteristic anemic evangelism of those whose commitments rested in theological liberalism.²³ In fact, his theology of evangelism book (*The Word of the Cross*) was the first of its kind since the mid-twentieth century and has gone unanswered since its publication. Drummond's dual focus on epistemology and the *kerygma* still affords useful evangelistic principles particularly in apologetic contexts. Near the time of his death, he published a brief re-work of his theology of evangelism where he anticipated the emergent movement, dealt with the challenge of open theism, and the evangelistic response.²⁴ Drummond's ever-present discussion on epistemology and authority in evangelism offer a helpful apologetic for the commitment to revelational truth. The battle for authority tends to be perennial and Drummond's defense remains useful in contemporary challenges to biblical authority.²⁵

Drummond's *kerygma* shaped theology of evangelism which affirms both strong cognitive commitments and obedience in the act of proclamation bears important implications for the related field of revival. Most of what he published on the topic contained both the cognitive and the experiential dimensions that accompany the *kerygma* namely that God's word is truthful and that His people are expected to obey (John 14:15). Revival and spiritual awakening, Drummond argued, ultimately depends on the sovereignty of God yet revival also implies the repentance of God's people.²⁶ He

Seminary before being dismissed according to Gregory A. Wills, *Southern Baptist Theological Seminary, 1859 - 2009* (New York: Oxford University Press, 2009), 444; Dale Moody, *The Word of Truth* (Grand Rapids: Eerdmans, 1981). This book contains Moody's views on apostasy which was the impetus for his dismissal.

²³ Bush and Nettles, *Baptists and the Bible*, 24.

²⁴ Lewis A. Drummond, *Reaching Generation Next* (Grand Rapids: Baker, 2002).

²⁵ See the following for an example: John Woodbridge, *Biblical Authority* (Grand Rapids: Zondervan, 1982).

²⁶ Lewis A. Drummond, "Revival and the Sovereignty of God," *Founders Journal* 5 (Summer

defines revival as a phenomenon among God’s people as they repent and spiritual awakening as that which sweeps the general community and as a result many are converted.²⁷ Drummond devoted as much thought and work to the implications of the *kerygma* in revival as he did in the *kerygma* itself. He longed to see revival come and pined for it in a number of books.²⁸ The root of his passion for revival stems from a commitment to the Bible as he succinctly put it, “Revival is no more or no less than a return to normal New Testament Christianity.”²⁹

Background

The study and practice of evangelism captivates my mind both as a scholar and a practitioner. My first foray into organized, intentional evangelism was twenty years ago on a secular college campus where I served in an evangelistic leadership role in a college ministry. The dynamics of gospel proclamation have since occupied my interest. The Master of Divinity studies at SBTS afforded me the opportunity to engage the topic for the first time from an academic angle. My specific interest in Drummond developed over the course of three specific encounters.

The first encounter came through a book of Drummond’s that I inherited as a part of a pastoral library from a family member.³⁰ Drummond inscribed a special note of

1991): 14–15.

²⁷ Lewis A. Drummond, *Eight Keys to Biblical Revival: The Saga of Scriptural Spiritual Awakenings, How They Shaped the Great Revivals of the Past, and Their Powerful Implications for Today’s Church* (Minneapolis, MN: Bethany House, 1994), 14.

²⁸ Drummond, *Eight Keys to Biblical Revival*; Drummond, *Ripe for Harvest: The Role of Spiritual Awakening in Church Growth* (Nashville: B & H, 2001); Drummond, *Spiritual Awakening: God’s Divine Work - A Handbook on the Principles of Biblical Revivals and Spiritual Awakenings* (Atlanta: Home Mission Board of the SBC, 1985); Drummond, *The Awakening That Must Come* (Nashville: Broadman, 1978).

²⁹ Drummond, *Ripe for Harvest*, 104.

³⁰ Lewis A. Drummond, ed., *What the Bible Says* (London: Marshall, Morgan & Scott, 1974). My great-uncle, E. Lowell Adams, earned the ThD from SBTS in 1948 in the field of New Testament under the supervision of William Hersey Davis. Adams pastored churches in Kentucky during the 1940s and took a teaching position at Union University – Memphis extension before being called as the first pastor of Graceland Baptist Church in Memphis where he spent the next thirty years. Upon his death in

friendship to this family member along with his signature. Such a find caught my attention and was a motivating factor to learn more. This encounter served as an initial introduction to Drummond and his work.

The second encounter came from a conversation with professor Adam Greenway, then Dean of the Billy Graham School of Missions, Evangelism, and Ministry. With my sights set on pursuing the PhD in the field of evangelism, I engaged professor Greenway in a discussion on underserved areas in evangelism. Without hesitation, Dr. Greenway pointed me to Drummond as an almost forgotten figure in evangelism whose time had come for an evaluation of his theology and practice.

The third encounter was in the doctoral seminars led by professor Timothy Beougher: “The Methods and Influences of American Evangelists” and “Biblical and Theological Principles of Evangelistic Ministry.” Those seminars cemented my commitment to research Drummond for the dissertation. The former seminar fed my broad interest in evangelical biography while learning to think critically through evangelistic practice.³¹ I walked away from this course with a deeper appreciation for the lives of those whom God used in evangelistic ministry and the implications for the contemporary setting. The latter forced me to exercise analytical skills when it came to the theological critique of evangelists. This seminar helped prepare me to deal fairly with the primary sources and evaluate the impact that theology has on methodology. These two helped forge my burgeoning interest in Drummond’s theology and practice of evangelism. A framework within my mind began to develop as I read Drummond’s books and articles that would eventually form the skeleton of this thesis.

Drummond’s ministry as a professor in theological education deserves

2008, he bequeathed to me his library and papers.

³¹ The following two books served as models for biography that were used in this seminar: Lyle W. Dorsett, *A Passion for Souls* (Chicago: Moody, 1997); William Martin, *A Prophet with Honor* (New York: William Morrow, 1991).

attention. The classroom gave Drummond a platform to influence many students who came and went. Some of his students went on to faithfully serve in a variety of SBC leadership roles, pastors, missionaries, and evangelists.³² Dozens of his students from SBTS have testified to the fact that Drummond functioned as an island of hope at a time when the faculty was committed to higher critical approaches to the Bible.³³ Drummond sponsored the on-campus Student Evangelical Fellowship (a.k.a. “knights of the round table”), which served to encourage conservative students and spur them along to faithfulness. The fellowship persisted for most of Drummond’s tenure, and it became not only an extension of Drummond’s classroom ministry, but it also forged camaraderie between students that aided them through their years at seminary. One young man came to SBTS in the 1980s that Drummond mentored in his course of study. This student shared an especially personal relationship with Drummond that lasted until Drummond’s death. The student later became the Senior Pastor at Grace Baptist Church in Evansville, Indiana, where I came to know Christ under his preaching ministry.³⁴ In essence, Drummond is a grandfather in the faith for me. While this dissertation subjects Drummond’s theology and practice to a critical evaluation, it is done from a generally sympathetic posture yet avoiding hagiography.

The trustees of SEBTS sought Drummond for the Presidency at the apex of the Conservative Resurgence in the SBC.³⁵ SEBTS was one of the first SBC entities to gain a majority of conservative trustees in 1988, and the recovery mission began with

³² Drummond’s ministry permitted him to influence future leaders in the SBC like Thom Rainer, James Merritt, Ken Hemphill, and Phil Roberts.

³³ Wills, *Southern Baptist Theological Seminary, 1859 - 2009*, 436.

³⁴ Mark Hearn, *Discover the Witness Inside of You: A Witnessing Approach Accentuating Your Spiritual Gifts* (Columbus, GA: Brentwood Christian Press, 1993). This book was Hearn’s first, which he wrote while he was my pastor. A cursory reading will reveal Drummond’s influence.

³⁵ Marvin Knox, “Drummond Recommended for Southeastern Post,” *Christian Index*, February 25, 1988, SBHLA, Nashville.

Drummond's leadership.³⁶ One of the secondary purposes of the dissertation is to paint an accurate picture of Drummond's impact on theological education. Though he served four institutions of Christian higher learning, his impact in theological education was mostly felt at SBTS and SEBTS. The dissertation closely examines his tenure as president at SEBTS to assess his leadership as well as the events that led to his transition back to the classroom.

Methodology

The primary materials collected serve the initial purpose of analysis and critique. I have endeavored to secure all the books and chapters of edited works that Drummond authored. The James P. Boyce Centennial Library at SBTS has supplemented what I could not find for my personal ownership either through its own collections or through inter-library loan. The staff of the SBTS Archives was generous with their time in digitizing as many audio/visual records as possible.

I travelled to the Southern Baptist Historical Library and Archives (SBHLA) in Nashville where I found helpful biographical information within the correspondence of the James Merritt, Quinn Pugh, and Wayne Dehoney collections, pre-publication notes to his biography on Bertha Smith, substantive articles written by Drummond not indexed in the Boyce Library electronic databases, and various conference proceedings in which Drummond participated.

My research led me to the Billy Graham Center (BGC) Archives on the campus of Wheaton College. The benefit accrued there included copious details pertaining to Drummond's involvement as an associate evangelist who preached crusades in New Zealand and Australia in the 1970s, records from a workshop Drummond led at

³⁶ Walter B. Shurden and Randy Shepley, eds., *Going for the Jugular: A Documentary History of the SBC Holy War* (Macon, GA: Mercer University Press, 1996), 232.

the Conference for Itinerant Evangelists, and personal correspondence with Robert Coleman. The website of the archives proved a valuable tool for research efficiency.

Drummond had a significant connection with the United Kingdom. He earned his PhD in philosophy from King's College – University of London, and he became the first person to occupy a professorial chair of evangelism in Europe at Spurgeon's College.³⁷ My contacts at Spurgeon's sent me via digital sharing information and correspondence related to his time on the faculty.

I conducted dozens of interviews with former students, colleagues, church members, and close friends to Drummond to measure his personal impact and uncover new areas of Drummond's ministry that were previously unknown to me. These interactions proved useful to test the prevalence of Drummond's arguments on epistemology, *kerygma*, and revival to those who were most familiar with him. I constructed a list of interview questions which the Office of Doctoral Studies approved for use in this dissertation. From that list I constructed an online survey through Google to distribute to those who knew Drummond. I also created a Drummond Twitter account (@DrLewisDrummond) to build a network of relationships to those who were impacted by Drummond.

I also travelled to SEBTS where Drummond's presidential records and trustee meeting minutes are housed. These were useful in assessing Drummond's leadership at a contentious period in the history of the SBC. Ultimately, this part of the research provides greater perspective to his leadership and contributions in the field of theological education.

³⁷ Lewis A. Drummond, "The Philosophy of C. A. Campbell" (PhD diss., University of London King's College, 1963).

Limitations

The following limitations should be noted. First, while an abundance of published primary material exists, the whereabouts of Drummond's personal papers, correspondence, sermon notes/manuscripts remain a mystery. Multiple seminaries, the Billy Graham Evangelistic Association (BGEA), and close friends of Drummond are uncertain of the location or even the existence of such materials. Mrs. Betty Drummond, his wife for many decades and occasional co-author with Dr. Drummond, opted not to participate. No other living close relatives have been located.

A second limitation is the lack of testimony of those who sat under his pastoral ministry. My inquiries into his pastorates from 1948-1968 have yielded less than desired results. The fact of time and the age of those for whom he served as pastor make it difficult to gather a picture of his pastorate outside of vital statistics of the churches he served. A few specific people have been found from his latter pastoral ministry, but even the information they provide is not necessarily helpful in giving a full depiction of Drummond's pastoral ministry.

A third limitation is the lack of his recorded itinerant preaching. Drummond preached on every continent except Antarctica, and few recordings exist. Several seminaries have chapel and lecture recordings which are helpful; however, his revival and itinerate preaching records do not exist in a single repository. To secure them all has been impossible and would extend beyond the reasonable scope of this dissertation.

Conclusion

Again, the principal argument of this dissertation shows that Drummond's integration of epistemology and *kerygma* shape a theology of evangelism rooted in biblical inerrancy which is the basis for an effective evangelistic ministry. The research undertaken clearly demonstrates not just Drummond's theology and ministry but the key principle of biblical authority for evangelism.

Chapter 2 gives a short biographical treatment on the life of Drummond.

Outside of a festschrift and obituaries no other serious study of Drummond's life exists.

Chapter 3 demonstrates the importance of Drummond's epistemological work in building the authority for evangelism. His academic work in philosophy and influence of Charles Arthur Campbell and Rudolf Otto help feed Drummond's defense of the supra-rational character of God as part of the authority for evangelism. The chapter culminates in the usefulness of propositional revelation in evangelism and apologetics. Drummond's doctrine of Scripture gives the final shape to the authority for evangelism. This chapter also serves to establish the context in which Drummond served the Southern Baptist Convention amid its controversy over the authority of the Scriptures.

Chapter 4 gets to the heart of a theology of evangelism that is shaped by the *kerygma*. The two aspects of the *kerygma* Drummond argued included the cognitive and experiential. Both elements are essential to gospel heralding and this chapter will explore the particulars of the cognitive elements including the doctrines of salvation and the Trinity. Attempts are made to demonstrate the utility of such a theology of evangelism in contemporary contexts.

Chapter 5 provides the synthesis of the *kerygmatic* structure for a theology of evangelism by assessing Drummond's commitment to the sovereignty of God in revival (cognitive) as well as the doctrine of the church (experiential). The chapter ends with Drummond's implications for church health beginning in revival.

Chapter 6 assesses Drummond's evangelistic practice in theological education and evangelicalism in a broader sense. This chapter establishes the context of Drummond's educational ministry which makes his commitment to *kerygmatic* proclamation stand in bold relief. This chapter also looks at Drummond's widening impact on evangelicals worldwide in the BGEA, Baptist World Alliance (BWA), and his later writings.

Chapter 7 gives a summary of the analysis and its implications for the field of evangelism. The chapter points out additional avenues for further research in the life and

ministry of Drummond as well as reflections from the research.

The following questions will help flesh out the thesis of this dissertation and give background to his evangelistic ministry and theological education:

1. Who and what influenced Drummond's theology and understanding of the *kerygma*? Were there certain events that shaped Drummond's theology and ministry particularly as it relates to the inspiration of the Scriptures?
2. How did Drummond's theological commitments influence his thought and practice of evangelism? How did that contribute (if at all) to the Conservative Resurgence in the SBC? How would his views on soteriology compare to present-day discussions on Calvinism?
3. To what extent did Drummond engage the church growth movement and associated figures like Donald McGavran and C. Peter Wagner? How did Drummond's view of spiritual awakening and revival shape his thoughts on church health?
4. What did Drummond achieve at SBTS? How did his influence shape future pastors and leaders?
5. What did Drummond accomplish at SEBTS? How was his leadership and management style characterized? How did he deal with conflict? What was his relationship like with the trustees? Faculty?
6. How did Drummond's influence expand beyond the SBC? What was the nature of his relationship with Billy Graham and the BGEA? What significant contributions did Drummond make toward itinerant evangelism in various training conferences?
7. What impact did his research of Charles Spurgeon, Billy Graham, Bertha Smith, and Charles Finney have in the field of evangelism?

This dissertation answers these questions and others to present the theology of evangelism in the life and ministry of Lewis A. Drummond. Such a theology of evangelism helps undergird a faithful evangelistic practice. A significant benefit for me is to better understand evangelism, its authority, content, and practice.

CHAPTER 2

BRIEF BIOGRAPHY

Early Years and Influences

The small, midwestern town of Dixon, Illinois, gave the world two familiar names who impacted American culture. The first is Charles Rudolph Walgreen, founder of the popular pharmacy chain, Walgreens.¹ The second is Ronald Wilson Reagan, fortieth president of the United States. While neither of these men were born in Dixon, they did spend their formative boyhood years there on the banks of the Rock River. While Reagan lived in Dixon (Walgreen moved to Chicago by that time), a young couple gave birth to a boy in 1926 who God eventually used to make an eternal impact on countless numbers of people. Lewis Addison Drummond was born July 11, 1926, the summer before Reagan would commence a brief career as a teenaged lifeguard. Dixon was a bustling small town (1920 population of 10,000) with commerce, schools, factories, churches, and a tight-knit community.² His mother, Elsie Newberry, an immigrant from Doncaster in Yorkshire, England, served in the Royal Air Force during the Great War before meeting Wendell Drummond who worked for Commonwealth Edison in Dixon.³ Like many others, young Drummond was glued to the family radio set listening to what became his favorite radio drama, “I Love a Mystery.”⁴ He spent his

¹ “Our Past,” Walgreens, accessed August 3, 2018, <https://www.walgreens.com/topic/about/history/ourpast.jsp>.

² Ronald Reagan, *Ronald Reagan: An American Life* (New York: Simon and Schuster, 1990), 27.

³ “Drummond: World Evangelist,” *The Tie*, January 1974, Billy Graham Collection, SBTS Archives, Louisville.

⁴ Lewis A. Drummond, *Life Can Be Real* (London: Marshall, Morgan & Scott, 1973), 131.

youth dreaming of flying and making music – skills which he nurtured throughout his life.⁵ Drummond’s religious upbringing began as an infant undergoing baptism (aspersion) in a Congregational church and later attended an Evangelical United Brethren church.⁶ There he participated in a Sunday School where a teacher assigned a text for him to read and much to his embarrassment he mispronounced the book of Job.⁷ Drummond also received training in a reformed catechism where he later admitted to only remembering the first principle: “The chief end of man is to glorify God and enjoy Him for ever.”⁸ The trajectory of Drummond’s life was aimed toward this “chief end of man” in his eventual ministry as a pastor, professor, and seminary president. His would become a life marked distinctly by the authority of Scripture which fed his evangelistic ministry.

World War II

Years passed before Drummond personally came to faith in Christ. He shared the details of his conversion testimony in an early publication and again near the end of his life in a festschrift in honor of Delos Miles.⁹ Drummond was an eighteen year old in 1944 who was in the enlisted reserve of the air cadet program.¹⁰ His call to active duty would not come until late autumn and so he enrolled for a summer session at Augustana College in Rock Island, Illinois, to take an advanced mathematics and physics course that

⁵ Matt Sanders, “Lewis Drummond: Ministering with an Evangelist’s Heart,” *Southwestern News*, Summer 2000, 37; R. T Kendall, *In Pursuit of His Glory: My 25 Years at Westminster Chapel* (Lake Mary, FL: Charisma House, 2004), 243.

⁶ “Drummond: World Evangelist.”

⁷ Drummond, 134. Drummond pronounced a short “o” instead of a long “o.”

⁸ Drummond, 115. Though Drummond does not name the catechism, the principle is the first within the Westminster Shorter Catechism.

⁹ Delos Miles was a longtime professor of evangelism at Southeastern Baptist Theological Seminary when Drummond assumed the presidency of that institution. Each man participated in each other’s festschrift.

¹⁰ Lewis A. Drummond, “Prayer and Presence of Evangelism,” in *The Gospel for the New Millennium*, ed. J. Chris Schofield (Nashville: B & H, 2001), 76.

he anticipated would help prepare him for a military air career. His arrival to the campus presented a couple of surprises. The first was the fact that Augustana was sponsored by the Augustana Synod of the Lutheran Church in America.¹¹ With his induction day into the Army Air Corps still a few months away, he and the other civilians stayed in the seminary dormitory separate from the inducted air cadets. The second surprise was meeting seminary student Bob Pearson. Drummond was a church member and regular church goer in Dixon, but he readily admits that church life was meaningless.¹² His life at that time was centered on his boyhood interests of flying airplanes and making music. Pearson befriended Drummond that summer and began a weeks long conversation about the Bible and about what it means to be born-again. After meeting Pearson, Drummond says that he began to question things about life.¹³ Drummond recalls the stark contrast of his life compared to Pearson and other students: “They did not have to convince me that my life was quite empty compared to theirs. They really had something and the consciousness of that fact pressed in on me. God got a grip on me through them and I found myself wanting that kind of life. So I started to read the Bible and pray with sincerity.”¹⁴

What began as a nominal view of the Bible quickly changed to something far more consequential. As Drummond reflected he said he never read the Bible seriously “to see what God had to say to me.”¹⁵ Drummond began to view the Bible as what God had to say to man. The Lord began to do a work of conviction and eventually conversion in

¹¹ Drummond, 76. The college also housed a small Lutheran theological seminary which would eventually merge with the Lutheran School of Theology in Chicago when the Lutheran Church in America was formed.

¹² Drummond, 77.

¹³ Drummond, 77.

¹⁴ Drummond, *Life Can Be Real*, 15.

¹⁵ Drummond, “Prayer and Presence of Evangelism,” 77.

Drummond's life. After his summer courses at Augustana, he returned home to work in a shoe factory until his basic training commenced. In the shipping department of the factory making combat boots, the Lord opened his heart fully to trust Christ.¹⁶ He tells of his conversion as an experience void of any great emotional manifestation; rather, he describes his conversion as profound.¹⁷ He expands that description as a "tremendous reality and the consciousness of it all quietly crept into my personhood. The Holy Spirit, because of the life, death and resurrection of the Lord Jesus Christ, has made me a new man."¹⁸ The change Christ brought to Drummond's life was radical to the point where his friends and family were aghast.¹⁹

After that summer, Drummond commenced his military service in the waning days of World War II. Following basic training Drummond received two books on prayer which influenced his early walk with Christ. Drummond is not specific on how he received these two books and only identifies O. Hallesby's *Prayer*. The essence of the message Drummond received connects a deep, abiding prayer life with vast spiritual growth.²⁰ Prayer remained a central theme in his future writings on spiritual awakening and revival.

The U. S. Army assigned him to a base in southern Florida where he learned not only the rigidity of military service but also the needed discipline of maintaining a devotional life.²¹ For Drummond, the environs of a military barracks made growing as a new Christian difficult. Drummond stated "that a military barracks is hardly conducive to

¹⁶ Dr. Lewis Drummond, "Dr. Lewis Drummond Guest Speaker," revival sermon preached at Myrtle Grove Baptist Church, Pensacola, FL, November 2002, video, <https://www.youtube.com/watch?v=N3IPLItJno>.

¹⁷ Drummond, *Life Can Be Real*, 20.

¹⁸ Drummond, 20.

¹⁹ Drummond, "Prayer and Presence of Evangelism," 78.

²⁰ Drummond, *Life Can Be Real*, 142.

²¹ Lewis A. Drummond, *The Revived Life* (Nashville: Broadman, 1982), 55.

Scripture reading and prayer. What goes on in a barracks rarely lifts one heavenward.”²² Drummond’s early life as a believer lacked a consistent source of discipleship in Christian fellowship aside from acquaintances.²³ Nonetheless, the Lord stirred Drummond’s heart to crave the Word of God. One day Drummond discovered a high school classmate had been assigned to the same base as him. Drummond set his mind to sharing his new-found faith in Christ with his friend. He prayed in preparation for this encounter and felt convicted about the need for Christ to make His home in Drummond in an unusual manner if he were to faithfully witness to his friend.²⁴ Though he did not have the benefit of a regular disciple-maker, the Bible proved his greatest asset to growing as a believer and evidently growing as an evangelist. Drummond did not have the benefit of early and frequent biblical training from a Christian community; he was put on a ship headed to a foreign field. His eventual assignment to a barracks on Christmas Eve was a welcomed relief and a gift to discover the base chapel was holding a worship service on Christmas Day. Drummond recounts his first military Christmas and his gratefulness for the ministry: “So I was up bright and early. I did not want to miss one hymn or prayer. After the simple service was completed, I was thankful for the time spent with God in worship. Not only did it seem more like Christmas, but the spiritual strength I received was the lift I needed just at that time.”²⁵ Few details exist that convey his specific assignment but by the end of the war, he was stationed in occupied Japan. While in Japan, he met a Southern Baptist chaplain who baptized him in a mountain stream.²⁶

²² Drummond, *The Revived Life*, 55.

²³ Drummond, 56. Drummond tells an account of a trip to the base chapel on a Saturday night to spend quiet time with the Lord only to find a fellow GI preaching to empty pews. The two were able to encourage one another if only for a little while. This example demonstrates the difficulty of discipleship in a transient context such as the military for Drummond.

²⁴ Drummond, *Life Can Be Real*, 47.

²⁵ Drummond, 154.

²⁶ Matt Sanders, “Lewis Drummond: Ministering with an Evangelist’s Heart,” *Southwestern News*, Summer 2000, 37. This encounter is the first known interaction Drummond had with Southern

The chaplain, whose name remains unknown, wielded discipling influence over Drummond and later suggested that Drummond attend Howard College (now Samford University) in Birmingham, Alabama, following the war.²⁷ Until then, Drummond retreated to the base chapel which provided a quiet place for prayer and Bible study while in Japan.²⁸

The first twenty years of Drummond's life shaped him in important ways. In the span of a score, Drummond saw prosperity, economic collapse, the call to serve his country, and the yet greater call to walk in fellowship with Christ by faith. While many details of this part of his life remain a mystery, two crucial formations begin to blossom: his commitment to the Word of God and prayer. Even as a young Christian, these two disciplines root themselves into the soul of man who longed to see God use him to bring people to Christ. The next episode of Drummond's life reveals a season of training and ministry.

Education and Pastoral Ministry

The collective sigh of relief from the world as news broke of victory in Europe and later victory in Japan ushered in a season of peace and optimism for the war weary. Drummond concluded his military service and upon the advice of the chaplain who baptized him enrolled at Howard College. Howard College's annuals, *Entre Nous*, shows a young Drummond active in the A Cappella Choir, Baptist Student Union, and the Ministerial Association. He majored in psychology for a brief time before graduating with a Bachelor of Arts as an English major in 1950. This period of Drummond's life saw many changes in a brief time along with key people the Lord put into Drummond's life

Baptists.

²⁷ Phil Roberts, interview by author, telephone, June 6, 2019.

²⁸ Drummond, *Life Can Be Real*, 33.

and with a steep acceleration toward Christian ministry.

As a college student involved in campus ministry, he received an invitation to speak to a small Christian house group. He was eager even during that time to share Christ with others.²⁹ Not long after that first speaking engagement, the Lord began to impress upon Drummond the desire to preach. One evening in a dormitory room he prayed and received a “deep rich assurance” of God’s call on his life.³⁰ He began to preach as opportunities presented themselves. An occasion arose when one summer he and two friends conducted several evangelistic campaigns. Prior to these meetings he acquired a book on the Spirit-filled life in hopes of developing more effectiveness for evangelism, which became another important marker for the journey. He elaborated, “I distinctly remember reading through its pages one day and being made aware that there are definite requirements in order to be filled with God’s Spirit. Moreover, I discovered that there are definite disciplines if we are to remain in that spiritual state. Another step in the process was taken. God was still working in my life.”³¹

While a student at Howard College he participated in a revival led by C. Oscar Johnson in Dothan, Alabama, where he played his saxophone and shared his testimony as a part of the service. No official records remain of the revival, however, the most important thing Drummond did at that revival was meet Betty Rae Love.³² Betty’s brother, Max Morris, lived across the hall from Drummond in the same dormitory. As he finished his time at Howard College, she and Drummond married in 1950 at the First Baptist Church of Dothan, Alabama, by Betty’s brother.³³ The Drummonds spent more

²⁹ Lewis A. Drummond, “Real Life Is Filled with God’s Life,” in *What Faith Has Meant to Me*, ed. Claude A. Frazier (Philadelphia: Westminster Press, 1975), 45.

³⁰ Sanders, “Lewis Drummond: Ministering with an Evangelist’s Heart,” 37.

³¹ Drummond, “Real Life Is Filled with God’s Life,” 45–6. Unfortunately, Drummond does not identify the title or author of the book to which he refers.

³² “Drummond: World Evangelist.”

³³ Jerry Higgins, “Lewis Drummond’s Heart for God and His People Remembered,” *Baptist*

than fifty years together in marriage. Although their marriage precluded children, one student suggested that the Drummonds considered Dr. Drummond's students their children.³⁴ Phil Roberts, one of Drummond's students, noted in an obituary that many "seminary boys" were married thanks to the intervention of the Drummonds.³⁵ Dr. and Mrs. Drummond even collaborated together on a number of writing projects that highlight the important role women play in the life of the local church.³⁶ The Drummonds worked together in ministry whether he was in the church or in the academy. Their common commitment to the authority of the Word of God and the evangelistic task fueled their determination to continue serving the Lord until his death.

Drummond acknowledges that Bible reading never occupied a prominent place in his life until after his conversion. In fact, he admits that as a university student, he began reading the Bible regularly for the first time despite having attended church throughout his youth. The more Bible Drummond read the more he realized that the gospel truly is the power of God for salvation.³⁷ This season of biblical nourishment as a young believer fed a hungry Drummond and cemented his commitment to the authority of the Word of God. His eventual thesis and dissertation reveal a man whose confidence in the Scriptures only grew with each passing year.³⁸ As his confidence in the Bible increased, so did his commitment to the sufficiency of the Scriptures for all matters of

Press, January 12, 2004, SBHLA, Nashville.

³⁴ Thom Rainer, interview by author, Nashville, June 23, 2016.

³⁵ "Lewis Drummond's Heart for God and His People Remembered," 1.

³⁶ Lewis A. Drummond and Betty Drummond, *Women of Awakenings: The Historic Contribution of Women to Revival Movements* (Grand Rapids: Kregel, 1997); Lewis A. Drummond and Betty Drummond, *The Spiritual Woman: Ten Principles of Spirituality and Women Who Have Lived Them* (Grand Rapids: Kregel, 1999).

³⁷ Drummond, *Life Can Be Real*, 134.

³⁸ Lewis A. Drummond, "The Philosophy of C. A. Campbell" (PhD diss., University of London King's College, 1963); Lewis A. Drummond, "A Comparative Study of the Rational Proofs for God in the Writings of Edgar Sheffield Brightman and H. Emil Brunner" (master's thesis, Southwestern Baptist Theological Seminary, 1958).

spiritual growth. Drummond described his growth in the Bible this way:

But the Bible is not limited to being just the Spirit's instrument in our conversion. It is also that which He uses to sanctify us. In the great prayer which Jesus prayed as recorded in John 17, He said, "Consecrate them in the truth. Their word is truth" (John 17:17, NEB). After I found the Lord I discovered I simply had to read my Bible each day. It became a real part of my life. Moreover, something started to happen. The Bible began to speak to me about scores of things in my life. Yet this follows, because the Bible changes one's life and aids in forming Christ within. Through the Bible we learn more about Jesus and how to live as He lived.³⁹

Drummond staked his life and ministry as a pastor, professor, and seminary president on the authority of God's Word. His unshakeable devotion manifested itself in all he did because he knew first-hand how the Lord uses the Scriptures to shape His church. That devotion carried him through turbulent times in the academy in a way that benefited many other people through his own discipling and mentoring efforts.

The local church remained a pillar of his calling as a preacher. While studying at Howard College, Drummond served as an associate pastor to Robert Zbinden at Headland Avenue Baptist Church in Dothan, Alabama.⁴⁰ Zbinden was an initial shaping influence on Drummond's life. Drummond described this mentor as a true man of God who prized holiness and evangelism. In a Southern Seminary chapel sermon, Drummond publicly acknowledged Zbinden's influence.⁴¹ Headland Avenue ordained Drummond to gospel ministry in his brief time as an associate pastor.⁴²

During this season of his life (c.1947-1968), Drummond pursued his education and training while at the same time serving as pastor to several churches in Alabama, Texas, and Kentucky. The Drummonds left Alabama in 1950 to pursue theological

³⁹ Drummond, *Life Can Be Real*, 134.

⁴⁰ Lewis A. Drummond, *Leading Your Church in Evangelism* (Nashville: Broadman, 1975), 139.

⁴¹ Lewis A. Drummond, "Living in the Presence of the Lord," Sermon, Alumni Memorial Chapel (The Southern Baptist Theological Seminary, Louisville, March 13, 1987), SBTS Archives, Louisville.

⁴² Shirley Dismukes, interview by author, telephone, March 18, 2018.

education in Fort Worth, Texas, at Southwestern Baptist Theological Seminary (SWBTS). Like many students, Drummond actively ministered within the local church as a pastor and as a church planter. The early 1950s found Drummond honing his evangelistic prowess while sitting under notable professors like Robert Baker in church history and John Newport in philosophy of religion. He completed the BD in 1955 while pastor of the First Baptist Church of Granbury. He began his master of theology (ThM) at SWBTS but returned to Alabama in 1956 to pastor a church in Birmingham. Despite his relocation, he completed his master's thesis in 1958.⁴³ Like other students, Drummond threw himself into the work of the church while pursuing his theological education. Some try to artificially separate the two tasks but do so with disadvantage. Whether one serves as a pastor during seminary training or commits to the local church in some area of service, the local church and the seminary ought to cooperate and even collaborate at times for a student's edification. SWBTS occupied a special place in Drummond's affections because he helped to establish an academic chair later in life and at one time pledged to give the bulk of his estate to SWBTS.⁴⁴

Pastoral Ministry

The local church was integral to Drummond's ministry. He pastored churches, taught and trained students sent from churches to seminaries, preached revivals at churches, wrote books to edify the church, and led a seminary ultimately owned by a convention of churches. Drummond wrote extensively about matters important to the local church such as evangelism, theology, history, and awakening. Drummond spent the first part of his life's ministry in the pastorate cutting his teeth in the laboratory of the local church. He pastored the following five churches over the course of sixteen years:

⁴³ Sanders, "Lewis Drummond: Ministering with an Evangelist's Heart," 37.

⁴⁴ Lewis Drummond to Ken Hemphill, February 21, 1997, Drummond Collection, SUA, Birmingham, AL.

1. 1948-1950: New Bethel Baptist Church in Columbiana, Alabama
2. 1951-1953: Eighth Avenue Baptist Church in Fort Worth, Texas
3. 1953-1956: First Baptist Church in Granbury, Texas
4. 1956-1961: Glen Iris Baptist Church in Birmingham, Alabama⁴⁵
5. 1964-1968: Ninth and O Baptist Church in Louisville, Kentucky

The following represents a survey of data compiled from church histories, annual church profile data, Drummond's references to his pastoral ministry in his books and articles, and recollections from those who sat under his preaching.

The men who occupy the pastoral office in the local church bear a great responsibility from the Lord (Acts 20:28; Titus 1:9; 1 Pet 5:2-4). The pastor assumes the weight of answering to Christ for those under his care (Heb 13:17). Congregations tend to reflect the priorities and attitudes of their pastors and thus he who desires the work leads, preaches, equips, manages conflict, disciples, and evangelizes all the while realizing the manner of his work affects people in profound ways. Drummond's experience in the local church informed his perspective on the pastorate. He valued the work of the local church pastor. He explained:

I served as a pastor for sixteen years. I have ministered to congregations all the way from small, rural congregations to large, urban churches. I know the demands on time, energy, and interest. A pastor and leaders are constantly pulled in a thousand directions. How hard it is to keep focused on the essentials! Yet God has placed ministers in key leadership roles. Therefore, God's people tend to become what their leaders are. They adopt their leaders' views, system of values, style of ministry, and sense of needs.⁴⁶

His published work reflects the heart of a pastor and a sympathetic posture to the important work a pastor does. Drummond leaves behind insights and clues to his pastoral tenure in his corpus of writing as well as the testimony and history offered by others. Out of these observations, four key emphases emerge from his pastoral ministry in the local

⁴⁵ The Drummonds lived in London while Dr. Drummond worked toward his doctoral degree between 1961 and 1964.

⁴⁶ Lewis A. Drummond, *The Awakening That Must Come* (Nashville: Broadman, 1978), 116.

church.

First, Drummond emphasized missions in his local pastorates. In one of his pastorates as a student at SWBTS, he invited the wife of an international student to his church to share her testimony. She originated from Korea and during the early days of World War II (prior to America's involvement), she traveled to Japan to proclaim the gospel to wartime leaders. She made her way to the gallery of one of their legislative sessions and cried out, "Leaders of Japan: Unless you repent and turn to Jesus Christ, God will judge you."⁴⁷ She returned to occupied Korea as a prisoner of the Japanese empire. While incarcerated in a small cell cramped with other prisoners, no copy of the Bible was available. She had, however, hidden the Word of God in her heart and quoted the Bible in her years in prison and was able to lead several guards and many prisoners to Christ by the time she was released when Japan was defeated.⁴⁸ This episode highlights Drummond's concern for world evangelization and the power of God's Word. Even without a physical copy of the Bible, a Bible whose verses are written on the hearts of individuals wield great power.

Drummond also invited retired missionary Bertha Smith to one of his churches to testify to her mission work in China (1917-1958). Smith was known for her devotion to prayer and holiness.⁴⁹ Hers was a life marked my personal renewal and revival that Drummond studied with great care. This experience in his pastoral ministry contributed to his later work in revival and personal renewal. Drummond became such a student of the elderly missionary that he penned one of her biographies and wrote the introduction to another.⁵⁰ These two illustrations demonstrate the emphasis Drummond placed on missions in his pastorates.

⁴⁷ Drummond, *The Revived Life*, 57.

⁴⁸ Drummond, 59.

⁴⁹ Drummond, *Life Can Be Real*, 41.

⁵⁰ Lewis A. Drummond, *Miss Bertha: Woman of Revival* (Nashville: B & H, 1996); Lewis A.

Second, Drummond stressed the importance of convictional, evangelistic preaching. In 1948, Drummond accepted his first pastoral call from New Bethel Baptist Church in Columbiana, Alabama, where he served until 1950. David Bentley, former member of New Bethel and classmate of Drummond's, described Drummond as a man with deep conviction and a solid textual preacher.⁵¹ Drummond recalled receiving complaints about his preaching that people repent of their known sin.⁵² Drummond preached the Word of God unashamedly and exhorted people to action and correction in his ministry. His commitment to a high view of the Bible precipitated confident preaching and not timid platitudes. Of course, this evidence does not suggest that Drummond was always on point. Like any other preacher, he is bound to err at some point or another. Given his ministry, however, his trajectory was that of a faithful preacher of God's Word. Bentley's testimony appears consistent with what evidence Drummond gives of his own growth and commitments to biblical revelation. Drummond's journal of sermons preached in his early pastorates (1951-1961) reveals a mix of self-described topical and expository preaching.⁵³ For example, he preached a topical series on eschatology covering several passages of Scripture on Sunday nights from December 1954 through January 1955. He then preached Ephesians pericope by pericope on Sunday mornings in early 1955. Moreover, his preaching at Ninth and O

Drummond, introduction to *Go Home and Tell*," by Bertha Smith, ed. Timothy George and Denise George (Nashville: B & H, 1995), 1–20.

⁵¹ David Bentley, letter to author, December 15, 2017. David Bentley, 92, called and later wrote me in response to an inquiry in the *The Alabama Baptist* about Drummond. Bentley is a graduate of SBTS and earned his Doctor of Ministry from New Orleans Baptist Theological Seminary (NOBTS). He also served on the Board of Trustees at Samford University. He died a year after this interview on December 3, 2018, at the age of 93.

⁵² Drummond, *Life Can Be Real*, 69.

⁵³ While Drummond does not formally define expository preaching, he commends it (see Chapter five). His journal includes sermon series that cover whole books of the Bible. Expository preaching is not necessarily defined by verse-by-verse preaching but preaching the original intent of the text. All indications (Drummond's praise of the expository method, his high view of the authority of the Scriptures, and his practice) point to Drummond's understanding expository preaching as the author defines it.

Baptist Church, the last church he pastored, was remembered as “very evangelistic” with a strong proclivity toward teaching.⁵⁴ The church history references Drummond’s admonition to church members “to be a vessel through which the Holy Spirit could minister.”⁵⁵ The practice of regenerate church membership, although agreed upon as proper, evidences itself in situations when a church member, contrary to whatever profession he or she made to join the church, becomes a genuine believer. Drummond’s preaching at Ninth and O led some members to the realization of their unconverted state.⁵⁶ The power for ministry and evangelism in the lives of believers was a consistent refrain in Drummond’s ministry. Much of what occupied his later writing on revival and renewal included spiritual power for evangelism.

Third, Drummond accentuated a strong emphasis on personal evangelism and outreach. Pastoring gave Drummond a plethora of opportunities to live out what the Bible calls Christians to do. He actively visited homes as he sought to grow a church by evangelizing the surrounding community.⁵⁷ It is reasonable to think that every pastor desires a fruitful and faithful evangelistic ministry. Drummond was no exception; however, the results of evangelism often vary. One witnessing encounter led Drummond to a lady who self-identified as a born-again believer but had no interest in uniting with a local church.⁵⁸ A separate encounter led Drummond to a man who lived across the street from the church. Upon his visit, the man went into a rage about the church and telling Drummond, in no uncertain terms, his thoughts about having a church across the street

⁵⁴ Martha Sirles, email message to author, January 17, 2017.

⁵⁵ Sirles.

⁵⁶ Ninth and O Baptist Church, *History of Ninth and O Baptist Church*, (Ninth and O Baptist Church, n.d.).

⁵⁷ Lewis A. Drummond, *The People of God in Ministry* (Orlando, FL: Golden Rule Book, 1985), 12.

⁵⁸ Drummond, *The People of God in Ministry*, 12.

from his house.⁵⁹ One church he pastored was near a major university, and he and his wife intentionally sought ways to establish an outreach into the university culture. He served on various committees at the university which occupied more time than he had hoped. His involvement, however, gave him opportunities and exposure to many lost people on the campus. Drummond and his wife regularly opened the doors of their home to the lost, showed kindness through hospitality, gave New Testaments as gifts, and shared the gospel with their guests. The Lord honored such an endeavor with one international guest who, being moved by their gospel hospitality, promised to exercise his influence to open his country to missionaries.⁶⁰

Drummond's time at Ninth and O in Louisville yielded a dynamic outreach to the community. Under Drummond's evangelistic leadership, the church provided meeting space for the adult education classes of Jefferson County Schools and for community health services conducted by the local board of health. Drummond provided vision for a senior adult ministry in the community to get the gospel to yet another group of people who struggled with receiving love and care.⁶¹ Meals, social times, outings, and other tools helped point people to the gospel by demonstrating the love and concern of Christ. He also led church members to embrace the international community at the University of Louisville.⁶² Drummond was committed to creating an evangelistic culture by serving the needs of the community.

While basic church statistics cannot convey an entire story, they can serve as

⁵⁹ Drummond, *Life Can Be Real*, 111.

⁶⁰ Drummond, *Leading Your Church in Evangelism*, 87. Drummond offers no other details about the country or the guest he and his wife entertained. Though he does not identify the university or the church he was serving while doing this outreach, it likely was either Glen Iris Baptist Church in Birmingham doing outreach to the University of Alabama in Birmingham or Ninth and O Baptist Church in Louisville doing outreach to the University of Louisville.

⁶¹ Drummond, 85.

⁶² Sirles, email to author, January 17, 2017.

indicators of growth and/or decline as it relates to evangelism. Relying solely on numbers to evaluate faithfulness in a ministry proves insufficient, but here, at least, they give an indication of how these churches responded to Drummond’s leadership. The following table gives a numerical digest of Drummond’s pastorates.

Table 1. Digest of the vital statistics of Drummond’s pastorates

<i>Church</i>	<i>Initial Membership</i>	<i>Final Membership</i>	<i>Initial Sunday School Attendance</i>	<i>Final Sunday School Attendance</i>	<i>Baptisms</i>
New Bethel	81	—	61	—	0
8 th Avenue	48	189	32	72	36
Granbury	544	729	254	282	172
Glen Iris	800	899	499	524	247
9 th and O	3200	1877	3000	1329	351

Fourth, Drummond’s pastoral ministry emphasized the raising up of leadership within the church. For example, consider his ministry at First Baptist Church of Granbury. Drummond accepted the pastorate of the ninety-three year old church in October 1953. The church history reports that at least one man surrendered to the ministry with a total of six ordained and licensed ministers attending and serving the church by the end of his tenure. The deacon ministry grew as well with the addition of five new deacons by the end of Drummond’s ministry in Granbury in 1956.⁶³

⁶³ “History of the First Baptist Church Granbury, TX,” First Baptist Church of Granbury, TX, accessed December 9, 2015, http://fbcgranbury.org/firstfamily/our_history.

Drummond was passionate about raising up leaders. He and his wife spent three years in London where he completed his PhD in philosophy at King's College at the University of London before returning to the United States to pastor Ninth and O Baptist Church. The time he spent in London opened his eyes to the need of evangelistic and pastoral training among British pastors. To help meet the training need, Drummond created an internship where Ninth and O hired recent graduates of Spurgeon's College in London to serve as an associate pastor under Drummond's leadership for one year. In that year, the associate pastor would serve the church in various assignments and study at SBTS. The church also employed the wives of the associate pastors to work in the office. After one year, the pastors would return to England and provide leadership to British churches. David Beer and his wife Dorothy along with Roy Fisher and his wife Yvonne served in these roles.⁶⁴ Drummond led Ninth and O to fill a training need and serve the nations by equipping indigenous pastors and sending them back to serve the churches in England.⁶⁵

These examples give a glimpse of Drummond as a pastor. He pastored small, medium, and large sized churches with equal fervor and concern for making disciples. Other details, no doubt, have not survived time along with some churches' lack of recorded history. As a prolific author, Drummond's pastorates provided a wealth of illustrations. Drummond was an academic who not only lectured on practical ministry, he pointed to his actual ministry. Drummond, like others before and after him, used the phrase, "evangelism is not taught, it is caught." His students benefited from the examples of pastoral ministry to which Drummond often referred.

⁶⁴ Martha Sirles, email message to author, January 17, 2017.

⁶⁵ William Roy Fisher, email message to author, July 8, 2019.

Teaching Ministry

Drummond's departure from the pastorate into a teaching ministry happened in the late 1960s. He concluded his ministry at Ninth and O Baptist Church in 1968 to turn his attention toward a teaching ministry. Much thought and encouragement from others went into making that decision. Drummond recounted,

One day a Christian friend, who I admire very much, said to me, "Lewis, you should be a teacher of the things of Christ. I like to hear you preach, but you have a gift to teach." That struck me quite profoundly, because at that moment I was faced with the decision as to whether I should enter a pastoral or teaching ministry. Later, God led me to my present position of teaching young men for the Christian ministry. But this particular incident was not the only one. I had several people mention to me how my teaching ministry was a source of help to them. So I slowly began to discern that the Holy Spirit must have given me the gift of teaching. Through what dedicated friends said, and through the obvious way God was leading and using my life, I came to this conclusion.⁶⁶

Drummond began a thirty-six year teaching and evangelistic ministry that extended his labors around the world.

Spurgeon's College

Spurgeon's College Principal George Beasley-Murray elevated the profile of evangelism at the school in the 1960s. In a nod to the school's founder, Charles Spurgeon, Beasley-Murray summarized the aim of the school as to produce pastor-evangelists.⁶⁷ The primary means by which a principal can implement such change is through faculty structuring. Beasley-Murray sought funding to establish an instructional chair in practical theology which was the first of its kind in Europe. He petitioned the BGEA for assistance in this endeavor but to no avail. The First Baptist Church of Memphis and the Foreign Mission Board of the SBC, however, put forth the necessary funding that enabled Drummond to occupy the chair in Evangelism and Pastoral

⁶⁶ Drummond, *Life Can Be Real*, 128.

⁶⁷ Ian M. Randall, *A School of the Prophets: 150 Years of Spurgeon's College* (London: Spurgeon's College, 2005), 36. Charles Spurgeon is widely considered one of the most prominent evangelistic pastors of his age.

Instruction.⁶⁸ Drummond's background in the pastorate along with his British doctorate made him a likely contender for the position. Drummond's relationship with pastors in Great Britain was already strong since he had lived there while completing his doctoral work. He and his wife frequently attended Westminster Chapel and sat under the preaching of Martyn Lloyd-Jones. In addition, he was already training British pastors in the United States and sending them back to edify churches in Great Britain. If Beasley-Murray's vision for Spurgeon's College was to produce pastor-evangelists, Drummond fit the task. He occupied the chair from 1968-1973 before returning to Louisville full-time where he would make a significant contribution to the life of the SBC.

The Southern Baptist Theological Seminary

The Southern Baptist Theological Seminary in Louisville, Kentucky, represents an arguably high-water mark for Drummond and his ministry in Southern Baptist life. Drummond called SBTS home longer than any other ministry position he held. He arrived in 1973 to serve as the Billy Graham Visiting Professor of Evangelism⁶⁹ until his election in 1988 to the Presidency at SEBTS.⁷⁰ He occupied the Billy Graham Chair of Evangelism for fifteen years and was the third man to hold that position since its inception in 1965.⁷¹ By 1978 he achieved the rank of full professor. The Billy Graham Chair of Evangelism at SBTS helped give evangelism a fixed place in the life of the seminary. With a biblical inerrantist like Drummond at this important post, evangelism

⁶⁸ Randall, *A School of the Prophets*, 37.

⁶⁹ *The Southern Baptist Theological Seminary Catalog, 1973-74* (Louisville: The Southern Baptist Theological Seminary, n.d.), 14.

⁷⁰ "Drummond Named SEBTS President," *The Southern Baptist Educator*, May 1988, 8, SBHLA, Nashville.

⁷¹ A. Ronald Tonks, *Duke McCall: An Oral History* (Brentwood, TN: Baptist History and Heritage Society, 2001), 241. The first two occupants of the Billy Graham Chair of Evangelism were Ken Chafin and Gordon Clinard.

remained a central and growing focus for students who longed to see Christ proclaimed.

Drummond's high views on the Bible and defense of evangelism as a legitimate academic discipline met some faculty resistance on the campus during that time.⁷² His commitment to the authority of the Word of God along with an irenic spirit won friends and disarmed enemies. Drummond's service in this role strategically positioned him as a person of influence for many students (see Chapter 6). As his impact on seminarians grew so did the notice of those who began to consider the potential Drummond could offer in returning an institution to faithfulness.

Southeastern Baptist Theological Seminary

Drummond's elevation to the Presidency of SEBTS in 1988 represents one of the first institutional turnovers to take place after the decade long struggle that conservatives in the SBC waged to recover the authority of the Bible. Conservative trustees at SEBTS gained majority status on the board and began to shift the direction of the seminary toward a different ideal. The trustees at SEBTS called upon an avowed inerrantist who demonstrated the ability to relate with those who differed in theological conviction. His efforts to shift the seminary toward a more biblical trajectory was met with many challenges at a time when his health began to fail. Ultimately, he bore the weight of turning over a faculty while maintaining accreditation and positioned the school for a new leader to build upon the new institutional commitment to the Word of God that Drummond brought to the school.

Beeson Divinity School and the BGEA

Drummond's departure from SEBTS in 1992 came at a time when the newly formed Beeson Divinity School needed the gifts and passion for evangelism for which

⁷² Thom Rainer, interview with author, June 23, 2016.

Drummond seemed uniquely qualified. In fact, the BGEA helped to establish a second chair of evangelism that bore the name of the famous evangelist. For the second time in his life, Drummond would occupy a Billy Graham Chair of Evangelism. Drummond gave his last decade of life to teaching, writing, and defending the gospel at Beeson and as evangelism professor-in-residence for the BGEA.

In the case of Drummond, his ministry embodied a rarely seen symmetry. He discerned a call to ministry in the 1940s in Birmingham while at Howard College and ended his ministry in the early 2000s in Birmingham on the same campus where it all began. Drummond fought cancer for several years before succumbing to a heart attack January 4, 2004. He went to the hospital a dying man who shared the life of Christ with those who tried to save his.⁷³ Drummond never stopped advocating an evangelistic practice informed by a strong commitment to biblical authority.

⁷³ Thom Rainer, "Ten People Who Have Shaped My Ministry," *ThomRainer.Com*, March 17, 2011, http://thomrainer.com/2011/03/ten_people_who_have_shaped_my_ministry/.

CHAPTER 3

EPISTEMOLOGICAL FRAMEWORK FOR EVANGELISM

This chapter provides an essential foundation to the philosophical influences on Lewis A. Drummond. Drummond's commitment to evangelism was born out of a thoughtful journey that led him to a high view of Scripture. His path is distinguished by an epistemological basis from which Drummond articulated his authority for evangelism. Thus, the chapter provides the necessary infrastructure behind the commitment to biblical inerrancy and evangelism.

First, this chapter will present Drummond's authority in theology by examining his work in philosophy and epistemology that led him to his argument for a suprarational God. Second, this chapter will examine his doctrine of the Scriptures and, in particular, his view that the suprarational God has spoken in propositional revelation. Third, this chapter will demonstrate the practical implications of a commitment to the inspiration of Scripture on evangelism and apologetics as well as contemporary applications.

Authority in Theology

Drummond's commitment to biblical authority is indisputable when one considers the corpus of his writing. He establishes his confidence carefully on firm epistemological ground. Drummond's doctoral work in philosophy gave him the venue to construct the underpinnings of his authority in theology and evangelism. His dissertation on the philosophy of Charles Arthur Campbell highlights several influences worthy of examination especially in the area of epistemology and Campbell's argument for a

suprarational God.¹

Epistemological Concerns

Drummond's work in epistemology shapes the basis for the authority for a theology of evangelism. One of Drummond's concerns was defining a source of truth for theology and arguing its validity in the face of secular arguments. Such arguments not only appeal to competing truth sources but actively deconstruct any appeal to theological authority. He clarifies the functionality of building an epistemology for a theology of evangelism when he says,

The base for an individual theology of evangelism can be launched by examining the interplay of the mind with reality as a person comes into contact with what he conceives to be sources of truth, that is those "mechanisms" whereby he thinks he comes into contact with truth and reality. Actually, there are several such "sources" to which the mind reacts.²

Drummond identifies these sources as empiricism, rationalism, *a priori*, and revelation. Secular worldviews prioritize the first three sources as superior and argue that revelation necessitates the addition of faith "to accept as true the concepts Christians claim God *reveals* about Himself."³ Drummond counters that assertion with an appeal to the universality of presuppositions. He argues that an inherent trust remains a pillar in empiricism where truth depends on sensual perception.⁴ In other words, sensual data can only be as valid as one's ability to perceive reality.⁵ Thus, the empiricist presupposes an

¹ Lewis A. Drummond, "The Philosophy of C. A. Campbell" (PhD diss., University of London King's College, 1963). Charles Arthur Campbell (1897-1974) was a Scottish epistemologist best known for his commitment to British idealism amid the rising influence of logical positivism.

² Lewis A. Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992), 17.

³ Drummond, *The Word of the Cross*, 18.

⁴ Robert E. Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* (Grand Rapids: Baker, 2011), 38. Coleman makes a similar point in his theology of evangelism when addressing alleged discrepancies between science and Scripture citing the shifting conclusions of scientific inquiry.

⁵ Drummond, *The Word of the Cross*, 19.

accurate perception of reality. Drummond treats rationalism and *a priori* similarly by arguing that both epistemological principles presuppose some level of cognitive ability.

Drummond argues that revelation is an equally valid source of truth. He criticizes those who make aberrant theological statements without identifying their epistemological underpinnings.⁶ Drummond's complaint stems from the propagation of bad theology built not on revelation but on other sources of truth. When prevailing secular worldviews limited to empirical and rational realities ignore revelation, they narrow the scope of their worldview. Revelation provides an answer to spiritual realities that empirical data and rational concepts cannot. For example, realities like love, human transformation, and anger leave empiricism and rationalism grappling for explanations beyond physiological reactions. Revelation, however, speaks to these certainties. Thus, embracing revelation as a legitimate source of truth broadens the perspective of the empiricist and the rationalist. Drummond articulates the concept this way,

The more of reality one accepts, the more valid it makes one's worldview. The scientists and others who restrict themselves to empirical and rationalistic presuppositions alone are actually the narrow-minded people. Of course, they can reject revelation as a source of truth, such is their cognitive privilege; however, that is probably why the scientific method in isolation fails to explain *all* reality.⁷

Some realities challenge secular worldviews to achieve dominance. For example, when empirical and rational presuppositions compete to explain reality, a person must prioritize one over the other. Drummond calls the response to this cognitive dilemma "king-of-the-hill."⁸ In the quest for coherence, the person must choose which source of truth to ignore and which source of truth to embrace. Drummond contends that conflicts between

⁶ Lewis A. Drummond, *A Thinking Layman's Guide to the Question: Who Was Jesus?* (London: Cyril Black, 1979), 11. This brief pamphlet is an example of Drummond's polemical attempt to respond to Christological controversies that originated with Albert Schweitzer's "Quest for the Historical Jesus." He focuses on the rational-empirical mindsets of Michael Taylor, Bertrand Russell, and Gilbert Ryle while criticizing their epistemological foundations and disregard for revelation.

⁷ Drummond, *The Word of the Cross*, 20.

⁸ Drummond, 21.

revelation and another source of truth require Christians to engage the dilemma and most, over the course of Christian history, he says, choose revelation as the prevailing source of truth.⁹

Drummond continues his critique of the empirical and rational principles by arguing that a strict empiricism disallows any transcendent intervention. The reason for this argument rests in their commitment to what Drummond calls “earthly” cause and effect.¹⁰ Drummond presents his opponents’ views rightly and offers a thoughtful critique by challenging their presuppositions. The effect, of which Drummond contends, is the removal of the supernatural from history and the creation of a Jesus (apart from revelation) to fit their empirical or rational commitments. Drummond valiantly defends the authority of Scripture in the face of such attacks on biblical Christianity. While he is not alone in making these kinds of philosophical arguments, he boldly engages these issues particularly in an institutional environment that increasingly looks to biblical authority with derision.¹¹

Drummond challenges evangelicals by offering a test of epistemology superiority, in terms of the comprehensive view of reality, when it comes to revelation competing with another source of truth. The test involves four assessments: (1) Is it [revelation] coherent, (2) Does it correspond to the experience of reality, (3) Is it

⁹ Drummond, 22. Drummond gives a fitting example from Scripture to illustrate the dilemma. When the Bible says that Jesus sat by the sea to teach, the rational and empirical approaches have no disagreement with what God has revealed in this matter because it is within rational and empirical bounds. However, when the Bible says that Jesus walked on the surface of the sea, the rational and empirical approaches resist the revealed Word of God. People must cognitively decide and not dwell in a type of dualistic thought.

¹⁰ Drummond, *A Thinking Layman's Guide to the Question*, 10.

¹¹ Drummond, 10. Drummond’s pamphlet on Christology originated because of theological arguments occurring in the Baptist Union Assembly in the early 1970s revolving around issues of Christology. He explains in his preface that he felt more like a guest in Great Britain at the time while teaching at Spurgeon’s College. He hesitated to present himself as the “American” who came to fix all their problems so, in typical Drummond fashion, exercised restraint as a guest and waited until later in the decade and firmly established at SBTS to engage the topics. Such reticents may appear cowardice but the grace and humility of character Drummond is known for probably speaks volumes more than impulsivity.

noncontradictory, and (4) Does it best encompass and explain one's apprehension of truth and reality?¹² Drummond posits that affirmations to these assessments helps create an apologetic for revelational superiority claims. In fact, he is convinced that "revelational supremacy in truth claims concerning God does produce the best, inclusive epistemological approach to truth and reality."¹³ These questions give Christians an accessible way to think through worldviews and challenge atheists or other unbelievers to consider the comprehensiveness of their worldviews.¹⁴ Drummond correctly insists that the biblical (revelational) worldview, when evaluated by these means, stands superior to other worldviews and worthy of adoption by the unconverted.

Suprarational God

Drummond's ascent to revelational superiority, though rooted in the epistemological analysis above, also emanates from claims concerning theology proper.¹⁵ At this point, Drummond leans heavily on Charles Arthur Campbell's line of thought when he argues that personhood represents the highest human conception.¹⁶ If the highest human conception is a person vis-à-vis the idea of Ultimate Reality ("God"), then God must transcend human reason.¹⁷ Drummond points to certain essential characteristics of God as a worshipful Being. Such characteristics include His supernatural quality,

¹² Drummond, *The Word of the Cross*, 23.

¹³ Drummond, 23.

¹⁴ L. Russ Bush, *A Handbook for Christian Philosophy* (Grand Rapids: Zondervan, 1991), 81-91. Bush, former dean of the faculty at SEBTS, offers four similar tests in his work on Christian philosophy that are worthy of consideration.

¹⁵ Drummond, *The Word of the Cross*, 23.

¹⁶ C. A. Campbell, *On Selfhood and Godhood: The Gifford Lectures Delivered at the University of St. Andrews during Sessions 1953-54 and 1954-55*, rev. and expanded ed. (New York: Macmillan, 1957), 401-2; Drummond, "The Philosophy of C. A. Campbell," 391-413. Drummond's dissertation on C. A. Campbell, in part, explores Campbell's ideas on theism and his conclusion that God is suprarational.

¹⁷ Drummond, 34. See n.32 on p.41.

transcendent value, transcendent power, and perfection. Within each attribute, Drummond builds toward demonstrating God as suprarational.¹⁸ In other words, since God encompasses these incommunicable attributes, the finite empirical-rational mind fails to comprehend all the mysteries of God exhaustively. Ultimately, Drummond argues that God's suprarationality necessitates a revelational epistemology for people to know Him personally and redemptively.¹⁹

In concert with Campbell, Drummond found an ally in twentieth century German theologian Rudolf Otto.²⁰ Otto advocated the idea of God being suprarational. The notion of suprarationality gained association with irrationalists which gave way to a heightened emphasis on subjective religious experience. Otto, however, does not disavow rational aspects of God, but only wishes to point to the reality that certain aspects of God are beyond the finite rational mind.²¹ Furthermore, Otto distinguishes the suprarational aspect of God's nature from the irrationalism of his time as being coherent. Without equivocation, Otto responded:

I do not thereby want to promote in any way the tendency of our time towards an extravagant and fantastic 'irrationalism', but rather to join issue with it in its morbid form. The 'irrational' is to-day a favourite theme of all who are too lazy to think or too ready to evade the arduous duty of clarifying their ideas and grounding their convictions on a basis of coherent thought.²²

In his defense of the suprarational, Otto complains that theologians tend to resort to a purely rationalistic approach to theological claims that discounts any non-rational

¹⁸ Drummond, 25. Drummond defines suprarational as "truth that is above and beyond mere human comprehension or cognition" on 39n14.

¹⁹ Drummond, 35.

²⁰ For a good synopsis on the life and thought of Otto consider: Philip C. Almond, *Rudolf Otto: An Introduction to His Philosophical Theology* (Chapel Hill, NC: University of North Carolina Press, 1984).

²¹ Philip C. Almond, "Rudolf Otto: The Context of His Thought," *Scottish Journal of Theology* 36, no. 3 (August 1983): 347.

²² John W. Harvey, trans., foreword by Rudolf Otto to *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*, 2nd ed., (London: Oxford University Press, 1950), xxii.

factors.²³ Otto identifies such rational attributions as erroneous.²⁴ He argues that most thinkers' use of language is strongly biased toward the rational attributes of God. Otto says,

In all these cases the 'rational' element occupies the foreground, and often nothing else seems to be present at all. But this is after all to be expected. All language, in so far as it consists of words, purports to convey ideas or concepts;—that is what language means;—the more clearly and unequivocally it does so, the better the language. And hence expositions of religious truth in language inevitably tend to stress the 'rational' attributes of God.²⁵

The rational concepts that come from personal experience may be true in and of themselves, but they fall short in expressing ultimate truth.²⁶ A robust theology, however, must recognize that “God goes beyond mere rational concepts and expressions.”²⁷ Otto contends that these rational attributes do not exhaust the idea of deity and they imply a suprarational God.

Conclusion

Drummond took the implication of the suprarational God (as opposed to suprarational theology which tends toward irrationalism) from the work of Campbell and Otto and used the notion of God's suprarationality as a means of demonstrating that if

²³ Drummond, *The Word of the Cross*, 25. See also Michael Lattke, “Rudolf Bultmann on Rudolf Otto,” *HTR* 78, no. 3–4 (1985): 353–60. Lattke highlights the divide between Rudolf Bultmann and Rudolf Otto at the University of Marburg in the early twentieth century.

²⁴ Otto, *The Idea of the Holy*, 2.

²⁵ Otto, 2. The original German source is this text: Rudolf Otto, *Das Heilige: Über Das Irrationale In Der Idee Des Göttlichen Und Sein Verhältnis Zum Rationalen* (Gotha, Germany: Leopold Klotz Verlag, 1929), 2, “Hier steht das Rationale im Vordergrund, ja scheint oft alles zu sein. Aber daß hier das Rationale im Vordergrund stehen muß, ist schon von vornherein zu erwarten: denn alle Sprache, soweit sie aus Worten besteht, will vornehmlich Begriffe überliefern. Und je klarere und eindeutiger, desto besser ist die Sprache. Aber wenn die rationalen Prädikate auch gewöhnlich im Vordergrund stehen, so erschöpfen sie die Idee der Gottheit so wenig, daß sie geradezu nur von und an einem Irrationalen gelten und sind.”

²⁶ Drummond, *The Word of the Cross*, 28. Robert Kolb makes a similar point by acknowledging the usefulness of rational and empirical concepts particularly when discerning truth about creation and the horizontal relationship with all of nature. However, he, like Drummond, also notes the failure of rational and empirical approaches for obtaining full knowledge of God. See Robert Kolb, *Speaking the Gospel Today: A Theology for Evangelism*, rev. ed. (St. Louis, MO: Concordia, 1995), 67.

²⁷ Drummond, 28.

God desires to be known, he must take the initiative to reveal himself which is precisely what the weight of the Christian era claims.²⁸ Human beings cannot rationally ascend to the infinite God.²⁹ The focal point of God's revelation, Drummond asserts, can only be Jesus of Nazareth. He points to the uniqueness of Jesus' exemplary life³⁰ and his claims of divinity.³¹ Drummond concludes that revelation scores well on the four assessments of epistemological superiority (see above) of coherence, correspondence, noncontradiction, and encompassing worldview.³² The revelatory presupposition becomes the starting point in theology.³³

Drummond's work in developing the rationale behind the necessity of God's revelation is unique in Southern Baptist life. Much of his epistemological work occurred in the 1960s when liberalism in SBC life ascended toward its apex. Drummond mined the depths of continental philosophical thought to give an apologetic for God's revelation. His primary theology of evangelism text, *The Word of the Cross*, presents his argumentation with depth befitting a significant academic figure in the field of evangelism in the SBC. He distinguishes himself from popular fundamentalism by his willingness to critically engage thinkers of all stripes in Christian thought.³⁴ This demonstration shows Drummond's unwillingness to dismiss those with whom he disagreed, but rather acknowledging the valuable parts of his opponents' views while charitably and clearly distinguishing his differences. Drummond's cheerful and bold

²⁸ Drummond, 35.

²⁹ Drummond, 35.

³⁰ Drummond, 36.

³¹ Drummond, 37.

³² Drummond, 37.

³³ Drummond, 38.

³⁴ Drummond, *The Word of the Cross*. Throughout this text Drummond evaluates theologians like Clark Pinnock, Friedrich Schleiermacher, Hans Conzelmann, C. H. Dodd, Rudolf Bultmann, A. W. Pink, J. I. Packer, Paul Tillich, Leon Morris, W. T. Conner, John Stott, Michael Green, etc.

argument for a revelational epistemology as a basis for a theology of evangelism stood in contrast to evangelistic teaching severed from strong theological presuppositions. His analysis and conclusions on the topic did not remain on an ethereal plane; rather, he led congregations to greater faithfulness through his conclusions and taught the Bible as the inspired Word of God to thousands of people around the world. Since Drummond's argument for the revelatory presupposition becomes the starting point in theology, the next progression must include what exactly God revealed and where to find it.³⁵

The Doctrine of the Scriptures

Drummond elucidates the necessity of a high view of biblical authority for the evangelistic task in his arguments for propositional revelation, the inspiration of Scripture, and the inerrancy of Scripture. He uses these three areas of contention to complete the foundation for the authority of evangelism before outlining the content of the gospel message.

Propositional Revelation

Drummond began his defense of Scripture by first considering the state of propositional revelation. He pointed out what he considers a false dichotomy regarding revelation being either propositional or personal that until recently had been assumed for centuries.³⁶ Drummond embraced God's revelation as both propositional (objective biblical truth) and personal (existential). In short, Drummond identified one of the basic points of frustration regarding the doctrine of the Bible in Southern Baptist life in the twentieth century. Liberal scholars and practitioners viewed God's revelation primarily in terms of the life of Christ which Scripture itself affirms (Heb 1:2). The approach to

³⁵ Drummond, 38.

³⁶ Drummond, 44. Most notably Drummond identifies Friedrich Schleiermacher and William Temple as two figures who sought to divide the propositional and personal natures of revelation in strong favor of the supremacy of the personal nature of God's revelation.

doctrine and the teachings of the Bible, however, became subject to the reader's interpretation of Christ. The Baptist Faith and Message 1963 (BFM 1963) modified its 1925 predecessor by adding the sentence that established a priority of personal revelation: "The criterion by which the Bible is to be interpreted is Jesus Christ."³⁷ Critics of the idea that God would speak in the Bible via propositional revelation used the BFM 1963 to find acceptability for the use of higher critical methods on the Scriptures that undermined its propositional content.

To illustrate, consider what the Bible teaches on church offices and gender in 1 Timothy 3:1-7. According to the BFM 1963, the egalitarian argues that gender qualification for the office of overseer is subject to the words of Jesus in the New Testament. Jesus does not address the specific issue insofar as the gospel accounts, so the egalitarian will point to Jesus' relationship with women in His ministry and take a more normative approach to Jesus' silence on the subject, thereby, side-stepping any force of propositional truth from the passage.³⁸

Drummond articulated his conservative theology of evangelism against a steady stream of higher criticism in the SBC seminaries that denounced propositional truth. The BFM 1963 successor, the BFM 2000, offered an important corrective in its article of the doctrine of Scriptures by eliminating the aforementioned BFM 1963 addition and included this statement: "All Scripture is a testimony to Christ, who is Himself the focus of divine revelation."³⁹ That sentence along with its stronger appeal for objective truth, make for a statement of doctrine that reflects Drummond's argument that

³⁷ "Comparison of 1925, 1963 and 2000 Baptist Faith and Message," Southern Baptist Convention, accessed August 10, 2019, <http://www.sbc.net/bfm2000/bfmcomparison.asp>.

³⁸ "Comparison of 1925, 1963 and 2000 Baptist Faith and Message." Another common egalitarian argument includes the implication of the legitimacy of female pastors from the gospel accounts of women who were at the tomb and were instructed to announce the resurrection to the apostles (Matt 28:7, Mark 16:7, Luke 24:9-10). The egalitarian perspective conflates the instruction given to the women at the tomb as a concretizing of female elders in the church.

³⁹ "Comparison of 1925, 1963 and 2000 Baptist Faith and Message."

revelation is both personal and propositional.

Drummond's advocacy of a balanced approach to the doctrine of Scripture with respect to proposition and the more personal, subjective approach merits evaluation. On the one hand, he clearly and undoubtedly took the high view of Scripture as God's revelation to people. He stated forthrightly "that is exactly what the Bible is all about. It is God personally speaking in objective, propositional form. He comes to me in the Word and communicates; that is, God speaks. Speaking is propositional, that is what speaking is: propositional utterance that makes sense, has meaning and informs."⁴⁰ He insisted that the "objective revelation of God is found in the Holy Scriptures."⁴¹ On the other hand, he found no reason to believe that the Bible could not encompass both. He stated that propositional form is personal. He continued "to say that God cannot come to us in a personal *and* cognitive fashion, or does not do so, is quite absurd. That is what revelation is: the suprarational God putting His truth in our limited human language so we can grasp of Him what we are able. Actually, God is encountered personally in the context of truth, the Word."⁴²

Drummond's insistence on a balanced approach to the doctrine of the Bible when it comes to the personal and propositional nature of revelation remains instructive for one's personal walk with the Lord and the practice of evangelism. Drummond warned the conservative of becoming too rational in his approach of the Bible lest it lead to bibliolatry.⁴³ Such an alarm is warranted because Drummond's epistemology explicitly argues that God is suprarational and if He was to speak, He had to reveal Himself in such a way that man could know God. If man's approach to revelation became so wooden as

⁴⁰ Drummond, *The Word of the Cross*, 46.

⁴¹ Drummond, 46.

⁴² Drummond, 46.

⁴³ Drummond, 47.

to cast aside any personal nature or effect of the Word, then man would be subjecting the revelation of a suprarational God to human rationality. The failure of a human rationale approach to theological authority was the whole reason why Drummond cast revelation in suprarational terms. Hence, this reason is why Drummond warns of a dynamic balance between propositional and personal revelation. Drummond's warning to the conservative is mirrored to the liberal. A revelation that offers nothing of a definitive nature and leaves believers with no direction and endless interpretative possibilities risks the recreation of Christ in the shape of the reader. Drummond put it this way when he said "believers do not want to be bound to a revelation of God that projects us into a mystical, existential, non-communication, never-never land where there is no objective criterion to evaluate Christian experience."⁴⁴

The dynamic between propositional and personal revelation gives shape to the encounter that occurs between God and man. The Holy Spirit is the One who facilitates propositional truth and the personal encounter between God and man that produces a thriving Christianity.⁴⁵ The next aspect of the doctrine of the Scriptures warrants an examination of Drummond's view on the inspiration of the Holy Spirit with respect to the Word of God.

Inspiration

Insofar as Drummond's appeal to epistemology undergirds his view on the authority of Scripture, it also provides the foundation for his view on biblical inspiration. The God who desires to make Himself known through revelation does so according to His will. If God acts accordingly through the means of fallen men, then it is reasonable for Him who "transcends our limited dimensions," to do so not only personally but in the

⁴⁴ Drummond, 47.

⁴⁵ Drummond, 48.

verbal plenary inspired way.⁴⁶ The verbal plenary inspiration of the Scriptures emphasizes the superintendence of God upon the human authors. Drummond acknowledges the tension between the Holy Spirit's inspiration of the Bible and fallible human means but denies their incompatibility.⁴⁷ Drummond's view rests well within conservative orthodoxy as he affirms every word of Scripture as totally inspired.⁴⁸ In general, the Bible does not address the issue of the method of revelation save a few exceptions. Its focus remains on the result and not the process itself.⁴⁹

Drummond continues to argue for the inspiration of the Bible, next, by appealing to Scripture itself. The Bible's self-attestation to its inspiration and truthfulness remain important to consider.⁵⁰ He appeals to Peter's sermon on Pentecost when the apostle invokes the authority of Joel 2 to interpret the events of the day. Here Drummond demonstrates the prophetic word of Joel to be inspired and forthtelling based on its fulfillment on the day of Pentecost in Acts 2. In other circumstances, Acts 4:25 specifically identifies the ministry of the Holy Spirit speaking through David in Psalm 2. Drummond includes other familiar self-attestations such as 2 Peter 1:20-21 and 2

⁴⁶ Lewis A. Drummond, *The Canvas Cathedral: Billy Graham's Ministry Seen Through the History of Evangelism* (Nashville: Thomas Nelson, 2003), 310.

⁴⁷ Drummond, *The Word of the Cross*, 52.

⁴⁸ Lewis A. Drummond, *What the Bible Says* (London: Marshall, Morgan & Scott, 1974), 173. Drummond contributed much of the content in the study section of this Bible: Lewis A. Drummond, ed., "Study Section of the Comprehensive Systematic Study Bible in Kwikscan," in *Comprehensive Systematic Study Bible: Complete Authorized King James Version* (Windmere, FL: Kwikscan, 1989), 1-194. Drummond had little to no input on the Kwikscan feature of the Bible. Kwikscan is a technique used by select publishers to help readers read faster and presumably increase comprehension while only reading the bold type words and thereby quickly scanning over the rest. Bibles in Kwikscan seem counterproductive to the idea that every word is breathed out by God (2 Tim 3:16-17). At best, it functions like a paraphrase. Nonetheless, Drummond's contribution in the study section is useful.

⁴⁹ Wayne A. Grudem, "Scriptures Self-Attestation and the Problem of Formulating a Doctrine of Scripture," in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge, (Grand Rapids: Baker, 1992), 58. Grudem identifies a few notable exceptions where the Bible does speak of the means of inspiration: "There is historical research (Luke 1:1-4), memory (John 14:26), the use of one's own good judgment (1 Cor 7:12), revelation in being caught up to heaven (2 Cor 12:1-4), and dictation (Rev 1:11-3:22)."

⁵⁰ Drummond, *The Word of the Cross*, 49. Specifically, Drummond cites Exod 31:18, Amos 7:15-16, Jer 1:9, Ezek 2:1-2, 2 Tim 3:16, 2 Pet 1:20-21.

Timothy 3:15-17 to build his case for the inspiration of the Scriptures.⁵¹ Drummond does not exhaust the argument of self-attestation but appeals to it in support of viewing the Bible as inspired. Any examination of a text necessitates a critical survey of its self-assertions to determine the nature of its claims.

Drummond concludes his argument for biblical inspiration with the virtually unquestioned perspective of church history's approach to the authority and inspiration of the Scriptures. He highlights examples in three eras of church history, the first of which encompasses the first millennium of Christian history. He begins with the second century apologist Justin Martyr and his commentary on the various modes of prophecy and the inspiration of the message (Divine Word).⁵² Drummond points to Athenagoras' conviction on inspiration that the Word of God resulted from a dictation experience. Irenaeus' perspective, according to Drummond, most resembles a verbal-plenary inspiration of the Scriptures. African fathers like Tertullian, Origen, and Clement each maintained a high view of the Word of God. Later figures such as Jerome and Augustine also taught the inspiration of the Scriptures.⁵³ Drummond then surveys important missionary figures like Ulphilas, Patrick of Ireland, Columbo of Scotland, Augustine of Canterbury, and Boniface. He contends that their missionary fervency was fueled by a high view of the Bible.⁵⁴ Drummond makes the case by harkening to the earliest Christian theologians and missionary-evangelists and the growing connection between evangelistic activity and a commitment to the inspired Word of God.

The next millennium dawns with the Middle or Dark Ages that give the church

⁵¹ Drummond, *What the Bible Says*, 174.

⁵² Lewis A. Drummond, "Theological Views on the Nature of the Bible and the Subsequent Impact on Evangelism and Missions: A Historical Perspective," in *The Proceedings of the Conference on Biblical Inerrancy 1987* (Nashville: Broadman, 1987), 503.

⁵³ Drummond, 505.

⁵⁴ Drummond, 508.

four hundred years of general stagnation. The focus of this era typically rests on the Roman church and their elevation of tradition to the same par of Scripture. Some examples, however, highlight hope for the church (Bernard of Clairvaux, Francis of Assisi, and Jerome Savonarola). The breakthrough of such men came when they rediscovered the Bible.⁵⁵ Up to this point, Drummond makes an important distinction in noting that the teaching of biblical inspiration has largely been assumed.⁵⁶ Drummond's survey of these initial years underscores the prominence the Bible occupied in the life of the church. While the Middle Ages represent a departure from biblical teaching and the erosion of the sufficiency of Scripture, the next period offers a stark contrast and recovery of lost doctrine.

The middle of the second millennium of Christian history was ripe for a recovery of biblical teaching. Drummond summarizes the impact of the Reformation era as a reviving of the view of the Bible and its message thanks to reformers like Martin Luther, John Calvin, Ulrich Zwingli, and Martin Bucer. Drummond contends that the reformers of this period were essentially inerrantists and their view of Scripture sparked the great evangelistic endeavors of this period.⁵⁷ While praising the works of so many reformers, Drummond warns that the recovery of gospel doctrine does not necessarily always bring about surges in evangelistic activity. He uses the example of the latter part of the Reformation (Protestant scholasticism) as a representation of what happens when the church's quest for orthodoxy turns inward. The end of the Reformation saw a scholastic approach gain in popularity in and outside of Rome. Drummond lamented:

Actually, it looked as if a new Dark Age was about to descend upon the European Reformation scene. What Rome had done in stultifying the whole Christian faith by the rigid "school men's" views, segments of the Reformation church did the same

⁵⁵ Drummond, 510.

⁵⁶ Drummond, 511.

⁵⁷ Drummond, 513.

thing in essence with a “scholastic” approach to their views of the Scriptures and their ensuing theologies. It was a rather dismal scene that was beginning to develop.⁵⁸

This scholasticism of the latter Reformation period gave way to a modern era where the issue of biblical inspiration was about to undergo a significant challenge in the wake of the Enlightenment period. For the first time in Christian history, a tidal wave of liberalism began to emerge that resulted in an advance upon the Scripture.

Inerrancy

Such advances on the Bible soon precipitated the erosion of the confidence of some theologians as to the Bible’s inerrancy. Inerrancy describes the church’s historic position on the truthfulness of the Bible.⁵⁹ For Drummond, the adoption of biblical inspiration insisted on allegiance to biblical inerrancy based on the nature of revelation from a suprarational God who has spoken (i.e. inspiration). Furthermore, what God speaks, He speaks truthfully and infallibly (i.e. inerrancy). While the term, inerrancy, and its cognates came into popular use mostly in the late nineteenth and twentieth centuries, the debate over the authority and truthfulness of the Bible was well established through the centuries.⁶⁰ John Woodbridge’s noted defense of biblical authority against the Rogers/McKim proposal includes a survey of challenges to biblical infallibility including the charge that inerrancy was new. Woodbridge reminds readers that “in the late sixteenth and seventeenth centuries, the doctrine was not being created; a large number of Europeans experienced the trauma of trying to uphold it in the face of criticism sweeping

⁵⁸ Drummond, 513.

⁵⁹ Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: Zondervan, 2011), 115.

⁶⁰ For one good example see R. A. Torrey, *The Fundamentals: A Testimony to the Truth*, 2 Vols, (1909; repr., Grand Rapids: Baker, 2003). Also consider the height of the SBC debate on inerrancy and Drummond’s disdain for the co-opting of terms like inerrancy, infallibility, and verbal inspiration for ecclesiastical political victories. While affirming these terms especially in the context of the Chicago Statement on Biblical Inerrancy, Drummond also grieved the necessary struggle the SBC endured. He certainly advocated clear definitions of these terms to improve the discourse of that period. See Drummond, *The Word of the Cross*, 56-7.

in from many different directions.”⁶¹ Drummond identified the inconsistency of some in the most recent three hundred years who would affirm the Bible’s inspiration and trustworthiness but deny its inerrant character.⁶² Drummond refuted:

It is extremely difficult to say the God of all truth inspired the writers in the way the Bible says He inspired them, but then let them make mistakes. Of course, many contemporary scholars say such is exactly what happened. Yet, paradoxically, many of them declare very earnestly that the Bible is trustworthy and authoritative. There are obviously problems with that stance. It is extremely difficult to charge God with allowing error and then say the Bible is God’s authoritative, trustworthy Word.⁶³

One notable example and cautionary tale of vacillating views on biblical inspiration came a century before Drummond’s election to the faculty at SBTS. Crawford H. Toy, the prize pupil of the seminary and brilliant mind, grew convinced that evolutionary theory triggered an adjustment to his views on biblical authority.⁶⁴ While Toy managed to concede the inspiration of the Bible, he found himself unable to affirm its truthfulness and inerrancy which ultimately led to his ouster.⁶⁵ Toy’s progressive view on biblical authority, however, became commonplace by the time Drummond began his ministry at the seminary, and Drummond sought to defend the inspiration and truthfulness of the Scriptures among his students.

The issue of inerrancy has dominated some Christian circles in the last few hundred years, and Drummond argued the high view of Scripture by appealing to the

⁶¹ John Woodbridge, *Biblical Authority* (Grand Rapids: Zondervan, 1982), 99. The Rogers/McKim proposal essentially affirms the authority of the Bible in matters of salvation and faith but not in matters of science and history. Their defense was published in *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper and Row, 1979). Surprisingly, Drummond does not interact with this proposal with any depth in his defense of biblical authority.

⁶² For a helpful analysis of the relationship between inspiration and inerrancy through Robert Preus (who affirmed inspiration and inerrancy) and Clark Pinnock (who affirmed inspiration and denied inerrancy, ultimately) see Stephen J. Nichols and Eric T. Brandt, *Ancient Word, Changing Worlds: The Doctrine of Scripture in a Modern Age* (Wheaton, IL: Crossway, 2009), 88–90.

⁶³ Drummond, *The Word of the Cross*, 52.

⁶⁴ John A. Broadus, *Memoir of James Petigru Boyce* (New York: A. C. Armstrong and Son, 1893), 261; See also Gregory A. Wills, *Southern Baptist Theological Seminary, 1859 - 2009* (New York: Oxford University Press, 2009), 108–49.

⁶⁵ Broadus, *Memoir of James Petigru Boyce*, 263.

Puritan-Pietists who followed the Protestant Reformation. He exerted a great deal of energy contending that the seventeenth- and eighteenth-century movement known as the Puritan-Pietistic movement held the line during the emerging period of higher biblical criticism. On the one hand, the Puritan-Pietist valued the experiential and inward *Herzenreligion* (religion of the heart). Following the Thirty Years War (1618-1648), Phillip Spener lamented the condition of the German church and advocated a return of personal Bible study over and against the hard rationalists of orthodoxy.⁶⁶ On the other hand, the movement stayed largely moored to the objective truth of Scripture and did not degenerate into humanism or mysticism.⁶⁷ In fact, he argued that Spener, held to *sola Scriptura* teaching that the “Scriptures possess the inherent power of God” and unites “the work of the Holy Spirit and the work of the Scriptures.”⁶⁸ Drummond argued that the Puritan-Pietistic movement achieved a delicate balance between a group of people committed to the truthfulness of God’s Word and the existential elements of the Christian faith.

Drummond’s sense of integrity and honesty prompted him to evaluate the history of the movement he came to appreciate. His evaluation acknowledged that the movement was not without deviation. Count Nicholas Lewis Zinzendorff, representative of the Moravian pietistic movement, adopted a lower view of the Bible than some of his contemporaries and believed the Scriptures contained error.⁶⁹ Zinzendorff reacted to the “dead credal assent of Protestant orthodoxy” and adopted a kind of living faith that

⁶⁶ Alister E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought* (Malden, MA: Blackwell, 1998), 175.

⁶⁷ Drummond, “Theological Views on the Nature of the Bible and the Subsequent Impact on Evangelism and Missions: A Historical Perspective,” 514.

⁶⁸ Drummond, 514.

⁶⁹ Drummond, 515.

emphasized feeling over biblical doctrine.⁷⁰ Of course, this discovery ran counter to the tenor of Drummond's insistence that a high view of Scripture was necessary for evangelistic zeal and commitment. Drummond, however, remarked that Zinzendorff, without affirming biblical inerrancy, affirmed that the Bible was the only final authority in faith and practice. Yet, Zinzendorff and the other Moravians led in missionary evangelism and prioritized world evangelization. History affirms, however, that the introduction of a lower view of the Bible through higher critical theory, though it initially seems innocuous, often results in an eventual abandonment of orthodoxy and missionary impetus. Departing from the inspiration and inerrancy of the Bible is a potentially tragic step toward spiritual disaster.⁷¹ For example, some in the Moravian movement diminished the Bible's place by casting lots or relying on the randomness of an open Bible to speak to situations completely out of context.⁷² Moreover, the emphasis Zinzendorff placed on religious feeling spawned two competing heirs embodied in one direction by John Wesley and in another direction by F. D. E. Schleiermacher.⁷³ Wesley, the founder of the Methodist movement and world evangelist, maintained a respect for biblical authority.⁷⁴ Schleiermacher along with others took a higher critical approach to the Bible that resulted in a Jesus of a "more warmly human figure" as opposed to the Jesus revealed in Scripture.⁷⁵ Pietism, like other movements in history, leaves a mixed

⁷⁰ McGrath, *Historical Theology*, 175.

⁷¹ James T. Draper Jr., *Authority: The Critical Issue for Southern Baptists* (Old Tappan, NJ: Fleming H. Revell, 1984), 22.

⁷² Drummond, "Theological Views on the Nature of the Bible and the Subsequent Impact on Evangelism and Missions," 516.

⁷³ McGrath, *Historical Theology*, 176. R. B. Kuiper also highlights Schleiermacher's insistence on human experience prevailing over Scripture. See R. B. Kuiper, *God-Centered Evangelism: A Presentation of the Scriptural Theology of Evangelism*, (1966; repr., Edinburgh: Banner of Truth, 1978), 148-49.

⁷⁴ Mark A. Noll, *America's God: From Jonathan Edwards to Abraham Lincoln* (New York: Oxford University Press, 2002), 351.

⁷⁵ Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 4, *The Great Century in Europe and the United States of America, 1800-1914*, (New York: Harper & Brothers, 1941),

legacy that cannot be totally discarded. George Whitefield attempted to correct Zinzendorff via written correspondence, and it sparked a needed correction by relying less on experience and revelations outside of Scripture and stressing the propositional nature of Scripture.⁷⁶ The adherents to the Moravian movement continued to evangelize in their communities and committed themselves to growing in Christ.

Drummond's fascination with the Puritan and Pietistic movements appear later in this dissertation, but the key element of the movement at large that influenced Drummond was their theological orientation toward the orthodox doctrine of an authoritative Bible and the resulting zeal for evangelism. Drummond even traces a line from the Puritan and Pietistic movements to the beginnings of SBC life in America as a part of his seminar paper delivered at the Conference on Biblical Inerrancy in 1987 at the Ridgecrest Baptist Conference Center in Ridgecrest, North Carolina. Yet, issues remain about the connection between a zealous missionary-evangelist and his perspective on inerrancy. Will those who compromise on this aspect of the doctrine of Scripture eventually lose the impetus for evangelism? That issue warrants a closer examination involving alleged errors in the Bible, the shifting landscape of inerrancy versus infallibility, and the impact of biblical hermeneutics.

Alleged errors in the Bible. The most common argument for errors in the Bible revolves around human authorship. Drummond concedes the notion that God used fallible human beings with various cultural perspectives, vocabulary, and writing ability but denies that humans were passive “typewriters” in the Spirit’s hand.⁷⁷ Critics claim that such an arrangement diminishes the Bible’s accuracy, authority, and truthfulness.

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⁷⁶ Drummond, 516. For the complete text of Whitefield's polemic, see George Whitefield, “An Expostulatory Letter, Addressed to Nicholas Lewis, Count Zinzendorff, and Lord Advocate of the Unitas Fratrum,” 1753.

⁷⁷ Drummond, *The Word of the Cross*, 52.

Drummond counters the claim by appealing to the compatible nature of God's sovereign control and the human authors' freedom of thought and action.⁷⁸ In other words, Drummond accepts the tension between the two as a necessary and effective means by which God reveals His Word.

Drummond aims his argument at two groups of critics within a historical context. The first group is secularists trying to wage a battle to undercut the legitimacy of the Bible and God Himself. The second group is Christians within the SBC (at that time) who claimed the Bible as authoritative or trustworthy yet acknowledge the Bible as errant on various issues. Some within the latter equivocate and claim the Scriptures are inerrant only in their Christological purpose or the areas of the Bible that really matter.⁷⁹ Who will determine those priorities and on what basis? Drummond rejects such notions as nothing more than subjecting revelation to rationalistic presuppositions. Drummond expresses concern over such an endeavor that determines what parts of the Bible are true based purely on rational faculties.⁸⁰ Drummond takes a firm stand on the connection between inspiration and inerrancy. Drummond's basic thrust is a presuppositional view of inspiration and inerrancy that corresponds to the Bible's self-attestations and the arc of evangelical history.⁸¹

Another common allegation concerning errors and contradictions in the Bible has to do with specific aspects of history in the Bible. For example, Drummond highlights the lack of external corroboration for the existence of figures like Pontius Pilate and the Old Testament Hittite tribe. Archaeological discoveries pacify the historical critics with each new discovery. Continued scholarship in linguistic, grammatical, and

⁷⁸ Drummond, 52.

⁷⁹ Drummond, 52.

⁸⁰ Drummond, 52.

⁸¹ Drummond, 54.

historical disciplines serve to help resolve alleged contradictions.⁸² Drummond also expresses concern about a traditional Western rationalistic worldview serving as judge over ancient views of science, language, literature, and history. Here, he offers a sage warning against anachronistic arrogance and cultural superiority as critical tools used to dismantle Scripture. Again, Drummond reminds readers that rational categories eventually prove insufficient to judge the words of a suprarational God addressing people via revelation.⁸³ Drummond's concern is for the Bible to speak for itself in its original context without the superimposed categories of modernity. Doing so allows for revelation to address humanity's greatest spiritual needs.

Inerrancy versus infallibility. Drummond wrote his theology of evangelism during the height of the SBC conservative recovery of biblical inspiration. Neither inerrancy nor infallibility enjoyed the benefit of consistent use in church history, but their concepts were tacitly assumed for years.⁸⁴ The first 1,900 years of Christendom saw little distinction in the terms.⁸⁵ Theological battles summon the church to clarify its convictions. The term, infallible, adequately described the historic position of the church on biblical inspiration for many years.⁸⁶ However, the liberalizing views on biblical authority in some prominent evangelical seminaries accelerated to the point where Christians needed to address the issue.⁸⁷ Prominent Southern Baptist pastor, W. A. Criswell, led the resistance by arguing for the Bible as without error and infallible in

⁸² Drummond, 54.

⁸³ Drummond, 55.

⁸⁴ Drummond, 57.

⁸⁵ Nichols and Brandt, *Ancient Word, Changing Worlds*, 91.

⁸⁶ Basil Manly Jr., *The Bible Doctrine of Inspiration*, Baptist Classics ed., (Nashville: B & H, 1995), 22. Manly employs "infallible" to describe the Bible's inspiration.

⁸⁷ Gregory A. Wills, "Southern Baptist Identity: A Historical Perspective," in *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, ed. David S. Dockery (Wheaton, IL: Crossway, 2009), 68.

matters of not only faith and practice but in history and science as well.⁸⁸ The former dean of the school of theology at SBTS, William Hull, argued in a sermon preached at Crescent Hill Baptist Church in Louisville that the Bible was neither infallible nor inerrant.⁸⁹ The views on infallibility and inerrancy tended toward irreconcilability because the conservative position highly valued the commitment to doctrinal orthodoxy as the basis for denominational unity. Progressives, however, highly valued individual freedom as it pertains to belief and practice.⁹⁰ Herein, lays the source of division and eventual realignment of the SBC according to the conservative point of view and an exodus of liberals. As the Conservative Resurgence commenced, the International Council on Biblical Inerrancy (ICBI) produced The Chicago Statement on Biblical Inerrancy (CSBI) in 1978 to which Drummond aligned himself and included as the first appendix in his theology of evangelism. The weight of this statement continues to shape and guide evangelical institutions' approach to the doctrine of the Scriptures from a firm inerrantist position.

Inerrancy and infallibility became charged words for political factions of the convention. Such a contentious environment, sometimes characterized by mean-spiritedness, cost Baptists a great deal, although the cost of not acting would be higher yet. Drummond's irenic tone surfaces in his explanation of the use of both words and their political connotations. In a season of division and strife over issues of biblical inspiration, Drummond's moral character and clarity of communication helped position him as a voice of reason in the broader discussion. He cogently communicated the doctrine of biblical inspiration in a way that communicates the force of the conservative

⁸⁸ W. A. Criswell, *Why I Preach That the Bible Is Literally True* (Nashville: Broadman, 1969), 49.

⁸⁹ Wills, *Southern Baptist Theological Seminary, 1859 - 2009*, 431. See also A. Ronald Tonks, *Duke McCall: An Oral History* (Brentwood, TN: Baptist History and Heritage Society, 2001), 297. McCall tries to soften the blow of Hull's views.

⁹⁰ Wills, "Southern Baptist Identity," 66.

commitment to orthodoxy and inerrancy while dispensing with rhetoric and political speak. Drummond suggested, “In some settings it may be best simply to lay the emotive terms aside and say the most coherent view of inspiration is that God has revealed Himself and given an absolutely truthful, trustworthy, authoritative, totally inspired Word of revelation.”⁹¹

Drummond demonstrated this principle of truth and grace when he defended his epistemological commitment to revelation. His defense revealed a thoroughly philosophical approach to revelation filled with plain reason. Speaking of himself, Drummond rejected the “authoritarian Bible thumper” moniker.⁹² After allying himself firmly with the Bible as what matters most to his apprehension of reality, he eschews any diminutive titles to his opponents. He urged, “There is a genuine philosophical basis for my epistemology of revelation. I have argued, I grant in mere outline form, that this presuppositional principle makes the best sense for me of my experience of reality. It is arguing on the very foundations of conceptual thought itself. That is where any final battle must be fought.”⁹³

Drummond interjected another helpful example of this principle when he cautioned his readers while building a historical survey on the views of biblical authority about “flag words” like inerrancy and infallibility. Drummond observed that theologians over time used these words with various glosses of meaning generally referring to the Bible as “wholly truthful and absolutely trustworthy” and “utterly reliable and unequivocally truthful.”⁹⁴ Drummond disdained any political connotations associated with those terms in the history of the church. This statement from Drummond came at a

⁹¹ Drummond, *The Word of the Cross*, 57.

⁹² Drummond, *A Thinking Layman's Guide to the Question*, 9.

⁹³ Drummond, 9.

⁹⁴ Drummond, “Theological Views on the Nature of the Bible and the Subsequent Impact on Evangelism and Missions,” 505.

timely moment in the controversy over the authority of the Bible in the SBC where a concerted effort took place to recover the view of biblical authority. At the 1987 Conference on Biblical Inerrancy which took place in Ridgecrest, North Carolina, Drummond presented his paper along with an amalgam of transitioning Southern Baptist viewpoints. Drummond defended his thesis of biblical authority and evangelistic endeavors with great skill while appealing to people's better natures. In fact, at one point in his argument after surveying the evangelistic efforts during the middle ages including references to the Waldensians and their commitment to the Bible and evangelism, he refers to George Duncan Berry's (a decided non-inerrantist) concession that a millennium and a half of virtual silence on biblical authority testifies to the church's broad acceptance of the Bible's inspiration.⁹⁵

The perspectives of the Bible from the inerrantist and from those who would not affirm inerrancy yield dramatically different results when it comes to the application of the Bible. Drummond long held to the view that an authoritative Bible is the basis for one's commitment to evangelism. An important substructure exists within that axiom that results from a right approach to interpreting the Word of God.

Biblical hermeneutics. Hermeneutical method impacts a theology of evangelism as much as, if not more than anything else. The question of how one approaches the inerrant Scriptures with principles of interpretation matters significantly. Drummond acknowledged the state of flux in the study of hermeneutics.⁹⁶ He identifies the historical-critical method as the most prominent hermeneutical approach among scholars.⁹⁷ The employment of this method typically produces biblical scholarship that

⁹⁵ Drummond, 511.

⁹⁶ Lewis A. Drummond, "The Use of Scriptures in the Evangelistic Preaching of Billy Graham," *Preaching* 7, no. 4 (February 1992): 35.

⁹⁷ Drummond, *The Word of the Cross*, 58.

reflects higher critical methods that diminish the authority of revelation to an interpreter's epistemological commitments. Hans-Georg Gadamer, the late German philosopher, advocated an example of the historical-critical method in which the interpretative approach to any text involved not just the text but the existential act of the reader's interaction with the text.⁹⁸ Gadamer's philosophy of interpretation gave way to the reader's determination to decode both the text and the reader himself through "deconstruc[tion]ism."⁹⁹ Others like Rudolf Bultmann, who held to a purely rational, empirical worldview, used the historical-critical method to demythologize portions of the Scriptures that proved incoherent with his worldview presuppositions.¹⁰⁰ The Bultmannian school, in this example, undercuts Scripture in a way that leads readers toward a rationalization of Scripture. Moreover, this approach denies a plain reading of the text by ignoring such elements as language and grammar. Drummond explains it this way:

When the Bible makes the plain and clear revelational statement that Jesus walked on the water, we accept it and do not retreat into the rationalizing process using the historical-critical method to justify that rationalization. After all, what is so difficult in believing that God can and does perform miracles? To deny such is to be boxed into a pragmatic rationalism which denies the supernatural, and that is virtually tantamount to denying God's essential nature, let alone bad epistemology and dubious critical thought.¹⁰¹

The use of these kinds of critical methods, Drummond argued, has had delirious effects on preaching, teaching, and ministry as well as chaining the Bible to an extremely rationalistic worldview.

At this point Drummond takes an unexpected path when he separates the historical-critical method from an empirical-rational presupposition by asserting the

⁹⁸ Drummond, 58.

⁹⁹ Drummond, 58.

¹⁰⁰ Drummond, 59.

¹⁰¹ Drummond, 59.

neutrality of the method.¹⁰² The presupposition of the reader makes all the difference for Drummond. A person's predisposition concerning the authority and truthfulness of Scripture determines the fruit of the critical method. In more contemporary settings, however, scholars have differentiated the critical methods based on a reader's presuppositions. Moreover, uniformity in the use of the term, historical-critical, eludes many.¹⁰³ As a result, the historical-critical method has been linked to higher critical approaches that favor an empirical-rational epistemology. Drummond's contemporary, Walter C. Kaiser, Jr., wisely noted "this method [historical-critical] has most frequently avoided any discussion of the relation of the text to divine revelation, its function as canon in the church, or its use in the devotional-theological-pastoral enterprise of Christians."¹⁰⁴ Those approaches marked by a commitment to the authority and inerrancy of the Scriptures are referred to as the grammatico-historical method of criticism.¹⁰⁵ While Drummond does not use the grammatico-historical term in a formal sense, he describes in detail the same approach and process as a reader who holds to a high view of the Scriptures would use.

Drummond outlines four issues a reader must consider if he or she approaches the Bible with a worldview influenced by the authority of the text. The first issue for which Drummond advocated was careful and extensive exegesis of the Scripture.¹⁰⁶ He valued a critical approach to exegesis that utilizes analysis of language, syntax, historical context, literature, authorial intent, original languages, and culture. The second commitment Drummond makes is to that of the "coherent whole" of Scripture as being

¹⁰² Drummond, 59.

¹⁰³ Walter C. Kaiser and Moisés Silva, *An Introduction to Biblical Hermeneutics* (Grand Rapids: Zondervan, 1994), 235–36.

¹⁰⁴ Kaiser and Silva, *An Introduction to Biblical Hermeneutics*, 32.

¹⁰⁵ Kaiser and Silva, 19.

¹⁰⁶ Drummond, *The Word of the Cross*, 61.

noncontradictory.¹⁰⁷ This principle reflects his high view of Scripture and the value he places on God's revelation as inspired and inerrant. Thus, the critical analysis in biblical exegesis necessarily includes the examination of the part in light of the whole. He reaffirmed this principle in a commencement address at SWBTS where he exhorted graduates, "The goal is to minister the entire counsel of the Word of God recognizing that the Bible is truth and power, and that it is the final, authoritative Word of God."¹⁰⁸ The third part of the Drummond's approach concerns application. The vital task of Bible teachers must include the relation of propositional instruction. Drummond's affirmation of Scripture as truth translates into transformative life application. The final issue Drummond added to his approach toward interpreting the Bible centers on Jesus Christ. In other words, the Scriptures bear witness to Him (John 5:39) as the final authoritative word (John 14:6).¹⁰⁹ When Drummond insists on Jesus being the central focus of the Scriptures, he, in no way, implies a hermeneutical inner canon within Scripture that filters interpretations through Jesus' words alone as opposed to any other biblical writer. The Christ-centeredness of Scripture that Drummond maintained dealt primarily with the notion that the sum of Scripture culminates in Christ.¹¹⁰ In other words, the Bible continually foreshadows, points to, and reflects on the life, death, and resurrection of Christ as the central event of redemption. These four issues concerning the interpretation of Scripture function as the basis by which Drummond articulates his theology of evangelism.¹¹¹

¹⁰⁷ Drummond, 61.

¹⁰⁸ "Southwestern Seminary Confers 462 Degrees; Drummond Challenges First Graduates of 1990s," *Baptist Press*, May 15, 1990, SBHLA Archives, Nashville.

¹⁰⁹ Drummond, *The Word of the Cross*, 62.

¹¹⁰ Drummond, *What the Bible Says*, 173.

¹¹¹ Drummond, 346–50. Drummond's stand for biblical inerrancy as the foundation of his theology of evangelism is underscored by his insistence on including within his textbook not only the Chicago Statement on Biblical Inerrancy (1978) but also the lesser known Chicago Statement on Biblical Hermeneutics (1982). In similar fashion of the former, the latter offers a series of twenty-five affirmations

Practical Implications

Drummond's doctrine of Scripture reflects a high perspective on the Word of God. The Scriptures remain an integral aspect of Drummond's theology of evangelism as assembled by an authority for such a theology. Drummond's long insistence of the connection between theology and evangelism and specifically biblical inerrancy and evangelism gives the church important considerations for the evangelistic prowess of the church. Several practical implications surface from the analysis of Drummond's epistemological framework for the authority in a theology of evangelism.

Apologetics

The first practical implication of Drummond's defense of the Scriptures involves the use of his presuppositional epistemology in apologetics. In the contemporary age, the world struggles to maintain long-held assumptions about life such as marriage, gender, and basic notions of truth and reality. The rationalist or empiricist battles the extremes of the sexual revolution in differentiating one's perceived gender and one's assigned biological sex. Modernity dictates a level of human autonomy unparalleled in modern history. This confused age no longer sees coherence as necessary for the mind. As a result, the rationalist or empiricist faces a kind of difficulty that leaves some scrambling for a foothold in the cultural conversation.

These cultural conditions present a fresh opportunity for those who affirm revelation as a source of truth to articulate the resultant worldview of Drummond's epistemological framework in a winsome fashion. The presuppositional or reformed approach to epistemology that Drummond promoted helps advance a more comprehensive worldview. Drummond's epistemological argument strikes a helpful tension between not dismissing the rationalists or empiricists in total but clearly elaborating the incompleteness of their worldview. Drummond confessed that truth from

and denials concerning biblical interpretation to which Drummond subscribes.

rationalism or empiricism exists and to the extent it does not conflict with revelation, it is helpful. He insisted, however, that because rationalism and empiricism cannot provide a coherent, noncontradictory answer to some realities, then a wise and tolerant person would do well to open his mind to the possibility of another source of truth offering a coherent explanation of those realities. The propagators of the present age of tolerance often betray their sanctimonious virtue by dismissing revelation as mere mythology.

The apologetic task of defending the gospel starts with articulating that revelation serves as an equally valid source of truth. If equally valid, then it ought to receive a fair hearing among open-minded skeptics. When a skeptic concedes the validity of revelation the evangelist can press toward issues of biblical inspiration and inerrancy, Christian worldview, or resolve other issues preventing someone from coming to faith in Christ. The apologetic opportunity exists to serve the cause of gospel telling.

Models from Church History

Drummond's argument also portrays models of evangelistic fervor from church history. The weight of the centuries' long testimony of how the Lord works through His authoritative Word compels Christians to a sense of faithfulness and grandeur when it comes to the role the Bible plays in forming believers. In quick fashion, Drummond sets forth the high marks of Christian history to convey the continuity of the church's position on the Word of God and how the Word of God compelled believers to faithful evangelistic practice.

Such testimonies inspire and move Christians to faithfulness based on the apparent necessity and sufficiency of God's Word to do the work that the Lord intends. One of the obvious implications from Drummond's argument from history for the inerrant Word of God is one's motivation for evangelism. Second Corinthians 4-5 showcase Paul's motivation for evangelistic ministry including the commitment to not tamper with God's Word or practice cunning, rather, believers declare the open statement

of truth, that is the Word of God.

Use of Scripture in Evangelism

The lofty position of Scripture as the authority for a theology of evangelism is also useful in the trenches of everyday evangelism. When a believer evangelizes, he or she enters spiritual combat necessitating a strong reliance upon the inerrant Word of God and the equipping needed to wield it well. Scripture characterizes itself as “sword of the Spirit” (Eph 6:17) and a “fire...and...hammer” (Jer 23:29) among other ways.¹¹² The Bible exhibits enormous power and influence in the hand of the preacher. Drummond’s long-time friend, Billy Graham, is the best-known example of an evangelistic preacher with not only a high view of Scripture but a high use of Scripture when preaching to the lost. Graham’s approach to the Word of God gave him great power in his evangelism.¹¹³ Robert Coleman, a frequent guest in Drummond’s classroom, also highlights the discipline of Scripture memory in Jesus’ life for the sake of easy recall when engaged in an impromptu evangelistic encounter.¹¹⁴ Few better evangelistic tools exist than the Word of God deeply planted in the mind of obedient Christians.

Furthermore, Drummond suggests six self-attesting statements from the Bible itself in relation to its power in the hands of the Holy Spirit. Each statement points readers to the practical use of the Bible in evangelism and salvation.¹¹⁵ First, the Bible is the instrument the Holy Spirit uses in conversion (Jas 1:18). Second, the Word of God produces faith (Rom 10:17). Third, the Bible serves as the means of cleansing (Eph 5:25-

¹¹² Unless otherwise noted, all Scripture quotations come from the New American Standard Bible (1995).

¹¹³ Drummond, “The Use of Scriptures in the Evangelistic Preaching of Billy Graham,” 39.

¹¹⁴ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993), 73. Drummond also made appearances in Coleman’s classroom over the years of their friendship according to Coleman’s correspondence housed at the Billy Graham Center archives on the campus at Wheaton College in Wheaton, IL.

¹¹⁵ Drummond, *The Word of the Cross*, 332.

26). Fourth, the Bible edifies believers in Christ (Acts 20:32). Fifth, the Bible is a source of wisdom (Ps 119:130). Finally, the Bible gives the believer assurance of eternal life (1 John 5:13). Using the Bible in evangelistic conversations unleashes the power of God to change hearts and lives.

When applying these truths consider their utility when faced with the prospect that the Bible is not inerrant. Would these statements still matter or find validity with any faithful disciple-maker? Consider the absence or avoidance of using Scripture while evangelizing. If evangelistic engagements are intentionally bereft of any Scripture (whether recited or read), then either the evangelist does not trust the Word of God to work as powerfully as his own words or he tacitly does not believe the Word of God is inerrant.¹¹⁶ Drummond's epistemological argument for the authority of revelation models humility. His acknowledgement of man's limited capacity to build a comprehensive and coherent, noncontradictory worldview based solely on rationality and empiricism forces people to consider the alternative of a suprarational God (i.e. above rationality and not irrational) who spoke in revealed terms. That revelation positions God's thoughts far above man's yet the character of the revelation humbles man in that God would think to regard man at all let alone lavish grace upon him (Ps 144:3).

To contrast, consider the evangelizing efforts of denominations of churches who have long since abandoned the authority of the Scriptures. Ed Stetzer, the Billy Graham Distinguished Chair for Church, Mission, and Evangelism at Wheaton College, identified three doctrinal distinctives jettisoned by mainline Protestant denominations: (1) the belief that Jesus died for people's sins and was literally raised from the dead, (2) the need for personal conversion, and (3) the high view of the authority of the Bible.¹¹⁷

¹¹⁶ For an important read on the position of humility from which believers should approach the inerrant Word of God consider Matthew Barrett, *God's Word Alone: The Authority of Scripture*, The 5 Solas Series (Grand Rapids: Zondervan, 2016).

¹¹⁷ Ed Stetzer, "If It Doesn't Stem Its Decline, Mainline Protestantism Has Just 23 Easters Left," *Washington Post*, April 28, 2017. The following book is a sociological study that purports a similar thesis to Stetzer's article. Dean M. Kelley, *Why Conservative Churches Are Growing: A Study in*

Drummond maximizes the worth and use of Scripture vis-à-vis inerrancy. One's commitment to the inerrant Word of God tends to result in serious devotion to the content of the faith which Christians have heralded for centuries.

Conclusion

This chapter shows the substructure of Drummond's epistemological framework for evangelism by exploring the biblical authority in a theology of evangelism, the doctrine of the Scriptures as advocated by Drummond, and several practical implications for the practice of evangelism. Drummond's theology of evangelism depends greatly on biblical inerrancy and the notion that God speaks in propositional terms. Drummond takes great pains to articulate and defend a high view of the Bible, and its content warrants serious consideration. His theology of evangelism takes the next necessary step to elucidate the content of God's inspired and inerrant Word. The next chapter brings light to bear on what exactly comprises the Christian's evangelistic proclamation from the Word of God.

CHAPTER 4

THEOLOGY OF EVANGELISM

This chapter systematizes Lewis A. Drummond's theology of evangelism through the content of gospel proclamation (also referred to as *kerygma*). One of the perennial features in Drummond's teaching and writings in the field of evangelism included his emphasis on *kerygmatic* content as well as experiential aspects of the *kerygma*.¹ The *kerygma*, Drummond recognized, originated from the Word which deserves complete trust. Specifically, he states, "Since by the means of *kerygma* people are brought to a saving knowledge of our Lord, it must be a powerful word, a word which reveals truth about lostness and truth about the Savior. Further, it must be a word in which one can have full confidence."² Drummond's theology of evangelism rests firmly in the *kerygma* found in the inerrant Word of God. Such authority commands truthfulness of all it speaks which is necessary for building a robust theological foundation for evangelism.

This chapter first introduces Drummond's theology of evangelism which includes the rationale for the *kerygma* as well as the definition of evangelism. A comparison takes place between Drummond's definition of evangelism and those of his contemporaries. Second, this chapter examines the content of evangelistic proclamation

¹ Matt Queen, "A Theological Assessment of the Gospel Content in Selected Southern Baptist Sources" (PhD diss., Southeastern Baptist Theological Seminary, 2009), 134. Queen came to a similar conclusion in his distilled evaluation of Drummond's understanding of the *kerygma*. He offers a commendable introduction to Drummond's life and thought and summarizes Drummond's understanding of cognitive gospel content well. This present dissertation offers a detailed and critical analysis of both Drummond's theology of evangelism in this chapter and his understanding of the experiential aspects of the *kerygma* as a part of a theology of revival in the next chapter.

² Lewis A. Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992), 203.

from a historical perspective along with a critique of Drummond's contribution. This chapter offers a survey of the modern primary contributors toward the study of the *kerygma* in addition to Drummond's critical comments on the field. Third, this chapter details the cognitive aspects of the *kerygma* including Drummond's position on the doctrine of the Trinity and the doctrine of soteriology.

Introduction to a Theology of Evangelism

One of Drummond's most important contributions in the field of evangelism both in the academy and in the church remain his insistence on evangelism anchored in sound theology. The symbiotic relationship between evangelism and theology informs the practice of evangelism. Drummond explained, "If evangelism loses sight of basic, biblical theology, it does so at its own peril. And it goes without saying that theology divorced from the fervor of evangelism is superficial and faulty. It cannot be stated too strongly that the two disciplines, when separated, part to their mutual detriment."³ He indicated three reasons for keeping theology and evangelism united.⁴ The first reason is the fact that Scripture never separates theology from evangelism. Here, Drummond appeals to the foundational authority in the inerrant Word of God. Drummond's epistemological framework shapes his commitment to the necessity and inerrancy of the Bible. The second reason Drummond insists on the union between theology and evangelism is because evangelism absent of sound theological content reduces evangelism to worldly appeals using sentimentalism and gimmicks.⁵ Drummond's

³ Lewis A. Drummond, *Reaching Generation Next: Effective Evangelism in Today's Culture* (Grand Rapids: Baker, 2002), 99.

⁴ Wood, *Evangelism: Its Theology and Practice* (Grand Rapids: Zondervan, 1966), 11. Wood, a British Methodist, who actively worked with the BGEA in Great Britain, appears to influence Drummond significantly with respect to a theology of evangelism. Drummond went so far as to include Wood in his course descriptions for Theology of Evangelism (earlier catalogs as course number 108 and later catalogs as course number 32260) in the academic catalogs at SBTS.

⁵ Drummond, *Reaching Generation Next*, 100.

reasoning here exposes forms of evangelism that dignify laziness, manipulation, eschewing of doctrine, and easy-believism. In his 1994 address to the North American Conference for Itinerant Evangelists (NACIE '94), Drummond said, "Anything presented that is not the full gospel designed to win people to genuine faith in the Lord Jesus Christ through repentance and trust, and that fails to bring glory to God, is unworthy of the very meaning of being an evangelist."⁶ Evangelism without doctrinal conviction from the Word of God may anticipate the Holy Spirit's work, but it ignores the Holy Spirit's Word (2 Tim 3:16-17). A final reason for the union of theology and evangelism is the effectiveness that tends to follow a theologically robust evangelism. Drummond appeals to the historical record of the Christian church which finds evangelistic mission impetus springing from the church's commitment to the Word of God and sound biblical theology.⁷

The heart of Drummond's theology of evangelism was unequivocally the *kerygma*. While Drummond's principal text on the theology of evangelism devotes a single chapter to the *kerygma*, much of its detailed application occupies several chapters.⁸ The following two sections critically examine Drummond's rationale for the use of *kerygma* and his definition of evangelism before evaluating the cognitive aspect of the

⁶ "Graham Tells Evangelists America Is Finding Revival," *Baptist Press*, July 8, 1994, SBHLA, Nashville.

⁷ Drummond, *Reaching Generation, Next*, 101. Specifically, Drummond illustrates his point by highlighting Augustine of Hippo and his landmark work *City of God*. Augustine's ministry, Drummond summarizes, was a beautiful blend of sound biblical theology and evangelism. Drummond also references other notable figures like John Calvin, Martin Luther, Jacobus Arminius, John Wesley, George Whitefield, and R. A. Torrey to make his point. Moreover, he includes nineteenth century American evangelist Charles Finney among that pantheon. Finney's legacy (like others on this list) remains mixed at times and Drummond's inclusion of Finney remains an enigma because of Drummond's apologetic for biblical authority and a theology of evangelism grounded in sound doctrine. Drummond's work on Finney will not be elaborated here but in the sixth chapter which includes a comparison to Drummond's other interest, Charles Spurgeon.

⁸ Drummond, 203. Drummond arranges his theology of evangelism around what he calls "key biblical words": *kerygma*, σωτηρία (*soteria*), and βασιλευς (*basileus*). His definition of *kerygma*, however, encompasses much of the content in the chapters focused on cognitive aspects of the *kerygma* like *soteria* and *basileus* as well as his Trinitarian theology. This dissertation offers a systematic organization of his thought in hopes of achieving increased clarity through a more logical flow of his ideas.

kerygma later in this chapter.

Rationale for *Kerygma*

Drummond introduces the New Testament use of *kerygma* in his theology of evangelism as a pivotal term for comprehending the evangelistic task. He places significant value on the proclamation itself by examining the biblical witness of those who actively proclaim the gospel. *Kerygma* gets translated by most modern translations as some gloss of preaching such as the “message preached” (1 Cor 1:21), “what we preach” (1 Cor 1:21 ESV), or “what is preached” (1 Cor 1:21 CSB). He presents Gerhard Friedrich’s lexical study as the principal evidence of his argument. Friedrich reports that *kerygma* can refer to a dual understanding of what is proclaimed (content or cognitive aspect) and the act of proclaiming itself (existential or experiential aspect).⁹ While the act of proclamation stands as a critical component of evangelism, Drummond carefully differentiates bold *kerygmatic* proclamation from clever oration. He elaborates from a biblical perspective that the power or effectiveness of the *kerygma* rests not in the human voice, rather, it is a demonstration of the Spirit so that the resultant faith would not rest upon men but in the power of God (1 Cor 2:4-5).¹⁰ Drummond explained,

When we thus read in 1 Corinthians about the “foolishness” of the *kerygma*, even though the emphasis in Paul’s mind at that moment was probably on the content of the message (hence the RSV and other translations render it “what we preach”), this by no means implies there is no active power or expected results as the proclamation is heralded. To the contrary, conversions are to be fully anticipated. Paul could thus say to the Romans, the gospel is “the power of God for salvation” (1:16).¹¹

Drummond rightly asserts the *kerygma* as the basis for a theology of evangelism because it explicitly refers to the gospel content of the inerrant Word of God and the Christian’s faithful obedience to announce the gospel. These two axioms form the

⁹ Gerhard Friedrich and Gerhard Kittel, eds., *TDNT*, ed. and trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), 3:714.

¹⁰ Drummond, *The Word of the Cross*, 204.

¹¹ Drummond, 204.

necessary foundation for Drummond's theology of evangelism. His insistence of the *kerygmatic* shape evangelism takes, provided an island of biblical fidelity in the mid to late twentieth century as some of Southern Baptist academia took a sharp turn away from biblical authority. The backdrop of growing liberalism made Drummond's claims to biblical authority and the *kerygma* stand in bold relief in the educational environment of the day. His ministry to students included a strong summons to announcing the specific elements of the biblical content of the good news (e.g. exclusivity of Christ, necessity of faith/repentance, substitutionary atonement). Drummond stood against the tide of abandoning biblical authority by upholding the *kerygma* and exhorting his students to do the same. Many of Drummond's students recall the professor's plea in the classroom: Preach the *kerygma*!

Definitions of Evangelism

Drummond's strong propensity toward a *kerygmatic* driven theology of evangelism informed his own definition of evangelism. As important as the link between the *kerygma* and evangelism seemed to Drummond, he articulated evangelism in a helpful manner by focusing on certain aspects of the gospel witness. What follows represents several important definitions of evangelism worthy of consideration from other twentieth century figures in evangelism. Many define evangelism in general terms indicating the communication of the gospel to the lost. Several scholars have offered that basic tenant within their definitions but with varying emphases. The following represents brief analyses of prominent attempts at defining evangelism followed by a critical examination of Drummond's definition of evangelism.

Anglican (1918). This definition originated with the work of the Archbishops' Committee of Inquiry on the Evangelistic Work of the Church and widely cited by later Anglicans. The Anglicans defined evangelism as "to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him

as their Saviour, and serve Him as their King in the fellowship of His Church.”¹² This definition communicates the importance of the role of the Holy Spirit and implies the need for conversion which remain necessary parts of evangelism that remind readers of the spiritual nature of the evangelistic task. The statement deserves attention as well because it calls the converted to a life of obedience to the Lord Jesus.¹³ The inclusion of the church in the definition represents an important focus especially for a state church that played an important cultural role in England.

D. T. Niles’ (1951). D. T. Niles positioned evangelism in terms of sharing the good news of life. Specifically, he defined evangelism as “one beggar telling another beggar where to get food.”¹⁴ Michael Green, prolific writer in the field of evangelism, attributes the quote to nineteenth century British pastor, Charles Haddon Spurgeon.¹⁵ According to Delos Miles, the beggar motif emerges from 2 Kings 7 and John 6 though the contexts differ from evangelism itself.¹⁶ Niles’ definition also levels the evangelist with those receiving the good news by addressing both as beggars. This factor removes a barrier to evangelism lest a believer ever develop a sense of self-righteousness. “Beggar to beggar” reminds evangelists of their reliance on the Holy Spirit. Niles’ definition

¹² Derwyn T. Owen, *Toward the Conversion of England: Being the Report of a Commission on Evangelism Appointed by the Archbishops of Canterbury and York Pursuant to a Resolution of the Church Assembly Passed at the Summer Session, 1943* (Toronto, Canada: J. M. Dent & Sons, 1946), 1. While this source was published in Canada, it references the definition of evangelism spearheaded by this meeting of the Church of England as led by the Archbishop of Canterbury, William Temple in 1918.

¹³ Drummond, *The Word of the Cross*, 273. Drummond affirms the idea that obedience to Christ is intrinsic to faith. The Lordship controversy during the 1980s between John MacArthur and Zane Hodges reached a fever pitch. Drummond, however, does not make the Lordship controversy a major topic of discussion.

¹⁴ D. T. Niles, *That They May Have Life* (New York: Harper & Brothers, 1951), 96.

¹⁵ Michael Green, *Evangelism Through the Local Church: A Comprehensive Guide to All Aspects of Evangelism* (Nashville: Thomas Nelson, 1992), 8.

¹⁶ Delos Miles, *Introduction to Evangelism* (Nashville: Broadman, 1983), 38.

crystallizes the evangelistic task in a memorable way, but it lacks other important features one comes to expect in a definition of evangelism.

C. E. Autrey (1959). Autrey held the “Chair of Fire” at SWBTS beginning in 1955 and defined evangelism as “to bear witness to the Gospel with soul aflame, and to teach and preach with the express purpose of making disciples of those who hear.”¹⁷ Autrey’s definition incorporates a description of the spiritual state of an evangelist with the phrase “with soul aflame.” Although, this descriptor reflects more of the evangelist than evangelism, it, nonetheless, speaks to the spiritual disposition of those engaging the lost with the gospel. This orientation toward the act of proclaiming the gospel reflects the *kerygmatic* aspect of the act of evangelism which Drummond champions. Autrey also positions evangelism within the realm of disciple-making. Some artificially separate discipleship and evangelism, but Autrey links them in a way that defines evangelism in a robust way.

Lausanne Covenant (1974). The Lausanne Covenant came from The International Congress on World Evangelization and included many prominent scholars and practitioners of evangelism contributing toward what became an important work on evangelism. Lausanne defined evangelism as “to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.”¹⁸ Lausanne leaves an important legacy of thoughtful consideration on various topics interwoven within evangelism and missions.¹⁹ The

¹⁷ C. E. Autrey, *Basic Evangelism* (Grand Rapids: Zondervan, 1959), 32.

¹⁸ J. D. Douglas, ed., *Let the Earth Hear His Voice* (Minneapolis, MN: World Wide Publications, 1975), 4. This definition quoted is the first sentence of a paragraph long definition of evangelism. This quote was included because it summarizes the balance of the paragraph.

¹⁹ See John Stott, ed., *Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974-1989* (Grand Rapids: Eerdmans, 1997).

statement on the nature of evangelism quoted above incorporates the key notions of biblical authority and the forgiveness of sin that few other definitions include. This definition also incorporates how conversion takes place and the goal of an evangelist (to issue the call to repent and believe).

Donald McGavran/Winfield Arn (1977). McGavran and Arn represent a significant portion of the early church growth field. They define evangelism as “to proclaim Jesus Christ as God and Savior, to persuade people to become his disciples and responsible members of the church.”²⁰ McGavran and Arn signal the importance of both proclamation and persuasion in their definition. Proclamation addresses the basic biblical principle of a herald declaring or announcing the good news. The use of persuasion adds an element of personal context to the understanding of evangelism.

Lewis Drummond (1992). Drummond defines evangelism as “a concerted effort in the power of the Holy Spirit to confront unbelievers with the truth about Jesus Christ and the claims of our Lord with a view to leading unbelievers into repentance toward God and faith in our Lord Jesus Christ and thus into the fellowship of His church so they may grow in the Spirit.”²¹ Drummond’s definition of evangelism touches several important aspects about evangelism. He begins with the clear onus the Bible places on followers of Christ who must bend their energies toward making Christ known. The Holy Spirit, Drummond includes, empowers believers to engage unbelievers in what amounts to a necessary confrontation with the truth of Jesus Christ as revealed in the Scriptures. The confrontation lays the groundwork for what hopefully emerges as a spiritual crisis that eventuates in a lost person’s decision whether to embrace Christ or continue in

²⁰ Donald A. McGavran and Winfield C. Arn, *Ten Steps for Church Growth* (New York: Harper & Brothers, 1977), 51.

²¹ Drummond, *The Word of the Cross*, 9.

rebellion. When Drummond says, “with a view to leading unbelievers,” he clearly assigns the evangelist a persuasive posture.

He also includes the crux of conversion, insofar as man’s responsibility, as the necessity of the unbeliever repenting from sin and believing in the Lord Jesus Christ. This part of Drummond’s definition stands out because it envisions the hope of all evangelists that lost people will hear and respond positively to Christ. In days like these when some Christians express reluctance to show lost people how to respond to the gospel, Drummond gives a clear indicator to what end evangelistic efforts should take.

The final part of Drummond’s definition of evangelism includes the recent convert’s inclusion into the local, visible body of believers for the purpose of spiritual growth. This section of his definition points readers to the centrality of the local church. Within his nod to disciple-making through the church, Drummond implicitly recognizes two items of interest. First, he reflects the biblical example of the early church in Acts that sees converted people included in the number of disciples as normative. The notion of lone-ranger Christians who live independent of Christian community found in the local church has no place in the biblical expectation of the converted. Second, his definition lays out an expectation for spiritual growth. At its best, the church specializes in creating environments where spiritual nourishment and equipping takes place. Such disciple-making efforts ought to include several factors. While recognizing that spiritual growth in the present age never ceases until glorification, one marker of spiritual reproduction should include the erstwhile unbeliever’s willingness to engage the lost with the gospel. Drummond’s call to spiritual growth includes this kind of spiritual reproduction as the mark of a maturing Christian. Admittedly, Drummond speaks in general terms of spiritual growth and not explicitly in terms of the now believer leading other lost people to

Christ.²² Nonetheless, his general call to growth in the Spirit would include such marks of a maturing Christian.

The definitions of evangelism and their various nuances abound in the history of the church.²³ What remains of great importance to Drummond, however, involves specific biblical doctrine that makes up the warp and woof of evangelistic proclamation. Therein, lies the first of the two aspects of the *kerygma* that Drummond cites as crucial for grasping the evangelistic task.

The Content of Evangelistic Proclamation

Drummond's ministry in Southern Baptist seminaries occurred during turbulent times when the authority of the Word was not only questioned but rejected by many. Less emphasis on the Word produced a shallow evangelism or worse, the lack of conviction to evangelize. Drummond's emphatic concern for the *kerygma* summarizes a great deal of Drummond's theology of evangelism. The *kerygma* referred to specific, propositional statements from the Bible about salvation, man's need for redemption, and the person of Jesus Christ among other important doctrines. In other words, evangelism contained definitive gospel content.

This section shows the crucial nature of the doctrinal content of evangelistic proclamation. The first part briefly explores the historical background on the study of

²² Drummond's successor in SBTS's Billy Graham Chair of Evangelism, Timothy Beougher, does include the explicit call to spiritual reproduction in his definition of evangelism: "The compassionate sharing of the Good News of Jesus Christ with lost people, in the power of the Holy Spirit, for the purpose of bringing them to Christ as Savior and Lord, that they in turn might share Him with others" (emphasis, mine) in Timothy Beougher, "Personal Evangelism," course notes for 32100 (The Southern Baptist Theological Seminary, Spring 2009), 2. The following is another reference to Beougher's writing on the subject of disciplemaking: Timothy K. Beougher, "Disciplemaking: Preserving the Fruit of Evangelism," in *Mobilizing a Great Commission Church for Harvest: Voices and Views from the Southern Baptist Professors of Evangelism Fellowship*, ed. Thomas P. Johnston (Eugene, OR: Wipf & Stock, 2011), 211.

²³ Notable histories of evangelism include: John Mark Terry, *Evangelism: A Concise History* (Nashville: B & H, 1994); Paulus Scharpf, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the United States of America*, trans. Helga Bender Henry (Grand Rapids: Eerdmans, 1966); Michael Green, *Evangelism in the Early Church*, rev. ed. (Grand Rapids: Eerdmans, 2004); Green, *Evangelism Through the Local Church*.

kerygma including Drummond’s important interactions with notable twentieth-century theologians and their writings on the *kerygma*. The second part reveals Drummond’s interpretation of the *kerygma* by critiquing several of his doctrinal positions that he identifies as key parts of the cognitive aspects of the *kerygma*.

Historical Background of the *Kerygma*

Drummond’s theology of evangelism includes a great deal of background related to the *kerygma* and the thoughts behind several theologians who wrote on the topic. Drummond often introduced the topic of the *kerygma* in reference to the “foolishness of our proclamation” (1 Cor 1:21 NRSV). Drummond characterized true gospel declaration as “no uncertain sound.”²⁴ This section focuses on the “sound” Drummond references.

C. H. Dodd. The study of the *kerygma* reached a modern breakthrough with C. H. Dodd’s series of three lectures given at King’s College at the University of London in 1935.²⁵ Dodd began his first lecture (“The Primitive Preaching”) with a relevant note of interest related to evangelism. He connects the biblical use of preaching and evangelism so closely he suggests a translational equivalency of the two.²⁶ Specifically, he claimed,

The verb “to preach” frequently has for its object “the Gospel.” Indeed, the connection of ideas is so close that *keryssein* by itself can be used as a virtual equivalent for *evangelizesthai*, “to evangelize,” or “to preach the Gospel.” It would not be too much to say that wherever “preaching” is spoken of, it always carries with it the implication of “good tidings” proclaimed.²⁷

²⁴ Drummond, *The Word of the Cross*, 206.

²⁵ Charles Harold Dodd, *The Apostolic Preaching* (London: Hodder and Stoughton, 1936), 5.

²⁶ Thomas Johnston advocates this kind of equivalency in summary in the following work: Keith Fordham and Tom Johnston, *Worth and Work of the Evangelist: For Christ’s Great Commission Church* (Liberty, MO: Evangelism Unlimited, 2013), 115–23; Mendell Taylor agrees in *Exploring Evangelism* (Kansas City, MO: Beacon Hill Press, 1964), 47. Johnston offers a more detailed translation history and semantic analysis on the use of evangelism in place of preaching in English Bibles in this work: Thomas P. Johnston, *Toward a Biblical-Historical Introduction to Evangelizology*, 3rd ed. (Liberty, MO: Evangelism Unlimited, 2007), 160–83.

²⁷ Dodd, *The Apostolic Preaching*, 8.

Dodd uses this rationale to distinguish exhortation to the gathered assembly of believers with actual gospel proclamation to lost people. He characterizes the former as *διδάχῃ* (*didache*) and the latter he refers to as *kerygma*.²⁸ Drummond's analysis further clarifies Dodd's point by associating ethical and moral instruction, teaching theological doctrine, and apologetics with *didache* while connecting gospel proclamation with *kerygma*.²⁹

Dodd evaluates the *kerygmatic* content between the early church in Jerusalem and what Paul delivers in the epistles. Specifically, Dodd points to six parts of the *kerygma* in the book of Acts: (1) the dawning of the messianic age of fulfillment, (2) the fulfillment culminating in the ministry, death, and resurrection of Jesus, (3) Jesus' elevation to the right hand of God, (4) the Holy Spirit given to believers, (5) the return of Christ, and (6) the appeal or invitation to repent.³⁰ Drummond rightly observed that Dodd's treatment of the *kerygma* preached primarily by Peter in Acts maintained a distinctly Jewish orientation given Peter's audiences in Acts 2-3.³¹ Peter's initial ministry of proclamation conveys relevant content to his Jewish audience which suggests the importance of contextualization in the content of evangelistic proclamation. Peter's themes were not lost on his audience at Pentecost, but he leveraged those six parts to help connect the gospel to those in attendance that day.

Dodd continues toward the *kerygma* in summary fashion as Paul articulated in his epistles as (1) the fulfillment of prophecy, (2) Jesus born of the seed of David, (3) Jesus' death according to the Scriptures, (4) His burial, (5) His resurrection according to the Scriptures, (6) Jesus' exaltation, and (7) His return.³² While both apostolic approaches

²⁸ Dodd, 8.

²⁹ Drummond, *The Word of the Cross*, 207; Drummond, *Leading Your Church in Evangelism*, 95.

³⁰ Dodd, *The Apostolic Preaching*, 21–24; Drummond, *The Word of the Cross*, 207.

³¹ Drummond, *The Word of the Cross*, 207.

³² Dodd, *The Apostolic Preaching*, 17.

to the *kerygma* share commonalities, Drummond asserts three important distinctions for evangelism. The first, Drummond offers, is the Pauline phrase “Son of God.” Peter and the original apostles would certainly affirm the same, but Peter’s audience consisted of primarily Jewish people so he used references to the Old Testament (Joel 2:17-21; 2 Sam 7:12; Pss 16:8-10, 110:1).³³ Second, Peter largely omits (as reported in Acts 2-3) the strong emphasis Paul places on Jesus’ death for sins in his epistles. While Peter does not emphasize that particular aspect of the gospel out of his initial preaching, Stephen and Philip employ it in their evangelistic ministries.³⁴ In fact, Peter’s early preaching only references the forgiveness of sins in conjunction with repentance in two spots (Acts 2:38, 3:19). The final difference between the Peter and Paul *kerygmatic* content is Christ’s ongoing intercession for the saints.³⁵ Drummond suggests the differences do not represent contradictions; rather, strategic evangelistic methodology. Peter primarily addressed Jews in the early part of Acts (though not exclusively) and used language and themes familiar to them. Paul often preached to mixed audiences so he incorporated both Jewish related themes and opportune moments of significance related to Gentiles in his preaching.³⁶ The former evidences itself in Paul’s habit of attending the local synagogue and declaring the long-awaited Messiah had come (see Acts 13:5, 13:13-47, 14:1, 17:1-3, 17:10-11, 17:17). The latter appears when Paul uses an observation of a thing or event to where he builds a bridge to the gospel (see Acts 14:11-18, 16:16-18, 16:25-34, 17:22-23). Drummond also pointed to one fundamental difference between Paul and Peter in their formulation of the *kerygma* they preached. Paul’s *kerygmatic* approach came after years of serious reflection on the gospel while Peter’s proclamation came on the heels of the Holy Spirit at

³³ Drummond, *The Word of the Cross*, 208.

³⁴ Dodd, *The Apostolic Preaching*, 25.

³⁵ Dodd, 25.

³⁶ Drummond, *The Word of the Cross*, 209.

Pentecost with little time to digest everything. Drummond’s evangelistic takeaway from Dodd remains an evergreen principle when it comes to evangelism: good evangelism is relevant (like Peter) and thoughtful (like Paul).³⁷

Michael Green. Dodd’s published lectures provided a basis from which the analysis of the *kerygma* launched into the orbits of other theologians like Michael Green. Green reacted against Dodd’s insistence of a uniform or wooden *kerygma* on the grounds of contextualization. Green affirmed a basic gospel structure, but he advocated the use of various aspects of the gospel in evangelism beyond the basic structure that may persuade lost people to Christ. To illustrate, Dodd may have considered the use of justification (one aspect of the gospel) as a viable means to speak the content of the gospel to an incarcerated man who stands unjustified before civil authorities. The convicted man, however, finds acquittal in the heavenly court by repenting of his sin and believing in Christ. Dodd’s point, as Drummond rightly observes, takes into consideration the lost person’s background to determine the approach the evangelist takes with the lost.³⁸ Green observes a certain level of versatility when it comes to evangelism especially in the Acts sermons.³⁹

Despite Green’s criticisms of Dodd, Green conceded the necessity of a basic gospel structure in evangelism. In other words, evangelism must contain certain essential declarations or what Paul calls a “standard of sound words” (2 Tim 1:13).⁴⁰ Drummond summarizes Green’s take on the early *kerygma* in three broad points. First, Green viewed the *kerygma* as highly Christocentric, particularly His death and resurrection.⁴¹ Naturally,

³⁷ Drummond, 209.

³⁸ Drummond, 209.

³⁹ Green, *Evangelism in the Early Church*, 105.

⁴⁰ Green, 105.

⁴¹ Drummond, *The Word of the Cross*, 210.

this point cuts to the heart of the gospel and the distinguishing factor between biblical Christianity and other aberrations that defer to the centrality of works, justice, or other humanistic endeavors. The thrust of the biblical narrative culminates in this one, central act of God, first at the cross and then at the empty tomb.⁴²

Second, Green claims the early church emphasized the concept of a gift. The gift applies to forgiveness, the Spirit, adoption, and reconciliation.⁴³ Drummond points to Green's emphasis on grace when it comes to communicating the gifts that Christ has bestowed on the converted.⁴⁴

Third, Green observes the early church's emphasis within the *kerygma* on inviting people to respond to the gospel.⁴⁵ This response includes the inseparable exercises of repentance and faith as the apostles preached in the book of Acts.⁴⁶ Without the issue of a gospel call, the evangelist relegates the *kerygma* to impotency. The content of evangelistic proclamation must point lost people to what the Philippian jailer begged to Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30-31). Drummond's analysis of Green's third part of the *kerygma* also contains the preaching of baptism.⁴⁷ While the Scriptures clearly present baptism following conversion, does believer's baptism belong within the *kerygma* (Acts 2:38, 8:38, 16:33)? Drummond presents such an inclusion, but he lacks critical engagement when interacting with Green at this point. If faith and repentance validate the inward work of the Holy Spirit, then baptism surely stands as the outward sign of conversion and not necessarily a part of the *kerygma*.⁴⁸

⁴² Green, *Evangelism in the Early Church*, 211.

⁴³ Green, 212.

⁴⁴ Drummond, *The Word of the Cross*, 210.

⁴⁵ Green, *Evangelism in the Early Church*, 212.

⁴⁶ Drummond, *The Word of the Cross*, 210.

⁴⁷ Drummond, 210.

⁴⁸ *Evangelism in the Early Church*, 214.

James Stewart. Scottish pastor James Stewart delivered the Lyman Beecher Lectures at Yale University in 1952 addressing the theme of the purpose of proclamation. Stewart exhibited less concern over the ongoing debate of the content of the *kerygma* (though he certainly upheld the historic events that comprise the *kerygma*) and more emphasis on achieving the purpose of proclaiming the *kerygma*. In fact, Stewart classifies the “first axiom of evangelism” as surety of the message.⁴⁹ Stewart begins with an understood gospel content (*kerygma*) with his ultimate desire to relate that content to actual ministerial practice. Though he does not challenge Dodd, Green, or others on specifics of the *kerygma*, he acknowledges the historicity of the *kerygma* rooted in the New Testament.⁵⁰ Drummond summarizes Stewart’s pragmatic approach to the *kerygma* in five succinct keywords: incarnation, forgiveness, cross, resurrection, and Christ.⁵¹ Each of these five not only belongs in faithful evangelistic proclamation but, as Stewart contends, deserve right application to the life of the unbeliever⁵².

First, the evangelist must concern himself with declaring the incarnation. Drummond applauded Stewart’s starting point particularly given the uniqueness of the incarnation. Drummond summarizes Stewart’s point by explaining the incarnation in terms of the kingdom of God breaking “into the here and now.”⁵³ Drummond, however, omits a significant point related to the incarnation that Stewart insists has practical ramifications for evangelism. When Stewart ties the doctrine of the incarnation to history,

⁴⁹ James Stewart, *A Faith to Proclaim*, (1953; repr., Grand Rapids: Baker, 1974), 12.

⁵⁰ Stewart, *A Faith to Proclaim*, 14–15.

⁵¹ Drummond, *The Word of the Cross*, 211–12.

⁵² Scott Dawson, *Evangelism Today: Effectively Sharing the Gospel in a Rapidly Changing World* (Grand Rapids: Baker, 2009), 155–56. Scott Dawson mistakenly attributes the five principles for every gospel message to Drummond in this book. These principles, though good and agreeable to Drummond, belong to James Stewart. In fact, when Dawson credits Drummond for this list, he includes a sixth principle (“Call to repentance”) that Stewart does not elucidate.

⁵³ Drummond, *The Word of the Cross*, 211.

he argues that the incarnation spills over into social concerns which too many evangelists artificially separate. Stewart describes it this way:

It is an unholy divorce those Christians are aiding and abetting who separate “spiritual” religion from such “material” issues as feeding the hungry, rescuing the refugee, and enfranchising the racially disinherited. To prophesy smooth things, to preach a comfortable innocuous Gospel that leaves the crying injustices of life untouched, is a denial of Christ every whit as flagrant as Peter’s “I know not the Man.”⁵⁴

Stewart’s point, which appears in one form or another in the other four principles, rests on how he sees the highly practical nature of the *kerygma* in a historical and concrete way and thus its viability for evangelism.

Second, the message of the evangelist includes the declaration of forgiveness. Following the pragmatic instinct that Stewart advocates, forgiveness comes into direct contact with the felt need of healing on the part of the lost.⁵⁵ Drummond links the felt need of reconciliation and the otherwise existentially oriented society to the issue of sin.⁵⁶ Drummond represents this part of Stewart’s argument well when he states that the preaching of forgiveness of sin addresses significant issues for the lost.

Third, the message of the evangelist strikes at the heart of the atonement with an emphasis on the cross and its victory over the demonic forces.⁵⁷ Stewart makes a point to connect Jesus’ death on the cross with the revealed truth of God.⁵⁸ Again, the point surfaces that this idea of God’s revelation in Christ (i.e. the truth of God) stands as the great missionary motive for faithful evangelists.⁵⁹ Drummond summarizes Stewart’s *kerygmatic* principle of the proclamation of the cross in terms of what Jesus’ death

⁵⁴ Stewart, *A Faith to Proclaim*, 18–19.

⁵⁵ Stewart, 50.

⁵⁶ Drummond, *The Word of the Cross*, 211.

⁵⁷ Drummond, 211.

⁵⁸ Stewart, *A Faith to Proclaim*, 82.

⁵⁹ Stewart, 82–83.

accomplished – the rending of the temple veil thereby granting man access to God via the atonement. Therein lies the root of Stewart’s summary of the *kerygma*. The access to God becomes a spiritual reality that Stewart champions in his notion of a *kerygma* with practical implications such as the defeat of evil forces.⁶⁰

Fourth, the message of the evangelist must include the declaration of the risen Lord Jesus Christ. Stewart defines the *kerygma* in terms of the apostolic message of the resurrection by pointing to the qualification of an apostle, namely as an eyewitness to the resurrected Lord.⁶¹ Drummond notes that the resurrection of Christ appeared in each apostolic message as essential in gospel proclamation.⁶² In his analysis, Drummond overlooks one important facet of Stewart’s argument for a *kerygma* with practical benefits. Stewart makes the point that the resurrection only exists due to God’s gracious nature and power to effect new life. Man’s inability to achieve such a radical change of existence contrasts the Lord’s overwhelming strength to raise the dead.⁶³ Stewart displays his appeal to a pragmatic *kerygma* by availing resurrection power to the lost. Specifically, he asserted,

Thus to-day preaching the Resurrection means telling men that the identical divine energy which at the first took Christ out of the grave is available still – available not only at journey’s end to save them in the hour of death, but available here and now to help them live. As Paul wrote in glowing words to the Ephesians: the power of God in us “operates with the strength of the might which He exerted in raising Christ from the dead” (Eph. i. 19,20).⁶⁴

Again, the focus of Stewart’s argument rests in a *kerygma* that practically avails itself to the lost.

⁶⁰ Drummond, *The Word of the Cross*, 211.

⁶¹ Stewart, *A Faith to Proclaim*, 104.

⁶² Stewart, 211–12.

⁶³ Stewart, 126.

⁶⁴ Stewart, 126.

Fifth, the evangelist proclaims Christ. Lest this final point resemble the initial admonition on proclaiming the incarnation, Stewart declares the totality of the relationship with Christ that the redeemed enjoy as the focus of a Christ-centered proclamation. Stewart's concern in this aspect of the *kerygma* leads to the redeemed person's fellowship with the living Christ.⁶⁵ Stewart augments his emphasis on the practical nature of the *kerygma* by connecting what evangelists proclaim to the basic need of man, which is a vital relationship to a living Christ.⁶⁶ Stewart's summary of the *kerygma* impacts Drummond's view of the *kerygma* as including both cognitive and experiential aspects. Drummond notes, "Believers must thoroughly understand the message theologically, but it must be related in terms that address the *kerygma* to real life."⁶⁷

Douglas Webster. While Webster avoids the term *kerygma*, he addresses what he calls the necessary elements of gospel proclamation or a limited dogma. In his quest to clarify the mission and the message, Webster offers four gospel essentials that shape his understanding the *kerygma*: (1) the existence of the person of Jesus Christ as a real, historic figure without peer; (2) the teaching of Jesus Christ; (3) the death of Jesus Christ as achieving a moral victory and making possible a new relationship between God and man based on forgiveness; and (4) the resurrection of Jesus Christ.⁶⁸ Webster argues that these four points make up an irreducible minimum to gospel proclamation.⁶⁹

⁶⁵ Drummond, *The Word of the Cross*, 212.

⁶⁶ Stewart, *A Faith to Proclaim*, 143.

⁶⁷ Drummond, *The Word of the Cross*, 212.

⁶⁸ Douglas Webster, *Yes to Mission* (London: SCM Press, 1966), 18–19.

⁶⁹ Webster, *Yes to Mission*, 19. One caution to consider in Webster's minimum is that proclamation can include more but nothing less. He specifically points to doctrines like the virgin birth, hell, and the return of Christ as non-essentials to Christian mission. Not only that, Webster makes the claim here that "the gospel does not stand or fall with these, neither does the Christian mission." Based on Drummond's corpus of work he affirms the important nature of these doctrines primarily based on their clear teaching in the Bible. Each of these doctrines may not find itself in each gospel presentation or proclamation, but Drummond does not go as far as Webster's claim that these doctrines are not essential to

Hans Conzelmann. Conzelmann presents a higher critical perspective on the reality of a primitive *kerygma* as Drummond rightly observes. Conzelmann concludes that the epistles provide the best opportunity to discern “types and patterns” from which a primitive *kerygma* may be found.⁷⁰ Such would include (1) the promise of salvation, (2) the scriptural connection in the histories of the people of God that end with a teaching point, and (3) the newness of Christian existence over and against the former life without Christ.⁷¹ Drummond’s decision to include Conzelmann’s contribution provides an important contrast to what Drummond will elucidate below as a faithful, evangelical understanding of the *kerygma*. Adding Conzelmann’s voice to Drummond’s analysis displays the disregard some modern scholars have for the authority of Scripture. Conzelmann and others like Rudolf Bultmann do not operate based on the historicity and authority of Scripture and thus consider the search for the apostolic *kerygma* as dubious.⁷² Rather, their emphasis lies solely in a dynamic existential experience of the living Christ.⁷³ Drummond finds the extreme existential positions that higher critical scholars maintain as undercutting the historical nature of the Bible and its authority. Drummond maintained that

the weakness of such extreme existential positions continues to be seen. Even the “new quest of the historical Jesus” motif of the school that in some respects grew out of the older Bultmannian approach falls short. ... I accept the genuine historicity of the *kerygmatic* events and declare them as essential redemptive acts because that is exactly what the early church believed and did; and they did it in the wisdom, inspiration, and power of the Spirit.⁷⁴

the gospel.

⁷⁰ Hans Conzelmann, *An Outline of the Theology of the New Testament*, trans. John Bowden (New York: Harper & Row, 1969), 89. Conzelmann cites U. Wilckens work, *Die Missionsreden der Apostelgeschichte* which affirms his disbelief that the apostolic proclamations are authentic to Luke but, rather, manufactured as literary creations.

⁷¹ Conzelmann, *An Outline of the Theology of the New Testament*, 89.

⁷² Drummond, *The Word of the Cross*, 213.

⁷³ Drummond, 213.

⁷⁴ Drummond, 213.

This statement represents a central thrust against that which Drummond fought in his ministry in the academy. As Southern Baptist academia accelerated toward these higher critical approaches to the Bible, Drummond stood nearly without peer at SBTS defending the authority and inerrancy of the Bible.

Drummond on the Kerygma

Drummond proposes two vital lessons from his study of the *kerygma* that bear fruit for evangelism in any age. The first lesson concerns itself with the necessary, essential, and basic content to evangelism that lays claim to a biblical nature. The second lesson Drummond offers is that evangelistic proclamation must contain the essential *kerygma* to expect God's full blessings upon Christian communication.⁷⁵ This section provides a critical evaluation of Drummond's approach to the *kerygma*.

First, Drummond insists the *kerygma* contains definable, historical content. He contrasts his view with those from the German school which emphasized the experiential aspects of evangelism over the propositional nature of the good news. He fears the German existential approach to proclaiming Christ undermines the cognitive content of the gospel. His refusal to join many of his colleagues' liberal theological positions at SBTS and later the faculty he led at SEBTS who embraced the liberal perspective, stems from Drummond's commitment to a high view of biblical authority. Drummond bound himself to the Christian Scriptures from a reformed epistemological foundation that prohibited the supremacy of rationalism. While he unapologetically upheld the definable content of the *kerygma*, he acknowledged the experiential aspect in terms narrowly defined as a lost person coming to Christ through faith after hearing the gospel declared. Drummond, however, positions the cognitive aspect of the message as the standard to

⁷⁵ Drummond, 214.

evaluate experiences.⁷⁶

Second, Drummond observed a type of balance between gospel content and the experiential element of coming to know God through His Son. The balance, he argued, “between objective truth and subjective experience predicated on that truth must be kept at the heart of the *kerygma*, for that is what the term means.”⁷⁷ Fascination of one at the expense of another shifts the Christian toward either a rigid scholasticism or non-objective existentialism.⁷⁸ Neither scholasticism nor pure existentialism position believers toward faithfulness in proclaiming the gospel. For that reason, Drummond was careful to outline the contours of what falls outside the scope of evangelistic proclamation. He identified two parameters that generate perennial discussions: social action and apologetics. Drummond kept evangelism narrowly defined to exclude these two issues from evangelism per se while concurrently holding them as servants to the evangelistic task.⁷⁹

Drummond argued that social ministries fell outside evangelism itself and grouped liberation theology within that umbrella. He appealed to John Stott’s address at the International Congress on World Evangelization in Lausanne where Stott explicitly identifies struggles for economic justice, political freedom, and cultural renewal as outside the salvific aim of God. Stott managed to categorize social justice issues as within the broader mission of God but kept those issues distinct from salvation. Stott articulated the relationship between evangelism and social issues this way:

They [social issues] could be included in “the mission of God,” in so far as Christians are giving themselves to serve in these fields. But to call socio-political liberation salvation and to call social activism “evangelism” – this is to be guilty of a gross theological confusion. It is to mix what Scripture keeps distinct – God the

⁷⁶ Drummond, 214.

⁷⁷ Drummond, 214.

⁷⁸ Drummond, 206.

⁷⁹ Drummond, 215.

Creator and God the Redeemer, justice and justification, common grace and saving grace, the reformation of society and the regeneration of man.⁸⁰

Drummond adamantly echoed Stott's ultimate concern that broadening the *kerygma* to include social justice issues diluted evangelism. Drummond's commitment to biblical authority and inerrancy kept him from defining evangelism in terms outside of the proclamation of personal salvation.⁸¹ Drummond makes an important defense of evangelism while not dismissing social issues as altogether unrelated. The work of social ministries provides a helpful pretext for evangelistic proclamation but a poor substitute for evangelistic proclamation.

The other parameter Drummond issues involves the role of apologetics. The discipline of apologetics, however, requires a bit more nuance. Unlike social justice issues, apologetics, at its best, draws a clear line to evangelistic proclamation. Drummond insisted that the gospel need not be defended only proclaimed.⁸² Drummond affirmed the use of apologetics but emphasized gospel proclamation by saying, "in the final analysis, all argumentation at best only knocks down other human arguments. It does not convince of God's truth without the Spirit's work."⁸³ At this point, Drummond shifts his tone in a decade's time between the early 1990s and the dawn of the new century.⁸⁴ He adopts a more sympathetic posture toward the regular use of apologetics in evangelism by the early years of the twenty-first century.⁸⁵ He calls for a much broader equipping of

⁸⁰ *Evangelicals* (Australia: Continuation Committee, International Congress on World Evangelization, 1975), 41-42, quoted in Drummond, 215. The following resource contains all the papers and responses presented at Lausanne 1974. Douglas, *Let the Earth Hear His Voice*.

⁸¹ For a recent opposing view point that evangelism includes attending protests and supporting the oppressed and sometimes going to jail, see: Jeff Brumley, "Protesting Injustice Is the Modern Baptist's Evangelism, Activists Say," *Associated Baptist Press*, September 26, 2016, https://baptistnews.com/article/protesting-injustice-is-the-modern-baptists-evangelism-activists-say/#.Xt_4RLySnIW.

⁸² Drummond, *The Word of the Cross*, 215.

⁸³ Drummond, 216.

⁸⁴ Lewis A. Drummond and Paul R Baxter, *How to Respond to a Skeptic* (Chicago: Moody, 1986). This book is one possible exception. Drummond's co-author was one of his Doctor of Ministry students at SBTS in the 1980s whose final project was the basis for this book.

⁸⁵ Drummond, *Ripe for Harvest: The Role of Spiritual Awakening in Church Growth*

Christians in apologetics for the evangelistic task. The new challenges that postmodernity brought demanded a thorough training in apologetics.⁸⁶ Drummond summarizes eight apologetic principles in one of his later works of which two of the principles deal with God's revelation or self-disclosure.⁸⁷ The issue of God's revelation points back to Drummond's bedrock principle on the authority and inerrancy of Scripture as a precursor to faithful evangelism.

At this point in Drummond's summary of lessons from the *kerygma*, he includes a brief addendum that comments on principles of interpretation. Drummond's ministry reverberates with the call to preach the *kerygma*, and he clearly sees the *kerygma* as an irreducible minimum. He cites what he calls the positive and negative aspects of renaissance humanism on hermeneutical approaches to the Bible. On the one hand, some interpreters shed the allegorical method of interpretation in favor of a lower critical approach that examined claims and traditions "in the light of the light of the Bible" and as a result, the *kerygma* held its position in evangelistic proclamation.⁸⁸ On the other hand, other Bible interpreters took a higher critical approach that leaned too heavily on rational and empirical presuppositions that undercut both the authority of the Bible and the *kerygma*. If the root message of the gospel becomes subjected to the empiricist's

(Nashville, B & H, 2001), 197. The first appendix of this 2001 book includes an essay size critique of process thought where Drummond upholds the sovereignty of God and the authority of Scripture. Drummond, *Reaching Generation Next*. This 2002 book is another example of Drummond's shifting emphasis on apologetics. It includes significant portions of previous writings, but he added an apologetic tone aimed at evangelizing in the postmodern milieu.

⁸⁶ Drummond, *Reaching Generation Next*, 74.

⁸⁷ Drummond, 74–75. These eight apologetic principles include, in summary fashion: (1) Prioritize contextual cultural terms over the language of Christian subculture and define theological and biblical terms clearly, (2) Help the skeptic to embrace the personhood of God as the means to satisfy their quest for spirituality, (3) Defend the sensibility of God's revelation, (4) Assist the postmodern to see that the ubiquity of absolutes occurs in both the trivial things of life and the major categories like morality and truth, (5) Argue that rejecting materialism does not save a person from humanism, (6) Reveal that psychological contentment and peace through Christ differ, (7) Defend the fact that Christ is the summation of a meaningful worldview, and (8) Present the full gospel as well as unavoidable realities like hell, sin, judgment, forgiveness, and salvation.

⁸⁸ Drummond, *The Word of the Cross*, 216.

worldview, then the *kerygma* stands in danger of distortion by expanding the *kerygma* to include factors unrelated to the need of personal salvation and thus losing the gospel.⁸⁹ The former approach creates the basis on which this chapter now shifts toward considering the actual elements of the gospel content most critical to evangelistic proclamation.

Cognitive Aspects of the *Kerygma*

The cognitive aspects of the *kerygma* refer to the part of the gospel content necessary for someone to hear and respond in faith to Christ. Drummond's theology of evangelism details salient points related to gospel content. To that end, Drummond summarizes ten principles of the gospel proclamation⁹⁰ that warrant attention:

1. Jesus Christ of Nazareth is the fulfillment of Old Testament prophecies concerning the coming of God's kingdom and salvation through His Messiahship (Acts 2:16-21).
2. The incarnation of the Son of God (Acts 2:22).
3. Jesus lived a sinless, revealing, perfect life doing many glorious miracles (Acts 2:22).
4. Jesus Christ was crucified on the cross to make atonement for the sin of the world (Acts 2:23).
5. Jesus Christ was raised bodily from the dead, thereby triumphing over sin, death, hell, and the grave (Acts 2:24), and ascended into heaven to be at the Father's right hand (Acts 1:9).
6. Jesus Christ is coming again to usher in the fullness of the kingdom (Acts 1:11).
7. The call comes to repent and believe and follow Christ in commitment to life as symbolized in baptism (Acts 2:38).
8. The one who responds receives the promise of forgiveness of sins (Acts 2:38).
9. That one receives the gift of the Holy Spirit (Acts 2:38).

⁸⁹ Drummond, 216.

⁹⁰ Lewis A. Drummond, *The Evangelist: The Worldwide Impact of Billy Graham* (Nashville: Word, 2001), 38-39. Drummond uses these ten principles of gospel proclamation to evaluate Billy Graham's preaching.

10. A whole new life is experienced by the one who responds (Acts 2:42).

This part of the chapter identifies and addresses the significant emphases of Drummond's theology of evangelism which comprises his *kerygma*. While Drummond included the list above in his first of two major biographical sketches of Billy Graham, he chose not to articulate the *kerygma* in the same fashion in his theology of evangelism, *The Word of the Cross*. While his presentation differs, his essential content remains the same. His theology of evangelism covers his list of ten principles of the *kerygma* in how he addresses the doctrines of the Trinity and soteriology. To that end, special attention belongs to Drummond's emphasis on the personalities of the Trinitarian relationship as a part of *kerygmatic* thought and Drummond's soteriological orientation systematized from his theology of evangelism.

Doctrine of the Trinity

From the beginning of the second century, Christians articulated and vigorously defended the doctrine of the Trinity.⁹¹ The teaching of the Trinity presents the biblical ideas of the oneness of God (Deut 6:4) and that oneness expressed in the three persons of the Father, and of the Son, and of the Holy Spirit (Matt 28:19; 2 Cor 13:14). Drummond constructed a brief survey of biblical theology and historical theology that clearly places Drummond within biblical orthodoxy when it comes to this doctrine. First, Drummond appeals to the progressive revelation of the Trinity from the Old Testament to the New Testament. He clearly presents the plurality of the personality of God, אֱלֹהִים (*Elohim*), in Genesis 1:26, 3:22, and 11:17.⁹² The further into the biblical evidence one goes, the image of the Trinity becomes less vague with references to the "Spirit of the

⁹¹ See these translations for a picture of early Christian thought on the Trinity: Irenaeus, *Against Heresies* 1.10.1; Augustine of Hippo, *On the Holy Trinity* 1.2.4. Allison offers a helpful summary of the development of the doctrine of the Trinity in this text: Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: Zondervan, 2011).

⁹² Drummond, *The Word of the Cross*, 92.

Lord” (Judg 13:25) and the “suffering servant” (Isa 42:1). The New Testament, Drummond argues, sharpens the picture of the Trinity considerably in specific references to the individual persons of the Trinity while affirming their deity.⁹³ While he did not discover these ideas, Drummond’s evidence for the Trinity in the Bible begins to take shape in an appeal to the gospel according to John, Acts, and the Pauline letters.⁹⁴ Drummond also traces the primitive articulation of the doctrine of the Trinity in church history beginning with the Nicene Creed and going to figures such as Athanasius, Basil, Gregory of Nyssa, and Augustine before ending in the Chalcedonian meeting.⁹⁵ Drummond advances quickly to the various confessions from the reformation era and the advent of neo-orthodox thought coming from Karl Barth’s modalism.⁹⁶ The doctrine of the Trinity draws critical claims of irrationalism from other major monotheistic traditions who seek to cast doubt on the truthfulness and accuracy of the Bible, which is the source of this crucial doctrine. Other cult groups also reject any notion of the Trinity which Drummond defends.⁹⁷

This cherished doctrine rests in God’s authoritative Word. The hurdle to the unspiritual man in discerning the things of God fails to reconcile the oneness of God in three persons. Drummond defended the mystique of the Trinity by appealing to the same line of reasoning he used to defend the authority of Scripture. He references, again, God as suprarational which, in the case of the Trinity, means that God exists in ways that do not necessarily conform to the mere humanistic rational-empirical calculus, much in the

⁹³ Drummond, 93. The incarnation of Christ, for example, is filled with Trinitarian presence such as the fact that Mary found favor with God [the Father]. The angel announces to Mary that Jesus will be called “Emmanuel” which means God with us giving direct evidence to the deity of Christ. The Holy Spirit conception is also seen as coming from God.

⁹⁴ Drummond, 94–95.

⁹⁵ Drummond, 95.

⁹⁶ Drummond, 96.

⁹⁷ Drummond, 96.

spirit of Isaiah's forthtelling, "For my thoughts are not your thoughts, nor are your ways my ways, declares the LORD" (Isa 55:8). In his defense of the Scripture, he concedes a level of mystery, and he does so with the Trinity as well.⁹⁸ Drummond's explicit defense of revelation in epistemological terms informs his explanation of the Trinity as a revelational issue.

For Drummond, Trinitarian theology became the setting for the doctrine of soteriology which clearly lays out the content of the evangelistic message and "what evangelism is all about."⁹⁹ The seasons in which Drummond served in Southern Baptist academia tended to eschew commitment to biblical doctrine. The perceived value of the Scriptures among many in Christian academia eroded over the course of the twentieth century. Evangelism wanes without a strong commitment to the authority of the Bible. Drummond acted as the interloper in one such institution by advocating for an evangelism rooted in something greater than a mere subjective experience. Evangelism, as Drummond explained it, pointed to a theocentric reality lived out in the counsel of the Trinity. He preached a sovereign God that elevated the task of evangelism out of man-centered appeals filled with stunts to one firmly rooted in the eternal plan of the Trinity where the Father sent His only Son to atone for sins and after the ascension of Christ, the Holy Spirit was sent to apply salvation. Drummond warned his students of making evangelism more about man than of God:

In other words, evangelism begins in theology, not anthropology. Failure to come to grips with this foundational fact can easily result in some sort of "evangelical humanism" that exalts human activity to the point of virtually leaving God's actions in evangelism out of the redemptive picture. This in turn precipitates evangelistic gimmicks, emotionalism, and even manipulation. That syndrome fills churches with those whose commitment is shallow at best, or superficial and spurious at worse. In evangelism we must see God for all He is, and that should profoundly affect our

⁹⁸ Drummond, 96.

⁹⁹ Drummond, 98.

evangelism concepts and activity. To understand the redeeming Triune God is vital if evangelism is to have substance and stability.¹⁰⁰

Lest anyone accuse Drummond of reducing the Trinity to a theologically ethereal plane, consider the way Drummond intimates the function and the pragmatism of God in this doctrine.¹⁰¹ Drummond's practical concern for the way Christians apply the Trinity in evangelism took the shape of the individual persons that constitute the Triune God. Each person of the Trinity, Drummond maintained, desired to save all persons, which he added was the intent behind God's self-revelation.¹⁰² God chose to reveal Himself to people in "redemptive garb."¹⁰³ Drummond's primary concern with the Trinity in building a theology of evangelism required a thorough examination of each of the individual personalities in light of the evangelistic task. The following subsections critique Drummond's treatment of the persons of the Trinity as they relate to evangelism.

Father. A theocentric evangelism begins with a theocentric gospel. God often occupies the starting point of many evangelistic methodologies because the gospel and every ontological reality begin with God.¹⁰⁴ Drummond acknowledges that the Bible clearly lays out the fatherhood of God in His creative order, but he points to the other aspect of the Father's role, which is redeemer.¹⁰⁵ The Father exudes certain attributes that Drummond identifies as important for positioning the gospel in the heart of a Christian

¹⁰⁰ Drummond, 98–99.

¹⁰¹ Drummond, 96–97. Drummond ties the evangelistic theme of the three persons of the Trinity by appealing to an incomplete reference to this R. A. Torrey work: R. A. Torrey, *The Power of Prayer and the Prayer of Power*, (New Zealand: Titus Books, 2015), 74, iBook.

¹⁰² Drummond, 97. The issue of God's desire to save all persons prompts immediate questions regarding an unfulfilled will of God and the implication of God's greater desires. These issues will arise in this chapter in the section on soteriology and election.

¹⁰³ Drummond, 97.

¹⁰⁴ For example, these methodologies employ a "God-first" gospel presentation: Greg Gilbert, *What Is the Gospel?* (Wheaton, IL: Crossway, 2010); Bill Bright, *Witnessing Without Fear: How to Share Your Faith with Confidence* (Nashville: Thomas Nelson, 1993); Tony Payne, *Two Ways to Live: The Choice We All Face* (Youngstown, OH: Matthias Media, 2007).

¹⁰⁵ Drummond, *The Word of the Cross*, 99.

and informing the content of the gospel message delivered to the lost: holy, love, righteousness, power, good wisdom, spiritual, and sovereign.

First, the holiness of God speaks to His very essence whether in the context of Isaiah's vision of the throne room (Isa 6:3) or David's psalm of worship to the Lord (Ps 29:2). Drummond takes the attribute of the Father's holiness and further extrapolates four realities of what God's holiness implies as it relates to gospel content. He lists them as "God is righteous," "God is just," "God is wrathful," and "God is good."¹⁰⁶ Each of the four speaks directly to items that not only help explain the gospel but give illustrative value to gospel conversations. For example, the fact that God is righteous reminds Christians of the extent to which sin caused separation between God and man. The idea that God is just points to the reality that judgment awaits sinners (Rom 6:23a). The Bible depicts God's justice in terms of wrath which, as Drummond declared, "is God's holy revulsion against all sin and evil."¹⁰⁷ The wrath of God also intersects with issues of atonement in significant ways which will appear later in this chapter. Finally, God's holiness begets a good benevolence. That goodness comes in God's good pleasure to receive sinners who repent of sin and trust Christ (John 6:37). Drummond uses the Father's holiness like an umbrella for righteousness, justice, wrath, and goodness. More could be said and has been said of the four terms of holiness as attributes of God. For Drummond, however, he unpacks the Father's holiness in a way that informs major parts of the gospel.

Second, Drummond describes the Father as love. J. Sam Simmons agrees with Drummond when he argues that the love of God in no way sits against God's holiness.¹⁰⁸

¹⁰⁶ Drummond, 100–101.

¹⁰⁷ Drummond, 100.

¹⁰⁸ J. Sam Simmons, "The Missionary Motivation of God's Salvation," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: B & H, 1998), 137.

In this case, he concedes that an artificial separation of holiness and love pits one against another. Drummond criticizes the false dichotomy and attests to their compatibility.¹⁰⁹ A holy God loves selflessly (John 3:16, 1 John 4:7). Drummond makes the important point that God’s love expressed in His determination to redeem a people gives hope and security in the message that Christians proclaim to the lost.¹¹⁰ Without love, the words of the message resemble a clanging cymbal and not the balm of gospel truth (1 Cor 13:1).

Third, Drummond depicts the Father as righteousness. He explains this term in the context of an outflow of holiness but applies it in terms of judgment and imputation. He makes an important point about the Father’s righteousness that impacts evangelism. Drummond connects God’s outgoing righteousness as the judgment of sin by insisting that sin and sinners, too often, get separated (presumably by well-meaning Christians). That kind of statement bristles many even in a day when many evangelical Christians hold to a high view of Scripture. Drummond, nonetheless, defends it by arguing that sin occurs not in vacuous isolation but in the heart of one who willfully chooses it. Drummond makes a valid point because the Bible clearly states that the penalty of sin is death, but the penalty’s object is a person (Rom 6:23a). Drummond asserted that “sin must be personified before it can do its destructive work. Those who engage in sin thus stand condemned.”¹¹¹ If there is an outgoing righteousness that places sinners squarely in judgement, then Drummond also contends for an incoming righteousness that God imputes upon the repentant. Specifically, Drummond says, “Our gracious Father imparts His righteousness to sinners who repent and believe.”¹¹² Responsible evangelism reflects this dynamic truth.

¹⁰⁹ Drummond, *The Word of the Cross*, 101.

¹¹⁰ Drummond, 102.

¹¹¹ Drummond, 102–3.

¹¹² Drummond, 102. More will be said later in this chapter about Drummond’s approach to soteriology and specifically his view of justification.

Fourth, Drummond focuses on God's power or what most theologians refer to as omnipotence. Drummond invests a great deal of effort in defending the omnipotence and sovereignty of God against the claims of process theologians. To solve the problems of evil and suffering, certain theologians abandoned long held views from Scripture of God's sovereignty and supremacy over events in the world. Those theologians attempt to reconstruct God into a deity that evolves into greatness and power to deal with evil and suffering in a seemingly palatable way. They acknowledge that God lacks the power or strength and that he must undergo a process to achieve that ability. Hence, the term process theology which completely drains God of His immutability, subjects Him to His creation of time, and establishes a kind of ultimate dualism.¹¹³

The issue of God's power, as Drummond added, and evangelism contains one important implication. It stems from Drummond's reaction to Norman Pittenger's argument that the biblicism of traditional evangelicalism fails to convince modern, secular people of its gospel message. Pittenger's attempt to subject God to a process begins in his own distrust of Scriptural authority as expounded by fundamentalists (his term of derision).¹¹⁴ Drummond pushes back against Pittenger's claim that the Word of truth in the Bible lacks appeal to the modern, sophisticated ear. He argues, in fact, that the Bible and its content speak with great effect.¹¹⁵ Drummond, however, admits that efforts to evangelize new generations should consider how Christians communicate to a secular audience.¹¹⁶ Drummond's reaction seizes upon the notion that God's power and

¹¹³ Drummond, 105–6. Drummond interacts with these theologians in his critique of process theology: Edgar S. Brightman (Boston University), Alfred North Whitehead, John B. Cobb, Jr., and Norman Pittenger (Cambridge University). Drummond gives a summary defense of God's sovereignty against process theology. Furthermore, Drummond identifies other aberrations that minimize the sovereignty of God such as liberation theology and some forms of feminist theology. While he does not expand on the latter, the topic is worthy of further research. Drummond, *Ripe for Harvest*, 197–99.

¹¹⁴ Norman Pittenger, *Catholic Faith in a Process Perspective* (Maryknoll, NY: Orbis Books, 1981), 15.

¹¹⁵ Drummond, *The Word of the Cross*, 105.

¹¹⁶ Drummond, 105.

omnipotence not only affects His ability to save the most hardened opponent of Christ through the finished work of Christ, but also the power that God grants in the spoken gospel message (1 Cor 1:18). Drummond helpfully concludes by pointing to the power of the sovereign God to reconcile sinners through the evangelistic efforts of Christians. He reiterates that

without God's power, life simply overwhelms humanity, but everyone can become dynamically related to this sovereign God and thus become overcomers (1 John 4:4). To help people move into a life-giving relationship with the loving, sovereign God is what evangelism attempts to do. In that task, God will grant what is needed to His servants to accomplish the work because He is all wise and powerful in Himself.¹¹⁷

Fifth, Drummond connects God's goodness and wisdom to present God's omniscience. Drummond carefully distinguishes God's eternal knowledge from the god of process theology who acquires knowledge over time. Moreover, he argues that God gives wisdom to people of faith.¹¹⁸ He appeals to J. I. Packer who states that God gives wisdom to those who ask, and the character of such wisdom binds people to Christ.¹¹⁹ Drummond, then, concludes that when Christians evangelize, they lead people to belief in God who embodies all moral wisdom and thus into a dynamic relationship with Him. The way Drummond pairs God's goodness and wisdom with His omniscience shows the weakness of process theology especially as it relates to evangelism. If God's knowledge and wisdom evolve, as process theologians suggest, then bringing lost people to God whose tenuous wisdom lacks a moral reality undermines the entire evangelistic enterprise that promises reconciliation to a holy and just God.

Sixth, Drummond presents the Father in terms of His spiritual nature and His personhood. He argued that the Father's spiritual essence places Him everywhere at all

¹¹⁷ Drummond, 107.

¹¹⁸ Drummond, 108.

¹¹⁹ J. I. Packer, *Knowing God*, 2nd ed. (Downers Grove, IL: InterVarsity, 1993), 108. Drummond cites the original 1973 edition where this statement is found on p. 97.

times (i.e. omnipresence) and that the Bible presents Him in anthropomorphic terms.¹²⁰ Moreover, Drummond stated that personhood is the highest human conception and if God created persons, “He of necessity must be a person or He is less than we are, thus hardly a Creator.”¹²¹ Drummond makes his point for evangelism in that when people encounter God in a salvific manner, they experience a personal relationship. Thus, the aim of evangelism includes introducing people (via Christ) to the personal Father God. Drummond makes the important distinction for evangelism between the biblical revelation of the Father as a person to whom sinners must be reconciled and a therapeutic entity that man shapes to soothe his conscience.

Finally, Drummond affirmed the attribute of God’s sovereignty. Drummond reserves most of his commentary on sovereignty for a subsequent section, but he expresses his confidence in that fact that nothing happens outside of God’s will, that the Father does what pleases Him, and that He works all things in conformity with His will. Furthermore, he pushes back against the process theologians’ denial of sovereignty and maintains His lordship.¹²² The strength of Drummond’s argument for sovereignty rests in God’s decisive action in salvation. God ordains both the end of salvation and how redemption comes to people. God’s sovereignty initiates the evangelistic mission to which He calls all His followers to engage.

Son. Drummond describes the second person of the Trinity, the Son, as the provider and means of redemption. Drummond draws out three terms central to the doctrine of Christ that dynamically inform evangelism: incarnation, substitution, and resurrection. He completes this task with a careful evaluation of the most important

¹²⁰ Drummond, *The Word of the Cross*, 109.

¹²¹ Drummond, 109.

¹²² Drummond, 110.

Christological issues with which Christians periodically debate. Drummond casts these three terms across the whole of Jesus' life and considers them broadly as they relate to evangelism.

First, Drummond considers the incarnation of the Son a critical basis for what Christ accomplished in His life, death, and resurrection. In fact, Drummond states strongly that the humanity of the Son as it relates to soteriological issues is central.¹²³ The value of this emphasis relates strongly to the *kerygmatic* content of evangelism for what evangelists proclaim is a Person. If evangelists mistake the Person, they mistake everything. Drummond, therefore, summarized the contours of historical theology regarding the nature and essence of Jesus. He critiqued the anhypostasia concept as illustrated in the Nestorian and Docetism heresies, the kenotic theory, and the issue of Lord-leader existentialism as articulated by Karl Heim.¹²⁴ Drummond defends his commitment to the hypostatic union and refutes theologians like Schleiermacher who insist on Jesus' development of a "God-consciousness" at the cost of what Scripture reveals as the fully divine and fully human Jesus (John 1:1-3, 14).¹²⁵

Drummond sets forth several statements on the incarnation that direct his theology of the Son.¹²⁶ He first states that the eternal Son of God took on human qualities but not at the cost of His divine attributes (Phil 2:6-7, Col 2:9). He then argues that the human and divine natures of Jesus did not function independently of one another. Drummond also advised the abandonment of preconceived notions of what constitutes true humanity and divinity. Finally, he stressed that the incarnation originated and

¹²³ Drummond, 124. This statement does not imply that Drummond minimized the full divinity of the Lord.

¹²⁴ Drummond, 116-20. More could be said about Drummond's interactions with these which would be worthy of further research. However, for the purposes of this presentation, the evaluations are done considering the evangelistic principles that emerge from Drummond's theology.

¹²⁵ Drummond, 125.

¹²⁶ Drummond, 127-28.

stemmed from God and not man (i.e. God becoming a human being and not a human being becoming God). Furthermore, the testimony of Christ in Scripture and an evangelist's view of the Bible impacts how an evangelist presents Christ. A Jesus based on a weak historical view of Jesus leads to a shallow encounter with God.¹²⁷

The second term related to the work of the second person of the Trinity is substitution. Drummond highlights this important term in the context of Christ's atonement. Ultimately, he builds a strong argument for penal-substitutionary atonement as central to Christ's finished work on the cross. Prior to that endeavor, however, he surveys various theories of atonement on their merits to reveal a deficient impetus for evangelism. Consider, for example, what Drummond calls The Example (Socinian) Theory. Drummond criticizes this view of the atonement by exposing its denial of the fact that sinful people need reconciliation with God through the blood of Jesus.¹²⁸ While the theory emphasizes the cross, it fails to move the death of Christ beyond a moral example of encouraging people to adopt a similar love.¹²⁹ This view conveys no sense of urgency for people to see their sin as necessitating a blood sacrifice and then, further, to reconcile to Christ by faith. A mere example leaves sinners with nothing more than a formula for working toward a life influenced by Christ. Such a theory vanquishes any need for a person to view Christ's death as the penalty for sin and removes any impetus for believers to declare that truth to unbelievers.

Drummond offers similar types of critiques to other theories of the atonement to show the resultant lack of need for evangelism. To the commercial (Anselmic) theory, Drummond argues that the work of Christ represents more than the redemption of a

¹²⁷ Drummond, 138.

¹²⁸ Drummond, 140.

¹²⁹ Drummond, 141.

divine honor but a satisfaction of God's holiness.¹³⁰ The commercial theory, Drummond points out, dies for lack of concern for the intersection between what Christ accomplished and man's need for the atonement of his sin. Again, evangelism loses its place with the adoption of this theory for no need of good news.

Both the dramatic and ransom theories of atonement miss the mark for similar reasons.¹³¹ The dramatic theory showcases the work of Jesus on the cross primarily in terms of Satan's defeat and the ransom theory highlights the payment for sin offered to Satan. The former theory, as Drummond notes, removes humanity from the equation in favor of the theme of conquest in the spiritual realm.¹³² The ransom theory establishes Satan as the chief collector of the blood ransom paid by Christ. While Drummond argues against the notion of a ransom to Satan, he misses the opportunity to clarify the ransom. In fact, he suggests that the New Testament conceals the identity of the receiver of the ransom payment.¹³³ Where the New Testament speaks clearly of Christ's sacrifice as a ransom, it implies the payment of death for man's sin is a result of God's divine requirement (Matt 20:28; Mark 10:45; 1 Tim 2:6; Rev 5:9). God, as early as Genesis 2:17, promises death from sin and requires it as the just penalty (Rom 6:23a). Absent the issue of man's sin necessitating payment for rebelling against God to satisfy God's wrath (John 3:36; Rom 2:5; 1 Thess 1:10), evangelism loses part of its identity. Consequently, evangelism without any sense of propitiation fails to deliver the fullness of the good news (1 John 2:2).¹³⁴

¹³⁰ Drummond, 141.

¹³¹ Drummond, 141. Drummond refers to both theories as the Patristic view.

¹³² Drummond, 141. Drummond concedes the defeat of Satan and his hosts but tries to make the point that Satan's defeat and atonement for sin are not mutually exclusive.

¹³³ Drummond, 141. Drummond stresses that this theory emphasizes the costly price Christ paid in the atonement as opposed to the receiver.

¹³⁴ Drummond, 146. Propitiation and expiation will be addressed later in this chapter.

Drummond firmly held the view of the atonement characterized by penal substitution. He credits Reformation era thinkers for placing the issue in the forefront as they returned to the authority of the Scriptures and applauds John Stott's work *The Cross of Christ* in its defense of this biblical doctrine. While grieving the lack of popularity of this view in some scholarly circles, he nevertheless worked to recover this important doctrine as it relates to building a robust practice of evangelism.¹³⁵ He summarized it this way:

Christ was essentially a substitute for us. On Calvary He hung in our place, took our iniquities on Himself, and bore the penalty for our sins. It sees the atonement as a satisfaction to God's justice and holiness. The Law and its demands had to be met. Sin must be judged. Christ accomplished this when He died in our place and bore our judgment in Himself. We are pardoned because Christ bore the just penalty of our sins and satisfied the Law's requirement.¹³⁶

Each of these statements Drummond articulated contribute to the overall theology of evangelism as rooted in God's Word. The seeming lack of concern for the penal substitutionary aspect of the atonement in some Christian circles finds its genesis in the disregard for sin considering God's consuming holiness.¹³⁷ Drummond responds to criticism that the notion of substitution as strange or offensive by appealing to the right understanding of God's holy love as portrayed in the Bible. Moreover, critics question the idea that God would refuse forgiveness had His wrath remained unappeased. Yet, Drummond was correct when he referenced the righteous character of God that required justice which someone had to bear. The irony of the application of this justice speaks voluminously when the innocent willingly paid the penalty of death for the guilty. Second Corinthians 5:21 summarizes this fact well: "He made Him who knew no sin to be sin on

¹³⁵ Drummond, 143. Drummond's observation of the penal substitutionary atonement lacking favor in some scholarly circles likely stems from his bruising experience attempting to shift SEBTS from a theologically liberal orientation to one that prized the authority of Scripture. See chapter six for a more detailed account of this episode in Drummond's ministry.

¹³⁶ Drummond, 143.

¹³⁷ Drummond, 147.

our behalf, so that we might become the righteousness of God in Him.” The penal substitutionary atonement truly highlights the holy love of God in bold relief.¹³⁸

Drummond, in no uncertain terms, contends for this important doctrine as necessary for the message of salvation. In fact, he argues that if sin did not provoke God’s wrath, man would consider Him immoral because satisfaction for sin happens on God’s own moral grounds.¹³⁹ Furthermore, Drummond argued that Isaiah 53 personifies the sin-bearing principle and thus the inevitable character of the atonement requires faithful interpreters to align with the Bible’s presentation of the penal substitutionary atonement.¹⁴⁰ One critical element to this view involves sin. He appeals to the Puritan view of the gravity of sin and Leon Morris’ position that sin elicits God’s personal opposition and revulsion. Both references elevate the seriousness of the offense of sin to God which necessitates a solution that satisfies what the Bible reveals as God’s holy requirement and the love that executed the foreordained redemption (Acts 4:28).

Several evangelistic implications stem from Drummond’s commitment to a theology-driven evangelism. The first implication for evangelism rests in contextualizing the starting point of gospel proclamation. Drummond advised beginning with emphasizing the aspect of atonement which would most appeal to the lost person’s starting point. He cites the example of ministry in an animistic context where people live in constant fear of demons and evil spirits. In such a setting, Drummond suggested employing the aspect of the atonement which emphasizes the defeat of the demonic forces. He is concerned with stewarding the opportunity for evangelism by first building a connection or relational bridge and then open the door to the fuller meaning of the penal

¹³⁸ Drummond, 146.

¹³⁹ Drummond, 147.

¹⁴⁰ Drummond, 149.

substitutionary atonement.¹⁴¹ Much of Drummond's point in this implication for evangelism hinges on the context.¹⁴² While communicating the heart of the atonement remains central to the evangelist's task, Drummond's suggestion follows the spirit of Colossians 4:5-6 where Paul advises the church to "conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person." The conduct of wisdom toward the lost and taking advantage of a God given opportunity that Paul references fits tightly with what Drummond suggests in considering the background and culture of one's audience as one evangelizes. Drummond's goal, however, clearly points to communicating the essence of the penal substitutionary atonement even if one begins elsewhere.

The second issue of import concerns itself with God's holy love. The association of God's love and evangelism occurs frequently in gospel conversations. Drummond makes an important observation about the appropriateness of love in evangelistic contexts. Too often, well-meaning believers position God's love as passive with respect to sin to lessen the relational sting. Holy love, as Drummond notes, reaches out to sinners without condoning sin.¹⁴³ God's holy love, while not explicitly employed in those terms, underlines *kerygmatic* proclamation that calls sinners to repent from sin and receive God's forgiveness.

A final implication for evangelism in a penal substitutionary perspective appeals to the restorative accent and assurance which this view of the atonement speaks. The sense of justice for sin in the death of Christ simultaneously exists to bring the

¹⁴¹ Drummond, 150.

¹⁴² Sam Chan, *Evangelism in a Skeptical World: How to Make the Unbelievable News about Jesus More Believable* (Grand Rapids: Zondervan, 2018), 64. Chan makes a similar point in his book by encouraging Christians to use gospel metaphors to craft a compelling gospel presentation.

¹⁴³ Drummond, *The Word of the Cross*, 146.

injustice of the imputed righteousness of Christ to sinners. An imputed righteousness given to the repentant restores him to such a degree that the “Spirit Himself testifies with our spirit that we are children of God” (Rom 8:16). What good news for those far from Christ to know the benefit of reconciliation with God that accompanies one’s conversion. Moreover, once that restoration dwells in a believer, the evangelistic message assures the authentic disciple that “if God is for us, who is against us” (Rom 8:31a) and “who will bring a charge against God’s elect” (Rom 8:33a)? The penal substitutionary atonement feeds evangelistic announcement with good news as well as the commencement of faithful discipleship.

The third word related to the second person of the Trinity is the resurrection. If the atonement points to the work of Christ on the cross, then the resurrection points to the victory of Christ over sin and death. Drummond addresses faith and the historical issue of the resurrection first in terms of what George Eldon Ladd argued as the historical evidences of the resurrection supporting faith.¹⁴⁴ Drummond argued that the historical evidence does not automatically produce faith; rather, the Holy Spirit gives birth to faith.¹⁴⁵ Next, he appeals to the eyewitness testimony of the apostles who saw the empty tomb and found Jesus alive (Luke 24:34). Then, Drummond argued that the resurrection went beyond a historical event to include a supernatural event. Thus, Drummond concludes as Ladd does that embracing the resurrection involves a calculus composed of historical evidence and faith. The inerrant and authoritative Scripture provides the evidence of the risen Lord not only in terms of His certain death but also in His post-resurrection appearances.¹⁴⁶

¹⁴⁴ George Eldon Ladd, *I Believe in the Resurrection of Jesus* (Grand Rapids: Eerdmans, 1976), 12.

¹⁴⁵ Drummond, *The Word of the Cross*, 152.

¹⁴⁶ Drummond, 154–57.

Beyond the interaction between the historical evidence of the resurrection and faith, Drummond emphasizes the bodily nature of the resurrection. Drummond continually refers to the problem of the empty tomb that many theologians whose commitments lie with a rational epistemology must consider.¹⁴⁷ He points to G. W. H. Lampe who saw Christ's resurrection in a docetic light which undermines the humanity of Jesus. Scholars like Lampe fail to deal with the empty tomb and resort to the rationalization that the resurrection was essentially spiritual in nature.¹⁴⁸ At this point, Drummond relegates such arguments against the bodily resurrection to what logical positivists contend as the noumenal idea (i.e. the meaning or significance of the resurrection) as opposed to the phenomenal idea that aligns itself with the fact of the resurrection. Drummond vigorously defends the bodily resurrection by pointing to the fundamental weakness of the rationalist position that ends up trying to bifurcate the so-called historic Jesus from the eternal Christ.¹⁴⁹ Drummond's defense remains convincing by deconstructing the critics' assumptions and avoidance of historical evidence. The bodily nature of the resurrection remains central to historic Christianity and furthermore the nature of Christ's resurrection body deserves attention.

Drummond argues the distinction between the bodily resurrection and a mere resuscitation. The resurrected life of Christ did not reflect the mortal life as Jesus once knew, rather, the resurrected body took on a transformative character not limited by time and space. Drummond connects this idea with what Paul meant by a "spiritual body" (1 Cor 15:44). The Greeks of Paul's time believed in a dualistic nature where the material realm represented an evil to shed and the immaterial represented spiritual goods, and the Jews saw the human experience as unified between material and immaterial. Based on the

¹⁴⁷ Drummond, 157.

¹⁴⁸ G. W. H. Lampe, *The Resurrection, A Dialogue* (Philadelphia: Westminster Press, 1966), 30–32.

¹⁴⁹ Drummond, *The Word of the Cross*, 158.

Greeks' anthropological view, their commitment to the resurrection excluded a bodily resurrection while Jewish hearers whose unified vision of body and soul left room for a bodily resurrection.¹⁵⁰

Drummond describes the significance of the bodily resurrection in several ways. He begins with the ontological fact that the resurrection by nature must imply a bodily resurrection or else no resurrection occurred. In addition, the resurrection signifies the fact that Jesus defeated death and hell (1 Cor 15:55) and testified to the fact that Jesus is Lord (Acts 2:25) and King (Acts 13:34). Next, Drummond pointed out the sure penalty of sin paid in full and the hope that Christians will resurrect to a new spiritual body like that of Jesus where “we know that when He appears, we will be like Him, because we will see Him just as He is” (1 John 3:2b). He continues by pointing to the believers' new reality apart from spiritual death as another implication of the resurrection. The resurrection also means that God authenticated Jesus' claims as Messiah as well as His divinity. Another significant result of the resurrection must include the elevation of revelation.¹⁵¹ The resurrection implies that God spoke “in His Son, whom He appointed heir of all things, through whom also He made the world” (Heb 1:2). The final significance of the resurrection shifts the focus toward the ascension of Jesus.¹⁵² The ascension represents Christ's return to the Father in heaven to reign at the Father's right hand. This summary of what Drummond considered important to the meaning of the resurrection intends to demonstrate the thoughtfulness and scholarly engagement Drummond undertook to build a Trinitarian theology that includes constituent parts that fit within *kerygmatic* proclamation. He accomplishes this task through a thoroughly biblical lens.

¹⁵⁰ Drummond, 158–59. The Sadducees would exclude themselves from this example because they denied the possibility of resurrection.

¹⁵¹ Drummond, 162.

¹⁵² Drummond, 163.

The preceding items related to the second person of the Trinity contribute toward a broader theology of evangelism. In the resurrection, believers find a compelling obligation to share the good news of Jesus' death and resurrection. Drummond puts it this way: "Jesus' resurrection absolutely demands Christian commitment to world evangelization. In reality, the entire Christ event places the evangelistic challenge before all believers."¹⁵³ The fact the inerrant Scripture teaches believers about Christ obligates Jesus' followers to herald the gospel message. Therein lies one evidence of the inextricable link between a high view of the Bible and faithful evangelism.

Holy Spirit. The third person of the Trinity, the Holy Spirit, seeks to implement evangelism and thus Drummond considers an evangelistic pneumatology that consists of the Spirit's work in unbelievers and the Spirit's work in believers to enable evangelization.¹⁵⁴

Drummond first presents the Holy Spirit and His work toward unbelievers in three primary convictions: sin, righteousness, and judgment. The conviction of sin, Drummond notes, brings to bear the weight of the guilt that accompanies transgression. Unbelievers facing conviction of the Holy Spirit must deal with the insidious nature of personal sin.¹⁵⁵ The Holy Spirit's role in evangelism portrays the inward work of conviction of sin in an unbeliever in the proclamation of the Word. While Drummond adamantly defends the power of the Word of God, he connects the Word with the power

¹⁵³ Drummond, 163.

¹⁵⁴ Drummond, 171.

¹⁵⁵ Drummond, 174-75. Drummond addresses the issue of sin in an etymological study of biblical words: חָטָא (*chata*-to miss the mark, Gen 20:9); פָּשָׁע (*pasha'*-rebellion, Isa 1:28); עָוָה (*'awah*-twisting, 2 Sam 24:17); רָשָׁע (*rasha'*-act wickedly, 2 Sam 22:22); עָמַל (*'amal*-disaster or trouble, Prov 24:2); ἁμαρτία (*hamartia*-miss the mark, John 8:46); παράπτωμα (*paraptoma*-trespass, Eph 2:1); παράβασις (*parabasis*-to transgress, Rom 4:15); ἀσεβεία (*asebeia*-ungodliness, Rom 1:18); ἀνομία (*anomia*-contempt for the law, Matt 7:23); κακία (*kakia*-spiritual depravity, Acts 8:22); ἀδικία (*adikia*-doing wrong to a neighbor, Rom 9:14); ἔνοχος (*enochos*-guilty, Mark 3:29); ὀφείλημα (*opheilema*-debt, Matt 6:12). He summarily concludes that sin is directed against God and that sin is a violation of His glory.

of God to probe the recesses of the human heart with an aim to see that person realize the weight of his sin and turn to Christ.

The second arena of conviction involves righteousness (John 16:8). The conviction of righteousness presents Jesus Christ as holy to unbelievers which contrasts with the unrighteousness of man. The Holy Spirit works to convict unbelievers of sin and righteousness in simultaneous fashion. Consider the heinousness of sin as it weighs upon a lost soul. Guilt results from the Holy Spirit's conviction and is exchanged for the righteousness of Christ imputed upon those who respond with faith in Christ after hearing the gospel proclaimed.

Drummond offers a third area of Holy Spirit conviction which rests in judgment. Here, the cross manifests itself as the defeat and judgment of Satan. The world subjected to Satan shares his destiny which the Holy Spirit also brings a conviction of judgment. Thus, the work of evangelism relies upon the Holy Spirit's initiative to convict when believers speak the gospel of Jesus Christ (John 6:44). In fact, Drummond leans on W. T. Conner's argument that evangelism and the power for preaching the gospel depends on the Holy Spirit's arrival at Pentecost (John 16:7).¹⁵⁶ The book of Acts demonstrates the bond between evangelism and the convicting work of the Holy Spirit (Acts 2:4, 4:31). God, the Holy Spirit, powerfully works to convict and to convert lost people but never apart from evangelization.

Second, Drummond outlines the Holy Spirit's work in converts in five ways.¹⁵⁷ He begins with the regeneration of new believers.¹⁵⁸ From the outset, the language Drummond employs runs the risk of confusion. The critical question involves the nature

¹⁵⁶ Walter Thomas Conner, *The Work of the Holy Spirit: A Treatment of the Biblical Doctrine of the Divine Spirit* (Nashville: Broadman, 1940), 57–58.

¹⁵⁷ The following article summarizes the five ways the Holy Spirit works in converts: Lewis A. Drummond, "The Holy Spirit in Evangelism," *The Student*, October 1990, 11.

¹⁵⁸ Drummond, *The Word of the Cross*, 179.

of a new believer and by virtue of the term, “new believer,” it refers to one who has experienced the new birth (2 Cor 5:17) and the washing of regeneration (Titus 3:5). The fundamental issue comes to the placement of regeneration in relation to one’s exercise of faith. He does not address it directly, however, he portrays regeneration and conversion in near simultaneity.¹⁵⁹ Drummond speaks of regeneration primarily in terms of union with Christ. He refers to Paul’s motif of “in Christ” as the main biblical depiction of the implications of regeneration. Being “in Christ” indicates an intimate identification with Christ in His death and resurrection, a commitment to emulate the ethical nature of Christ, and faith’s appropriation of victory over sin.¹⁶⁰ Drummond’s decision to focus on the new believer’s union with Christ as the primary implication of regeneration wisely roots the identity of new believers firmly in Christ. Regardless of how imprecise his explanation between regeneration and faith in a linear timeframe, he establishes a meaningful basis for an intentionally evangelistic life by advocating a consistent closeness with Christ.

Drummond continues his examination of the Holy Spirit’s work in the sealing of the believers. The notion of the seal takes on various uses such as the mark of authenticity of a document and the act of sealing a document conveyed a legal significance to its contents.¹⁶¹ His primary concerns related to the Holy Spirit’s sealing of new believers included several implications. The first of which involved the “seal upon the heart” as a sign of God’s personal possession (Song 8:6). The sealing of a new believer indicates ownership by and the Lordship of Jesus Christ. Second, the seal of the Holy Spirit signifies authenticity for the justified.¹⁶² The first century church cared deeply

¹⁵⁹ Drummond, 180. A more detailed look at Drummond’s view of regeneration preceding faith is forthcoming in the section on soteriology and the *ordo salutis*.

¹⁶⁰ Drummond, 182–85.

¹⁶¹ Drummond, 186.

¹⁶² Drummond, 188.

about the genuineness of Gentile conversions so they dispatched, in one example, Peter and John to Samaria where they prayed for the converted that they receive the Holy Spirit (Acts 8:14-16). This unusual account demonstrates Drummond's point that the seal of the Holy Spirit confirms their testimonies. Third, the seal of the Holy Spirit affirms a believer's security in Christ.¹⁶³ Drummond appeals to the biblical images of the seal in the context of security in the new covenant relationship (2 Cor 1:22; Eph 1:13, 4:30). The seal affirming the security of the believer assures new believers of the certainty of the Triune God's action to seek and to save the lost (Luke 19:10). A popular critique of this important doctrine attempts to position security in terms of licentiousness and thus reduces conversion to a type of insurance. Drummond clarifies the notion of security of one's salvation by explaining the sealing of the Holy Spirit as perseverance in the faith. While security of salvation rests in Christ, the Bible presents salvation both in the present and in the future. In other words, the eschatological gloss upon salvation reminds believers that the fully realized salvation awaits those who persevere in the faith (Eph 1:10-11).¹⁶⁴ The final aspect of the sealing of the Spirit refers to the magnification of Christ in ministry.¹⁶⁵ Drummond's point stems from Paul's statement about liberty to the Corinthians when he said, "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord" (1 Cor 9:1-2). In another instance, Paul reflects to the churches in Galatia on his suffering for the sake of Christ when he said, "From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus" (Gal 6:17). The

¹⁶³ Drummond, 188–89.

¹⁶⁴ Drummond, 189. Drummond refers readers to the following resources that argue opposite sides of the eternal security debate with Dale Moody (Drummond's colleague at SBTS) representing the Arminian stance and R. T. Kendall (Drummond's student) arguing from a Calvinist perspective. Dale Moody, *The Word of Truth: A Summary of Christian Doctrine Based on Biblical Revelation* (Grand Rapids: Eerdmans, 1981); R. T. Kendall, *Once Saved, Always Saved* (London: Hodder and Stoughton, 1983).

¹⁶⁵ Drummond, *The Word of the Cross*, 189.

former statement alludes to the sealing by the Holy Spirit for the purpose of Paul's ministry to exalt Jesus. In the latter statement, Paul demonstrates the impact of the sealing of the Spirit in his ministry of persecution. Evangelistic ministry benefits from the type of resolve Paul practiced in these references. The nexus between a Christian's resolve and evangelism rests in the sealing of the Spirit to magnify Christ in that ministry.

The ministry of the Holy Spirit in the lives of converts manifests itself readily in how the Holy Spirit gifts new believers (Rom 12:3-8; 1 Cor 12-14; Eph 4:4-16). Drummond contends that the Holy Spirit endows believers with spiritual gifts upon conversion for use in ministry without exemption.¹⁶⁶

In addition, Drummond argues that the Holy Spirit baptizes new believers into the body of Christ (1 Cor 12:13).¹⁶⁷ Upon one's conversion, one undergoes the baptism of the Holy Spirit where the new believer identifies with the catholic church but, practically speaking, also identifies through believer's baptism with the local expression of the body of Christ where ministry and gifts find full expression.

Drummond also affirms the indwelling of the Holy Spirit in the life of the believer. This reality evidences itself in several ways that Drummond details: (1) the Holy Spirit leads God's people into His perfect will for their lives, (2) the Holy Spirit leads believers into all truth, (3) the Holy Spirit sanctifies believers, and (4) the Holy Spirit bears fruit in believers.¹⁶⁸

One note of reflection on the Holy Spirit's work in evangelism and salvation deserves attention. Much of the focus of the Holy Spirit's work involves not only the conversion of the lost but the establishment of the converted. Drummond's pneumatology pointedly makes this axiom clear. Thus, the relationship between conversion

¹⁶⁶ Drummond, 189.

¹⁶⁷ Drummond, 190.

¹⁶⁸ Drummond, 190–93.

(evangelism) and establishment (discipleship) forms, in part, by the power of the Holy Spirit. Regeneration of the lost, the sealing of the Spirit, the gifting of the Spirit, the baptism of the Spirit, and the indwelling of the Spirit all concern themselves with both the conversion experience wrought by repentance and faith and the initial steps of discipleship for the believer. Evangelism and discipleship, therefore, work together in the Great Commission enterprise to make disciples who, in turn, make disciples. The Holy Spirit's role in evangelism extends from conviction and conversion to discipleship for the purpose of reproducing followers of Jesus Christ. The relationship between evangelism and discipleship manifests itself here and in the broader discussion of the *kerygma* as debated earlier in this chapter. Drummond ties the evangelism/discipleship dynamic to *kerygmatic* proclamation in a way that focuses on Great Commission obedience in the creation and development of Christ followers.

Paul summarizes the relationship between evangelism and discipleship in a distinctly Trinitarian format alluding to all three persons and Their respective roles.

Consider Paul's exhortation to the church:

But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from beginning for salvation through sanctification by the Spirit and faith in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ. So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word (2 Thess 2:13-17).

This passage attests to Scripture's veracity in all things but pertinently so in evangelism and discipleship. Paul begins in doxological thanks to God because of His (the Father) election of the Thessalonian believers to salvation through faith as revealed in the Word through the Spirit's sanctification. As Paul continues, he affirms the calling of God through an articulated gospel so that people would receive Christ (the Son). Therein lies the heart of God the evangelist working through a human evangelist's handling of the gospel (evangelism). Moreover, he calls the church to stand firm in the Word and prays

for strengthening for believers in word and deed (discipleship). Paul uses this reminder for the church to show how closely evangelism and discipleship work together in the context of *kerygmatic* proclamation.

Doctrine of Soteriology

This section articulates Drummond's soteriology by examining Drummond's definition of salvation, the key factors of the atonement, and the elements of a proposed *ordo salutis* culled together from Drummond's writings. The first section evaluates Drummond's attempt to give an overview of the meaning of salvation. Drummond does a thorough analysis of the biblical words *ישׁוּעָ* (*Yeshu'a*) and *σωτηρία* (*soteria*).¹⁶⁹ He relies on etymology to further explain the meaning of salvation in three biblical themes: deliverance, redemption, and reconciliation. The next section analyzes Drummond's views on the atonement in three key factors: sacrifice, substitution, and propitiation vs. expiation. The purpose of this section shows how Drummond crescendos toward a soteriology. The final part culls Drummond's various writings about four common elements in most renditions of the *ordo salutis*: election, regeneration, repentance and faith, and justification. The purpose here is to arrange the elements logically to better capture Drummond's view of soteriology.

Meaning of salvation. Drummond's broader aim in establishing an evangelical soteriology rests in constructing a meaningful theology of evangelism. The biblical parlance includes words like *Yeshu'a* and *soteria*, which precludes several nuances which this section evaluates. He deliberately bookends the various ideas of soteriology with the practical goal of evangelism.

When the Bible speaks of *Yeshu'a* or *soteria*, Drummond argues that the meaning should be understood in relation to time. Some aspects of salvation lend itself

¹⁶⁹ Drummond, *The Word of the Cross*, 222.

well to include a historical context. Drummond uses the example of salvation taking place in a historical moment of time.¹⁷⁰ Subsequent sections of this chapter address election to salvation before the foundations of the earth, but the way Drummond uses salvation here refers to the conversion event upon repentance and faith. This usage makes credible sense given Drummond's meta-argument regarding the theological bases for evangelism and the resulting aim of leading someone to conversion. The Bible also speaks of salvation in terms of the present tense in that a person continually experiences the effects of salvation such as the lack of condemnation in Christ (Rom 8:1). Finally, the Bible also speaks of salvation in terms of an eschatological category. In other words, salvation fully consummates in the second advent of Christ.

Drummond builds a fair etymological edifice for salvation. Old Testament connotations, Drummond asserts, point to deliverance, freedom, and experience of help.¹⁷¹ He points out that the actual Hebrew stem meant roomy or broad. Drummond demonstrates his command of the language to show the Old Testament idea of salvation: “To be hemmed in is most uncomfortable, to be given space or room is to be delivered; hence, the idea of salvation as help to escape from a difficult situation arose. It can refer to freedom from disease (Isa. 38:20), from trouble (Jer. 30:7), or from enemies (2 Sam. 3:18).”¹⁷² These actions, Drummond rightly notes, result from the Lord's action and not man's.¹⁷³ The Old Testament context paints salvation as deliverance by the Lord from a host of entities.

Drummond then shifts his discussion of salvation toward the New Testament beginning with the Synoptics to illustrate the varied use of *soteria* including in an

¹⁷⁰ Drummond, 222.

¹⁷¹ Drummond, 223.

¹⁷² Drummond, 223.

¹⁷³ Drummond, 223.

eschatological sense. The Synoptics employ the root word several times to denote the physical healings by Jesus. For example, people were saved from the ravages of disease. In fact, the Lord's name means "deliverer" or "savior." Interesting to note is the fact that in the healings of Jesus, where *soteria* is widely used, denotes the healing of the whole person and not just a single member of the body (Luke 7:50 KJV). Nonetheless, the idea of eschatological salvation is the most profound use of the term in the first three Gospels.¹⁷⁴

He continues through the New Testament epistles to show the increasingly restricted use of *soteria* by distinguishing it from justification, reconciliation, and forgiveness. Drummond concludes that Paul's use of the term encompasses salvation from the approaching wrath and the endowment of the saved person with the divine *doxa*, the "glory of God."¹⁷⁵ Drummond continues his work on explicating the meaning of salvation by focusing on three biblical themes: deliverance, redemption, and reconciliation. These words help establish the aspects of salvation that help form the biblical categories from which he later details the specifics of his soteriology.

The biblical theme of deliverance specifies the rescue from sin in salvation. Drummond briefly points to the significance of this deliverance considering what sin truly accomplishes in the alienation of man from God. Deliverance from sin conveys the essence of forgiveness. He cites several New Testament words that help depict deliverance from sin. Drummond explains,

In the New Testament the reality of forgiveness shines forth even more brightly. Two main verbs are used: *charizomai*, meaning 'to deal graciously with,' and *aphieme*, connoting 'to send away' or 'to loose.' The noun *aphesis*, 'remission,' is found at times, as are *apoluo*, 'to release,' (Luke 6:37) and *paresis*, which means 'a passing by' as used by Paul in Romans 3:25.¹⁷⁶

¹⁷⁴ Drummond, 224.

¹⁷⁵ Drummond, 224.

¹⁷⁶ Drummond, 225.

Drummond clearly links forgiveness with the atoning work of Christ in Ephesians 1:7 and Acts 13:38. Because saved people have been delivered from sin or forgiven, Drummond exhorts his readers to forgive others in keeping with Jesus' commands in Matthew 6:12, 18:21.¹⁷⁷

Drummond makes his point; however, it suffers from imprecision. The notion of deliverance from sin could be taken to reflect an issue of sanctification and not one directly related to salvation. His argument improves if his label was “deliverance from the penalty of sin” instead of merely “from sin.” “From sin” seems to connote a victory in overcoming sin in sanctification. Adding the penalty language sharpens the focus of deliverance as a biblical theme.

Drummond identifies deliverance from self as the next aspect. This object clearly points to a sanctifying work.¹⁷⁸ He uses “self” in terms of fighting the lower self or the “old man” which is crucified with Christ. He states, “The sanctifying work of the Holy Spirit does go on continually (1 Thess 5:23). Sinners are delivered from the bondage of sin and the old self.”¹⁷⁹

The third object of deliverance that Drummond identifies refers to the “deliverance from standing judgment.” Here Drummond focuses more etymological analysis in the concept of everlasting punishment and hell. He traces *γέεννα* (*Gehenna*), *ταρταρόω* (*tartaroo*), and *שׁאֵל* (*Sheol*) providing a solid case for the biblical understanding of judgment and the deliverance Christ affords.¹⁸⁰

In the second biblical theme, Drummond identifies redemption as the means by

¹⁷⁷ Drummond, 226.

¹⁷⁸ Drummond, 228.

¹⁷⁹ Drummond, 228.

¹⁸⁰ Drummond, 229-30. In his theology of evangelism, Drummond also includes an excursus on annihilation and universalism theories that in the end did not fit within the scope of this paper but are a worthy read.

which salvation is possible.¹⁸¹ In another place, he defines it as “to buy back” or “to recover by expenditure of effort.”¹⁸² The primary notion of the ransom payment in redemption comes into view. Drummond leans upon this etymological argument:

In the Old Testament the primary words employed are *padah* and *gaal*. In the LXX, the redemption is usually rendered by the Greek terms *lutrousthai* and, occasionally, by *hruesthai*. In a few instances the Bible employs the words *agorazein* and *exagorazein*, denoting the act of purchase in the marketplace, especially the slave market.¹⁸³

Drummond transitions to the New Testament concept of redemption by identifying it in terms of the substitutionary atonement on the cross.¹⁸⁴ Jesus, he argues, offers Himself on the cross in man's stead with a blood payment satisfying the wrath of God against sin.¹⁸⁵ Drummond pivots from ransom toward the notion of sacrifice in 1 Peter 1:18-19. To illustrate this concept, Drummond holds up the Lord's Supper as the picture that depicts Christ's sacrifice of His body and the shedding of His blood.¹⁸⁶

In the third biblical theme, Drummond identifies reconciliation as the bringing together of God and His estranged creation through the atoning work of Christ on the cross.¹⁸⁷ The word itself occurs infrequently in the Bible (primarily by Paul).¹⁸⁸ Drummond emphasizes that God takes the initiative in reconciliation. He elaborates this

¹⁸¹ Drummond, 247.

¹⁸²Lewis A. Drummond, ed., *What the Bible Says* (London: Marshall, Morgan & Scott, 1974), 115. This source is an unusual volume edited by Drummond with contributions from six British Baptist pastors and professors associated with Spurgeon's College in London. The unusual factor in this book is that the content is not assigned to any one of the six contributors, but Drummond is the overall editor who also secured Billy Graham's foreword to the book. The author has been advised that this book would not contain content to which Drummond would not have whole-heartedly subscribed.

¹⁸³Drummond, *The Word of the Cross*, 247.

¹⁸⁴ Drummond, 248.

¹⁸⁵ Drummond, 248. The issues of atonement cited here will be addressed later in the chapter.

¹⁸⁶ Drummond, 249; Drummond, *What the Bible Says*, 117. It is important to note that Drummond's view of the issue of a ransom payment is not one that includes any payment to Satan. Drummond is clear in denying the ransom theory of atonement.

¹⁸⁷ Drummond, *The Word of the Cross*, 262.

¹⁸⁸ Drummond, *What the Bible Says*, 118.

way: “The initiative in reconciliation is taken by God alone (Rom. 5:8; 2 Cor. 5:19; 1 Jn. 4:10), for only He can meet its cost (Psa. 49:7,8). ... It was by means of the death of His Son as a sacrifice for sinners that God reconciled the world to Himself.”¹⁸⁹ Clearly, Drummond stands in line with many scholars on the issue of God's monergistic activity in salvation. He places a strong emphasis on the sovereignty of God in salvation.

Drummond details reconciliation in terms of two great purposes purported by Paul. The first stems from 2 Corinthians 5:19 where Paul indicates God's bringing the world to Himself in Christ as individual reconciliation. The second stems from Romans 8:22-23 where Paul points to the whole of creation groaning together for the redemption of the body as cosmic reconciliation.

Individual reconciliation strikes at the core of soteriology in a way that explicitly defines the need for reconciliation because of the cleavage that sin brings to relationships.¹⁹⁰ Drummond interacts with Culbert G. Rutenber's argument that sin and sinner cannot be separated. Drummond agrees with Rutenber's claim by pointing to the universality of personal sin that estranges people from God and from others. “Sinful people,” Drummond says, “are doomed to live out their lives alienated from God, others, and their own selves.”¹⁹¹ He goes on to say that God gives man the gift of self-consciousness, thereby recognizing one's need for reconciliation.¹⁹² Drummond articulates it this way:

Now what is so devastating about personal sin is that it bludgeons and twists and warps all essential human relationships and one is reduced to less than human. In relationship to God, sin breeds guilt and remorse. This robs one of joy and peace

¹⁸⁹ Drummond, 118.

¹⁹⁰ Lewis A. Drummond, *Evangelism: The Counter-Revolution* (London: Marshall, Morgan and Scott, 1972), 45.

¹⁹¹ Drummond, *The Word of the Cross*, 263.

¹⁹² Drummond, 263.

and contentment. ... Sin makes shambles of cohesive factors, destroying what God created humankind for: fellowship.¹⁹³

Drummond explains individual reconciliation in terms of how sin affects relationships. He, first, points to God's reconciling grace as all encompassing. Drummond means the forgiveness of sins exists because of grace expressed in the death of Jesus on the cross. Moreover, man enters God's holy presence reconciled by the blood of Jesus.¹⁹⁴ Second, individual reconciliation points to moral forgiveness. In other words, God forgives sinners without simply overlooking the gravity of sin. Drummond states, "The cross makes it possible for God to forgive without making God's righteousness a minor matter."¹⁹⁵ Third, the work of Christ reconciles the sinner to his fellow man. Drummond holds up the notion that reconciliation makes loving one another possible because the cross brings believers together into the body of Christ. Lastly, Drummond points out, estranged sinners become reconciled to themselves.¹⁹⁶ He argues that this aspect of reconciliation brings wholeness and inner peace.¹⁹⁷ Fear, doubt, and frustration no longer darken the repentant; rather, they find freedom in Christ and in their new creation status (2 Cor 5:17).

Cosmic reconciliation refers to the larger meta-narrative of God's purposes and represents the "not yet" aspect of salvation.¹⁹⁸ Drummond identifies the primary culprit in the division of the world as the problem of evil. Cosmic reconciliation will finally be realized because the Lord will come and put "all enemies under His feet" (1

¹⁹³ Drummond, 263.

¹⁹⁴ Drummond, 264.

¹⁹⁵ Drummond, 264. This statement echoes the issue of expiation and propitiation which is addressed later.

¹⁹⁶ Drummond, 264.

¹⁹⁷ Drummond, 265.

¹⁹⁸ For a good treatise on this topic in New Testament theology and to see how Ladd influenced Drummond, see George Eldon Ladd, *A Theology of the New Testament*, ed. Donald A. Hagner, rev. ed. (Grand Rapids: Eerdmans, 1996).

Cor 15:25).¹⁹⁹ Until that realization, however, man anticipates with hope what Christ brings to His people in the reconciliation: “righteousness, peace, and the glory of God will pervade the entire created order as evil, death, and decay vanish.”²⁰⁰

Atonement. The analysis of Drummond's atonement views exists as a necessary precursor to a complete soteriological analysis. The atonement serves as the work of salvation completed by Christ. Drummond describes the atonement as “both the restoration of harmonious relations between God and sinners, and the action taken by God to achieve this.”²⁰¹ Drummond's definition rightly applies the devastating and sinful condition of man that warrants the full wrath of God's punishment of death for sinners.²⁰² This fact serves as a lynch-pin that articulates one crucial rationale behind God's decision to send Jesus. Because man's sin separates him from God, Jesus's atoning work on the cross was necessary for reconciliation. Drummond identifies three concepts that construct a basis for his atonement views: sacrifice, substitution, and propitiation.

The first concept necessary for mastering the atonement deals with the nature of the sacrifice. As the Bible progressively reveals the structure of the atonement, it becomes clear that for reconciliation to occur, something must be given on behalf of man to amend the relationship between God and man. Drummond contends that the goal of the sacrifice in the Old Testament atonement structure must demolish the barrier between God and man.²⁰³ He identifies the Hebrew verb כָּפַר (*kaphar*) as the primary word crafting the initial doctrine of the atonement. The sacrifice serves as the intermediary between God and man. The sacrifice, according to Drummond, serves three primary

¹⁹⁹ Drummond, *The Word of the Cross*, 265.

²⁰⁰ Drummond, 265.

²⁰¹ Drummond, *What the Bible Says*, 106.

²⁰² Drummond, 106.

²⁰³ Drummond, 107.

purposes. First, sacrifice functioned as a means of communion of man with God. In the larger biblical narrative, the Genesis account shows a picture of God's relationship with Adam and the communion they enjoyed before the fall. The sacrifice attempts to repair that fellowship.²⁰⁴ Second, the sacrifice served as the release of life. Drummond identifies the need for the atoning sacrifice to pass from life to death and ultimately in Christ to pass to life again for the accomplishment of atonement.²⁰⁵ Thirdly, the sacrifice included a penal element.²⁰⁶

The practice and concept of sacrifice sharpens with the New Testament with Christ's atoning work in His death and resurrection.²⁰⁷ Drummond offers four aspects of Christ's atoning work that serve to further his aim to solidify the atonement as the necessary part of soteriology.²⁰⁸ Drummond presents the work of Christ (1) as a gift of God, namely that the supreme revelation of God's love for sinners resides in the cross, (2) as a sacrifice, (3) as penal offering, (4) as an offering of obedience, and (5) as a new covenant.²⁰⁹

The second concept of the atonement is the substitutionary nature of Christ's death. Drummond invests heavily in the concept of substitution as a theory of the atonement that delivers man from the old life to the new.²¹⁰ Drummond rightly identifies substitution as the heart of the atonement.²¹¹ In his work on the substitutionary

²⁰⁴ Drummond, 108.

²⁰⁵ Drummond, 108.

²⁰⁶ Drummond, 108. The penal element of the atonement is addressed below under the analysis of propitiation.

²⁰⁷ Drummond, 109.

²⁰⁸ Drummond, 110. In the book, Drummond puts forth five aspects of the atonement including the aspect of sacrifice, which was covered in a previous section.

²⁰⁹ Drummond, 110-11.

²¹⁰ Drummond, *Reaching Generation Next*, 106.

²¹¹ Drummond, *The Word of the Cross*, 144.

atonement, Drummond interacts with a number of scholars including Frank Stagg and his argument for the moral influence theory of the atonement and accusation that the New Testament knows nothing of substitutionary atonement.²¹² Drummond responds, “We granted the death of Christ does have moral influence in one's life, but there is far more involved in Calvary than merely a demonstration and inspiration on how to live and die.”²¹³ Drummond corrects Stagg's attempt to minimize the work of Christ.

The notion of satisfaction occupies the center of Drummond's argument on substitution. He draws on John Stott and Millard Erickson's interactions between the two concepts. Satisfaction, Drummond argues, relates to God's holiness standard and not an external moral principle.²¹⁴ Drummond anticipates the principal criticism of the opponents to substitution in that God's forgiveness of sinners does not depend on a penal substitutionary scheme. He argues forcibly for the nature of God and his holiness considering man's sinfulness. Drummond asserts that sin cannot compromise God's holy love.

In the first place, God's love is holy in that it reaches out to sinners, yet never condones sin or compromises His holiness. Therefore, God exacted the penalty for sin on His Son because someone had to bear the punishment, either the sinner or a substitute. The holiness of God demands satisfaction. Rightly understood as Drummond presents, the atonement showcases the love of God in bold relief as never before realized.²¹⁵

Drummond continues his argument and dialogue with then contemporary voices like John McLeod Campbell, Howard Bushnell, and R. C. Moberly who downplay

²¹² Frank Stagg, *New Testament Theology* (Nashville: Broadman, 1962), 144–45.

²¹³ Drummond, *The Word of the Cross*, 145.

²¹⁴ Drummond, *Reaching Generation Next*, 106.

²¹⁵ Drummond, *The Word of the Cross*, 146.

the penal aspect of substitution.²¹⁶ Drummond points to Isaiah 53:12 where Isaiah anticipates the suffering servant bearing the sin of many. He leans on John Calvin's argument, "This is our acquittal: the guilt that held us liable for punishment has been transferred to the head of the Son of God (Isaiah 53:12). We must, above all, remember this substitution, lest we tremble and remain anxious throughout life, that is, in fear of God's judgment."²¹⁷

The third concept of the atonement addresses concerns the issue of propitiation versus expiation with respect to ἱλασμός (*hilasmos*). The RSV translates *hilasmos* as expiation while the KJV prefers propitiation. Drummond deviates from the binary trend of this concept arguing that "this approach may miss the full impact of Christ's atoning sacrifice."²¹⁸ Rather, Drummond contends for a both/and approach claiming the Bible encompasses both the idea of propitiation as the atoning sacrifice (as the CSB translates) and the idea of expiation as the covering of sin. He concedes, however, that the larger context of Scripture advocates for the idea of propitiation.²¹⁹

Drummond thoroughly explores the finer points and implications of *hilasmos* within an historical context. He challenges the liberal theologians of his day on the issue. On the one hand, theologians like Frank Stagg vehemently denied the notion that the Father would inflict punishment on His Son who died on behalf of sinners. In his argument, Stagg acknowledges what Galatians 3:13 clearly teaches that "Christ redeemed us from the curse of the Law, having become a curse for us – for it is written, 'Cursed is everyone who hangs on a tree.'" Yet, Stagg completely refutes other parts of Scripture that affirm Christ's becoming sin on behalf of sinners (e.g. 2 Cor 5:21; 1 Pet 2:24). He

²¹⁶ Drummond, 148.

²¹⁷ Calvin. *Institutes*. 2.16.5.

²¹⁸ Drummond, *The Word of the Cross*, 242.

²¹⁹ Drummond, 244.

boldly declares, “The picture of the Father’s turning from the Son because the Son had become sin does not come from the New Testament.”²²⁰ Drummond rightly identifies Stagg’s thinking as the old moral influence theory of the atonement.²²¹ Stagg criticizes the choice of propitiation as a legitimate translation of *hilasmos* while sidestepping significant passages that clearly depict the penal substitutionary atonement. On the other hand, Drummond leans on Ladd who recognizes the wrath of the righteous God against sin replaced divine forbearance giving the appearance of passing over sin. In the cross, however, God dealt with sin. Expiation, according to Ladd, denies the penal character of the work of Christ.²²²

Drummond’s analysis leads him to view the appeasement of God’s anger as the means by which sins are expiated.²²³ In other words, expiation results from propitiation. The fundamental issue comes down to whether Jesus’ work on the cross propitiated God’s wrath or expiated sin. Drummond argues that Jesus’ work on the cross accomplished both. The primary issue of God’s appeased anger toward sinners through the shed blood of Jesus on the cross results in God’s favor, thereby forgiving or blotting out sin. Drummond describes this idea as a two-way street:

Reconciliation in the full scriptural sense has to do with God being reconciled to sinful humanity as well as human beings finding themselves ready to reconcile to God. This is a clear element in the atonement. Reconciliation is to be seen as a ‘two-way street,’ as it were. God moves to us as well as we move to God, and what makes both moves possible is the full sacrifice of Christ.²²⁴

A proposed *ordo salutis*. Although Drummond placed a significant emphasis on theology in his ministry, his writing rarely reflects a systematic approach. This section

²²⁰ Stagg, *New Testament Theology*, 145.

²²¹ Drummond, *The Word of the Cross*, 145.

²²² Ladd, *A Theology of the New Testament*, 472–73.

²²³ Drummond, 242–43.

²²⁴ Drummond, 243.

attempts to systematize Drummond's thoughts into an *ordo salutis* that honors the integrity of each these four doctrinal elements: election, regeneration, repentance/faith, and justification.

Drummond's commitment to the authority and inerrancy of the Christian Scriptures meant standing in a line of faithfulness when most of his colleagues skewed into commitments to higher critical approaches. Such approaches undermined much of the content of the gospel that Drummond sought to preserve in the training of pastors and missionaries. His dedication to the Word of God forced him to reckon with difficult passages even for those committed to the inerrancy of Scripture. A necessary consequence of recovering biblical authority involves recapturing doctrines previously papered over by those who either doubted the Word of God or resisted doctrines difficult to contain in a strictly rationalistic worldview such as the doctrine of election. He displayed his frustration over the seemingly lost doctrine of election at the 1984 SBC annual meeting where he lamented that "election was once a precious word to evangelicals. Calvin, Luther, Whitefield, Spurgeon and a host of others cherished the idea. Today we tend to shun the concept. But election is a stubborn biblical concept. It is constantly and consistently presented in the Scriptures."²²⁵ Drummond eloquently defends the doctrine of election and leans on the arguments of venerated Baptist theologians James Petigru Boyce and Augustus Hopkins Strong.

In his typical pastoral manner, Drummond acknowledges the emotion and controversy that some people experience regarding the doctrine of election or its cognates like predestined, foreknown, and called.²²⁶ With the heart of a shepherd, Drummond pivots toward the Word of God to survey the passages that speak the most clearly about

²²⁵ Drummond, *Spiritual Awakening: God's Divine Work - A Handbook on the Principles of Biblical Revivals and Spiritual Awakenings* (Atlanta: Home Mission Board of the SBC, 1985), 12.

²²⁶ Drummond, *Eight Keys to Biblical Revival*, 59.

election and predestination. As he unpacks election, he begins with the least controversial aspects of election and moves toward the more controversial. Drummond notes the important role rationalism plays in determining what is controversial or not in different minds.²²⁷ Ultimately, Drummond prescribes an abandonment of the rationalistic mindset in favor of a truly biblical worldview.²²⁸ Regardless, Drummond begins with the “least controversial” aspects of election like God choosing Abraham to be a blessing to the nations or electing Mary to bear the Messiah or Jesus choosing the twelve apostles.²²⁹ At this point, Drummond speaks less to election to salvation and more to God’s attributes using plain reason from Scripture. In working toward explaining individual election to salvation, he first characterizes God as having the prerogative to choose.

He continues with an etymological study and brings בַּחַר (bachar) to the discussion which he defines as “to choose out for oneself.”²³⁰ He progresses further toward the controversial aspects of election by offering a four part picture of election in the Bible. First, election means God’s gracious choice. He explains this truth with Ephesians 1:5 and points to grace as an act of undeserved favor shown toward people, events, and nations. Second, election refers to God’s sovereign choice prompted by His good pleasure. Here, he essentially denies that human effort or merit affects God’s grace. Third, he describes election as the eternal choice in keeping with God’s eternal purposes. With this statement, Drummond reminds his readers of the timeline in which God works to bring redemption to sinners. Fourth, election results in the greatest good for the greatest amount of people for God’s glory. These four aspects, Drummond

²²⁷ Drummond, *The Word of the Cross*, 282.

²²⁸ Drummond, 282.

²²⁹ Drummond, 276. Do not misread Drummond by concluding that he defines election to salvation in these examples. He merely tries to illustrate that the sovereign God retains the right to choose according to His purposes.

²³⁰ Drummond, 276.

acknowledges, engender broad agreement.²³¹

Drummond then shifts toward a narrower definition of election to include God's prerogative to elect, predestine, choose, or call certain individuals to personal redemption as the only hope for salvation.²³² Drummond addressed anticipated objections based on the integrity of human freedom:

It seems to present God as arbitrary; it apparently precipitates determination; it makes God a tyrant in the eyes of some, saving some and damning others. A host of hostile thoughts arise. Consequently, there are many that simply reject the whole idea. Others dilute the concept to the point that it loses all its potency. Some declare it is impossible to believe in predestination and election on a personal, individual salvation level and still be evangelistic. They feel it kills the entire evangelistic, worldwide mission of the church.²³³

Drummond lets the weight of history and Scripture carry his argument to the contrary. He first points to Augustine of Hippo (354-430) who influenced Martin Luther and John Calvin on the issue of personal election.²³⁴ Furthermore, he notes, the disciples of the great Reformation leaders carried the doctrine of election to other parts of the evangelical church (e.g. English Puritans, Baptists, Congregationalists, etc.). “Moreover,” Drummond asserts, “to say the doctrine attenuated fervent evangelism is difficult to substantiate historically.”²³⁵ He pushes time forward with the examples of George Whitefield, Jonathan Edwards, and Charles Spurgeon who all embraced and taught personal election.²³⁶ He goes on to say that some of the great revival movements in the history of the church stemmed from theologically reformed thought as it relates to

²³¹ Drummond, 276. J. D. Payne agrees with Drummond on this point particularly appealing to 2 Peter 3:9. J. D. Payne, *Evangelism: A Biblical Response to Today's Questions* (Colorado Springs, CO: Biblica, 2011), 45.

²³² Drummond, 276.

²³³ Drummond, 276–77.

²³⁴ Drummond, 277.

²³⁵ Drummond, 277.

²³⁶ Drummond, 277. Drummond notes the prevalent contributions from the Calvinists mentioned but also refers to other figures like John Wesley and Methodists who rejected personal election but were still evangelistic.

election.

Scripturally, Drummond appeals to Boyce's reference and application of Daniel 4:35 where Boyce reinforces the notion of God's sovereignty and the failure of man to reckon with the facts presented in the Bible.²³⁷ Drummond also pulls from Strong's statement on grace as unmerited favor to sinners and explains that God can give grace as He sees fit since sinners do not deserve grace in the first place.²³⁸ Grace, therefore, extends to whomever God decides without charging God with injustice.²³⁹ Drummond uses Boyce's six major points delineating God's sovereign action in salvation²⁴⁰ as an outline for a doctrinal study of salvation. Under each of the six points Drummond applies the mass of Scripture to demonstrate personal election.²⁴¹

Drummond builds a strong case for election especially as it relates to evangelism. He does, however, acknowledge the arguments of those who claim that election precludes the freedom of the will.²⁴² Basil Manly, Sr., a well-known proponent of personal election, said that election is consistent with human freedom and activity.²⁴³ Here, Drummond reminds his readers that human rational bounds fail to explain the relationship between the doctrine of election and personal responsibility. He refers to the antinomy as a suprarational truth calling for people to live and minister within the

²³⁷ Drummond, 278.

²³⁸ Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: The Judson Press, 1906), 779.

²³⁹ Drummond, *The Word of the Cross*, 278; Lewis A. Drummond, *The Canvas Cathedral: Billy Graham's Ministry Seen Through the History of Evangelism* (Nashville: Thomas Nelson, 2003), 144.

²⁴⁰ James Petigru Boyce, *Abstract of Systematic Theology* (Louisville: SBTS Press, 2013), 312ff.

²⁴¹ Drummond, *The Word of the Cross*, 278–79. Boyce's six points on the doctrine of election include: (1) an act of God, and not as the result of the choice of the elect, (2) that this choice is one of individuals, and not classes, (3) that it was made without respect to the action of the persons elected, (4) by the good pleasure of God, (5) according to an eternal purpose, and (6) that it is an election to salvation and not to outward privileges.

²⁴² Drummond, 281.

²⁴³ Drummond, 281.

tension.²⁴⁴ Given the difficulty some people have with trying to reconcile the doctrine of personal election and human responsibility, Drummond suggests believers hold fast to election while engaging the world with the gospel. “The sovereignty of God does not preclude human instrumentality in effecting His sovereign will. God does not simply act upon a person without means; sovereignty does not mean that. God uses people in effecting His purpose. So believers call people to Christ's kingdom.”²⁴⁵ Those who subscribe to the doctrine of biblical inerrancy do well to recognize the majesty of God’s revealed truth and its command to make disciples under the sovereign Lordship of Jesus Christ. Sacrificing biblical inerrancy, however, permits one to avoid or minimize key doctrines and force aspects of the faith into the mold of humanistic rationality. Such a surrender limits the effectiveness of evangelism that Drummond seeks to uphold.

The next doctrinal subject in soteriology is regeneration. Drummond's doctrine of regeneration frustrates the precisionist. Drummond's lack of a clear *ordo salutis* in his presentation begets confusion. He deals with each topic individually while sparsely connecting the dots between doctrines. For example, in a published volume on biblical doctrines from the early 1970s, the heading reads “Regeneration is solely the work of God.”²⁴⁶ Immediately following, Drummond's language reflects a level of ambiguity in regards to the object of regeneration – the lost soul or the believer. The tension in the order of faith and regeneration perplexes many minds, and unfortunately, Drummond does little to clarify his position. For example, Drummond noted,

Such a change can be effected only by God, acting in His sovereign freedom (John 1:13, 3:8, 1 John 3:9). The phrase 'born again' can also be translated 'born from above'. This points to the divine source of regeneration as well as to its revolutionary character. God regenerates by means of His Spirit (John 3:5-8;

²⁴⁴Drummond, 283. See also Packer, J. I., *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 2008), 25 and Carson, D. A., *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (1994; repr., Eugene, OR: Wipf and Stock, 2002), 207.

²⁴⁵ Drummond, 283.

²⁴⁶ Drummond, *What the Bible Says*, 119.

Rom 8:15, 16; Gal 4:6) who is given to those who exercise faith in Christ (John 1:12; Gal 3:26).²⁴⁷

Drummond's language leaves his reader with some uncertainty as to whether regeneration by the Spirit comes to those who first have faith in Christ or if he is reading backwards to say that those who have exercised faith in Christ were previously regenerated.

Eighteen years later in his principal work on a theology of evangelism, he appears to make little progress in this area. He poses a question that gives evidence of continued ambiguity when he asks, "But what are the implications for new Christians who are regenerated by the power of the Holy Spirit in the moment of their conversion?"²⁴⁸ A reasonable reader may lack clarity on Drummond's explanation of regeneration and faith.

As mentioned before, Drummond was not a systematician although he connected theological principles with evangelism. Drummond appears to not think linearly in terms of salvation. Although he speaks favorably of William Perkins on several occasions, Drummond does not explicitly agree with Perkins' *ordo salutis*.²⁴⁹ Drummond's focus in regeneration revolves around the work of the Holy Spirit and the status of a believer living in Christ. Drummond affirms other basic tenants of regeneration such as "being born again," "giving a whole new life," and the connection with the portrayal of regeneration in Christian baptism.²⁵⁰

Drummond deals with repentance and faith separately yet freely acknowledges their intrinsic union. He explained it this way: "Repentance and faith are one act in which

²⁴⁷ Drummond, 119.

²⁴⁸ Drummond, *The Word of the Cross*, 180.

²⁴⁹ Drummond wrote a review of this book where he references Perkins as a leading founder in pietistic Puritanism that influenced many generations. Drummond was heavily steeped in this tradition of thought led by Perkins, but it is unknown whether Drummond ascribed to Perkins' *A Golden Chain*. Lewis A. Drummond, "A Review of Calvin and English Calvinism," *Review and Expositor* 78, no. 3 (Summer 1981): 434.

²⁵⁰ Drummond, *The Word of the Cross*, 179–80.

redemption is [a]ffected.”²⁵¹ Drummond, in fact, calls repentance and faith the first act to experiencing salvation.²⁵² Drummond's approach purports a conversion experience marked by repentance and faith.²⁵³

In his detail of each, Drummond leans heavily toward the biblical pictures of repentance and faith. He exercises his linguistic skill in surveying both testaments to capture as full a picture as possible of both elements of conversion. He maintains a strong insistence on repentance pictured as “to mean not just a change of mind, but a change of attitude, a change of feeling, a change in one's direction of life.”²⁵⁴ Repentance, Drummond remarks, engages the volitional aspect of one's personhood meaning to turn back. He also affirms repentance as a commitment to the Lordship of Christ. Drummond explains, “Repentance is a total change that causes one to turn absolutely from sin and self, wholly to Christ and righteousness. Anything short of that in-depth, radical commitment falls short of what the Bible means by repentance. Such is the essence of making Christ Lord.”²⁵⁵

Drummond also implies the notion that calling sinners to repent has fallen on hard times.²⁵⁶ He, therefore, invests time looking through the Scriptures to see how Jesus summoned people to repentance in his preaching and ministry. Drummond stresses the need to call people to repentance as a part of the gospel declaration. The summons to belief upon Christ closely aligns to repentance. Drummond provides another etymological survey of faith and its various cognates. The Old Testament root points to

²⁵¹ Drummond, 271.

²⁵² Drummond, 267.

²⁵³ Drummond, *Evangelism*, 46.

²⁵⁴ Drummond, *The Word of the Cross*, 268.

²⁵⁵ Drummond, 268.

²⁵⁶ Drummond, 267.

stability or firmness with respect to the personal object of faith.²⁵⁷ Drummond states,

Implied is a relationship, ultimately a personal relationship, as is true with repentance. God is the primary object of personal faith; hence, faith points to a personal, saving, helping relationship with Yahweh. At times, the concept of 'faithfulness' is the prominent idea. At other times, the sense is 'true religion,' often associated with 'grace,' 'steadfast love,' and 'righteousness.'²⁵⁸

Drummond explains that faith and repentance interconnect because both entail a personal object. Repentance means turning away from sin and toward the Lord, while faith means to trust or believe in the Lord. The New Testament uses faith to convey confidence in Christ with the use of certain prepositions with faith. The Greek words *ἐπι* (*epi*-upon) and *εἰς* (*eis*-into) imply that faith based in Christ yields a personal, dynamic, and knowledgeable union.²⁵⁹

Drummond asserted that justification resides at the heart of the entire salvation experience.²⁶⁰ He argues from Paul that God insists upon a standard of righteousness which goes unfulfilled by man but fully satisfied by Christ.²⁶¹ In turn, if man desires reconciliation with God, he must turn and trust Christ for his salvation and thus be right with God. Drummond inserts the crucial forensic nature of justification when he said, "Here the forensic idea becomes central to the concept. The righteous person is the one whom the judge declares to be free from guilt of failing the standard. It is well known that Judaism by and large defined righteousness in terms of obeying the Law. They could not believe God's standard was attainable by human effort."²⁶² When sinners repent and trust Christ, God responds in a forensic sense by declaring the repentant righteous before

²⁵⁷ Drummond, 271.

²⁵⁸ Drummond, 271.

²⁵⁹ Drummond, 272.

²⁶⁰ Drummond, 247.

²⁶¹ Drummond, *Leading Your Church in Evangelism* (Nashville: Broadman, 1975), 46.

²⁶² Drummond, *The Word of the Cross*, 245.

Him through Christ. Drummond interacts with the arguments of both Vincent Taylor and Norman Snaith who deny forensic imputation on the part of the believer and ascribe to a purely faith and no change needed requirement for the gospel.²⁶³ Drummond critiques their arguments by pointing to a declared righteousness by God as the sinner's only hope and by recognizing God's work in the present bringing the faithful to him.²⁶⁴

Justification contains an eschatological aspect in addition to a present reality. Drummond reminds his audience of the eschatological element by affirming that the day of judgment will arrive on the last day, and when sinners stand before the Lord, they will either have the righteousness of Christ imputed to them or not. Drummond succinctly states it this way:

Further, there is also a basic eschatological element in justification. There will be a final judgment on the last day in which the Judge shall pronounce who is justified and who is not. Only those declared righteous will receive the acquittal. Why? Because they are justified by faith (Rom. 5:1). This justification is certainly enjoyed at the moment as well.²⁶⁵

Conclusion

The attempt to organize Drummond's thought into a recognizable *ordo salutis* as a part of soteriology brings clarity to Drummond's soteriology without creating artificial categories that exact injustice to Drummond's presentation. This exercise along with the first two parts of this chapter reveal several important principles for evangelism. First, a commitment to the inerrancy of the Bible implies a strong orientation to the biblical content revealed by God for His glory in the salvation of His image bearers. The evangelist who holds inerrancy close also holds the cognitive gospel content (*kerygma*) close. Undermining inerrancy unravels the entire biblical enterprise of soul winning by

²⁶³ See Vincent Taylor, *Forgiveness and Reconciliation* (New York: MacMillian, 1948); Norman Snaith, *The Distinctive Ideas of the Old Testament*, 2nd ed. (London: Epworth Press, 1984).

²⁶⁴ Drummond, *The Word of the Cross*, 245.

²⁶⁵ Drummond, 246.

casting doubt on the authoritative nature of the Word. Such a commitment introduces the tragedy of higher critical approaches to the biblical content that voids meaningful Great Commission impetus.

Second, evangelism needs specific cognitive *kerygmatic* content for effectiveness. The declaration of good news must contain the claims of the person and work of Christ revealed in Scripture as well as the evangelist's call for sinners to respond with repentance and faith. Evangelism, therefore, happens in the spoken word to declare Jesus to people (Rom 10:17). Nothing less suffices.

Third, the Bible presents a theology of evangelism enriched by the doctrine of the Trinity. Each person of the Holy Trinity plays His part in the redemption of men and women. Gospel proclamation, therefore, includes content that necessitates a developed Trinitarian doctrine. God the Father's election, God the Son's redemption, and God the Holy Spirit's application of redemption inform the entire evangelistic message. Evangelism absent Trinitarian formation surrenders Great Commission faithfulness.

Finally, ancillary endeavors including pre-evangelism or contextual work through social ministries do not constitute evangelism, strictly speaking. Drummond's definition of evangelism brings clarity in a theologically transitioning time for the purpose of upholding biblical evangelism.

The cognitive aspect of the *kerygma*, in large part, forms Drummond's theology of evangelism while his commitment to biblical inerrancy in the doctrine of revelation cements Drummond's authority for a theology of evangelism. Drummond's work in the experiential aspect of the *kerygma* warrants attention. This component includes the act of gospel proclamation. The milieu in which Drummond ministered saw an emphasis on the experiential aspect of the *kerygma* to the detriment of the cognitive content of the *kerygma*. His work to recover the latter testifies to the recovery of the Bible and its message. The danger in losing the former, however, results in a kind of scholasticism that destabilizes the motivation and spiritual power for evangelism.

Drummond positioned that spiritual power for evangelism in the context of a theology of revival to which this dissertation now turns.

CHAPTER 5

THEOLOGY OF REVIVAL

In the classic text, *Revivals, Their Laws and Leaders*, James Burns characterizes the theology of revivals as the recovery of truth or the reviving of doctrinal concern. Whether truth or doctrine, Burns makes the point that the message of the cross (the Word of God) plays no small part when considering revival.¹ Robert Coleman remarked similarly by drawing a more distinct connection between the authority of God's Word and revival. He said, "When we are willing to line up with God's Word, there is no limit to His blessing."² A recommitment to scriptural authority precipitates the adoption of biblical priorities and biblical patterns for the church. Evangelism surfaces as one such imperative that stems from revival.³ Malcolm McDow and Alvin Reid distinguish evangelism and revival in terms of the principal actors: Christians evangelizing non-believers and God reviving His people.⁴ If God affects revival by energizing believers spiritually, as McDow and Reid argue, then that spiritual energizing must include the evangelization of the lost.

While the previous chapter outlined the necessity of cognitive, *kerygmatic* proclamation, the present chapter demonstrates the experiential aspect of the *kerygma* in

¹ James Burns, *Revivals: Their Laws and Leaders*, (1909; repr., Whitefish, MT: Kessinger, 2010), 41.

² Robert Emerson Coleman, *Dry Bones Can Live Again* (Old Tappan, NJ: Revell, 1969), 32–33.

³ Thom S. Rainer, *Giant Awakenings: Making the Most of Nine Surprising Trends That Can Benefit Your Church* (Nashville: B & H, 1995), 14–15.

⁴ Malcolm McDow and Alvin L. Reid, *Firefall 2.0: How God Has Shaped History Through Revivals*, 2nd ed. (Wake Forest, NC: Gospel Advance, 2014), 5.

evangelism which overlays revival.

Specifically, this chapter addresses how the experiential aspects of the *kerygma* that Drummond advocated affect a theology of revival. The first part of this chapter outlines some of the fundamental experiential aspects of *kerygmatic* proclamation by presenting biblical evidence, defining revival, and briefly surveying attempts at personal revival, and including the primary influences on Drummond's commitment to the practice of evangelism. Second, this chapter outlines what constitutes revival by examining Drummond's principles for genuine, corporate revival. These principles follow the pattern of aspects of God's character revealed in 2 Chronicles 7:14. Finally, the chapter concludes with an evaluation of the goal of revival – the edification of the church. The final part of this chapter highlights a critical examination of Drummond's ecclesiology along with the hope of revival which is evangelistic church growth.

Experiential Aspect of the *Kerygma*

The *kerygma* illustrates Drummond's commitment to the inerrancy and authority of the Scriptures as the foundation for an effective evangelistic ministry. Drummond argued that the *kerygma* denotes the content and the act of proclaiming itself. The experiential act of gospel proclamation is a twin necessity of the evangelistic enterprise. In fact, A. Skevington Wood described evangelism as being born out of our experience of Christ.⁵ Drummond vigorously defended the cognitive aspect of the *kerygma* because many years of Drummond's ministry took place in a time of receding emphasis on doctrinal necessities in gospel proclamation. Drummond's attempts to correct the trend was not at the exclusion of the experiential aspect of the *kerygma*. In fact, Drummond does not ignore either sense of *kerygma*; rather, he includes both to capture the fullness of the Christian's evangelistic task.

⁵ A. Skevington Wood, *Evangelism: Its Theology and Practice* (Grand Rapids: Zondervan, 1966), 58.

Many factors affect the experiential aspect of the *kerygma* including several popular movements through history that warrant attention. The experiential aspect of the *kerygma* remained critical to evangelism and occupied an important place in Drummond's theology of revival. First, this section examines biblical data related to the experiential aspect of the *kerygma*. Several passages across both the Old and New Testaments give evidence to show the *kerygma* as the act of proclamation. Second, this section surveys various popular movements whose aim, in part, was the advancement of the experiential aspect of *kerygmatic* proclamation. Two of those movements (Keswick and Puritan-Pietistic) deeply impacted Drummond's view of the experiential aspect of the *kerygma* that also shaped his theology of revival. Finally, this section will critique Drummond's proposed elements of personal revival.

Biblical Data

A commitment to the Bible's authority and inerrancy compels a serious-minded approach to the verbal-plenary character of Scripture.⁶ Effective and faithful evangelism requires such a predisposition. As a result of such a pledge, the words of Scripture project a weightiness that deserves serious consideration. Drummond's argument surrounding the importance of the *kerygma* in evangelism stems from a fundamental approach to the Bible that takes the words of Scripture with all gravity. The *kerygma*, as noted before, encompasses both the content and the act of proclamation. Drummond's insistence on this understanding of the *kerygma* warrants an examination of the biblical texts that depict *kerygma* as the act of proclaiming.

The Old Testament prophet Jonah provides one example when the LORD called to him for a second time commanding him to go to Nineveh and proclaim God's

⁶ Steve Lemke makes a similar point in his essay. See Steve W. Lemke, "The Theology of Evangelism," in *Engage: Tools for Contemporary Evangelism*, ed. Wm. Craig Price (New Orleans, LA: NOBTS Press, 2019), 109.

message of repentance (Jonah 3:2). The stress upon the word proclaim, קרא, refers to the delivery of God's words.⁷ That act of delivery is consistent with Drummond's argument for the experiential aspect of the *kerygma*. Proverbs 9:3 also conveys the same idea in the context of Solomon's teaching on Wisdom. In this example, Wisdom sends her maidens out to call, קרא, from the hills the need to turn away from folly and dine at her table.⁸

Beyond the Old Testament, the New Testament takes up the *kerygma* in direct fashion in both the gospels and epistles. Luke 11:32 and its parallel in Matthew 12:41 find Jesus illustrating the need for repentance by appealing to the result of Jonah's preaching. In these two cases Jesus appeals to the act of Jonah's preaching.⁹ These gospel writers clearly indicate the legitimacy of the experiential aspect of the *kerygma* as a part of evangelism. The apostle Paul further cements the point in two of his epistles. Paul reflects on his preaching in 1 Corinthians 2:4 to this troubled church. He affirms the efficacy of his preaching not in human wisdom or rhetoric but as a demonstration of the Spirit's power in the act of preaching.¹⁰ Widely purported as one of Paul's final letters, 2 Timothy also provides insight into the experiential aspect of the *kerygma*. Second Timothy 4:17 refers to God's strengthening of Paul to proclaim the gospel.¹¹ John Stott refers to the strengthening as God giving Paul an inward strength for proclaiming the gospel.¹² Clearly, these examples depict the *kerygma* in terms of an experiential

⁷ Frank S. Page, *Jonah*, in vol. 19b of *NAC* (Nashville: B & H, 1995), 255.

⁸ Roland E. Murphy, *Proverbs*, ed. Bruce M. Metzger, WBC (Nashville: Thomas Nelson, 1998), 59; David Atkinson, *The Message of Proverbs: Wisdom for Life*, BST (Downers Grove, IL: InterVarsity, 1996), 80; Daniel L. Akin and Jonathan Akin, *Exalting Jesus in Proverbs*, ed. David Platt, Daniel L. Akin, and Tony Merida, CCE (Nashville: B & H, 2017), 93.

⁹ Robert H. Mounce, *Matthew*, ed. W. Ward Gasque, NIBC (Peabody, MA: Hendrickson, 2004), 127; James R. Edwards, *The Gospel According to Luke*, ed. D. A. Carson, PNTC (Grand Rapids: Eerdmans, 2015), 351; Robert Stein, *Luke*, NAC (Nashville: B & H, 1992), 336.

¹⁰ Thomas Schreiner, *1 Corinthians*, TNTC (Downers Grove, IL: IVP Academic, 2018), 78; Mark Taylor, *1 Corinthians*, NAC (Nashville: B & H, 2014), 81; David Prior, *The Message of 1 Corinthians: Life in the Local Church*, BST (Downers Grove, IL: InterVarsity, 1985), 49.

¹¹ Thomas D. Lea and Hayne P. Griffin Jr, *1, 2 Timothy and Titus*, NAC 34 (Nashville: B & H, 1992), 256.

¹² John R. W. Stott, *The Message of 2 Timothy: Guard the Gospel*, TBST (Downers Grove, IL:

component that informs evangelism.

Drummond affirmed both the content and the experiential aspects as critical for evangelism. He acknowledged, “There is no polarization in the New Testament between the core of solid evangelical theology and the deep rich experience of the abiding God.”¹³ Admittedly, Drummond spent more time arguing for cognitive aspects of the *kerygma* given the efforts of the SBC Conservative Resurgence to restore the Bible as the authority for theology. The resulting unanimity around the inerrancy of Scriptures in the SBC eventually yielded broad agreement on the cognitive aspects of the *kerygma*. Still, Drummond’s insistence on the full scriptural notion of the *kerygma* in both cognitive and experiential aspects sets him apart from many during his ministry. The essence of the experiential aspect of the *kerygma* intersects with revival through the practice of evangelism. Drummond illustrates this point by appealing to Acts 2 and the advent of the Holy Spirit filling those praying in the upper room on the day of Pentecost. Drummond and others classify this event as a reviving insofar as the Lord progenerates revival. Such a reviving spurs believers toward greater faithfulness including obedience to evangelize.¹⁴ Many heard the gospel that day and the Lord added thousands on that day and many on subsequent days (Acts 2:41, 47). The means of their addition was the act of proclaiming specific gospel content.¹⁵ The issue of revival, however, needs careful nuance and definition.

InterVarsity, 1973), 123; Gordon D. Fee, *1 and 2 Timothy, Titus*, ed. W. Ward Gasque, 2nd ed., NIBC (Peabody, MA: Hendrickson, 1988), 292.

¹³ Dwayne Hastings, “Drummond: Fascination with Modernity Sidetracking Evangelical Community,” *Baptist Press*, January 25, 1995. The context of this statement was in a 1995 chapel message at SEBTS when Drummond was invited back to address the seminary.

¹⁴ Drummond, *The Awakening That Must Come* (Nashville: Broadman, 1978), 109.

¹⁵ Lewis A. Drummond, “Real Revival and Evangelistic Heart, Acts 1-2,” in *Fifty Great Soul-Winning Motivational Sermons*, ed. Jack R. Smith (Alpharetta, GA: North American Mission Board of the SBC, 1997), 39.

Defining Revival

Revival takes on a few connotations and monikers. Some employ terms like spiritual awakening or personal renewal when referencing revival. Drummond's voice matters on this issue because he acknowledges the specific nuances of revival and awakening while conceding that the critical component for defining spiritual awakening and revival rests in context. Drummond recognizes revival as a phenomenon that occurs among God's people resulting in repentance from sin and spiritual awakening as that which sweeps the general community and as a result many are converted.¹⁶ Reviving cannot take place among the "un-lived" and, thus, revival by definition is for believers. When the revived live out their obedience to God's Word in concert with the sovereign will of God to bring many people to Christ, a spiritual awakening falls on large parts of the landscape. The distinction is important, Drummond asserts, because reviving entails a renewed life where God awakens His own saints to obedience before a large work of evangelism sweeps the area.¹⁷ While the difference is important, Drummond also seeks to comply with others in the field by using the terms synonymously.¹⁸ At first, the lack of precision appears frustrating, but a richness exists in the context that removes ambiguity as to what Drummond means when he speaks of revival and spiritual awakening.

Drummond often spoke to issues of revival in terms of individual renewal. This renewal captures the heart of the experiential aspect of the *kerygma*. One's fellowship or union with Christ displays the focus of this aspect of the *kerygma*, and Drummond offers an important analysis of such historical movements including the Renewal Movement, Charismatic Movement, Keswick Convention, and Puritan-Pietistic

¹⁶ Lewis A. Drummond, *Eight Keys to Biblical Revival: The Saga of Scriptural Spiritual Awakenings, How They Shaped the Great Revivals of the Past, and Their Powerful Implications for Today's Church* (Minneapolis, MN: Bethany House, 1994), 14.

¹⁷ Drummond, *Spiritual Awakening: God's Divine Work - A Handbook on the Principles of Biblical Revivals and Spiritual Awakenings* (Atlanta: Home Mission Board of the SBC, 1985), 7.

¹⁸ Drummond, *Eight Keys to Biblical Revival*, 14.

tradition (the latter two meaningfully shaped Drummond's stance on revival).

Renewal Movement. The Renewal Movement, like other movements, is difficult to categorize in broad terms because individual streams of thought exist within the Renewal Movement. One stream values community in the sharing of experiences through testimony. The principal figure in this line of thought is Sam Shoemaker.¹⁹ The second stream, personified by Elton Trueblood, emphasized the renewed, living out their renewed life in the church.²⁰ A third aspect of this movement included the formation of the Laity Lodge under the direction of Keith Miller. This part of the movement, Drummond says, stems from the foment of the 1960s rejection of traditional church institutions that seemed shallow.²¹

Drummond recognizes some of the positive outcomes of the movement (e.g. commitments to discipleship, fellowship, and social action) but distinguishes it from genuine revival. First, Drummond argues that certain wings of the movement ignore the evangelistic or missional output that often accompanies genuine revival.²² In other words, true revival results in increased evangelistic efforts on the part of believers. Second, he identifies the movement's tendency to become self-oriented. His critique bemoans the lack of biblical orientation in some renewal approaches that place such a strong emphasis on existential experience over the role of Scripture's objectivity.²³ So much of what passes as spiritual virtue, regrettably, lacks real biblical formation. Drummond's final and biggest issue with the movement rests in the reality that the movement is more

¹⁹ Lewis A. Drummond, *The Awakening That Must Come* (Nashville: Broadman, 1978), 21. Drummond goes on to explain how this particular strain of renewal thought led to the conversion of Bill Wilson whose testimony included deliverance from alcoholism. Wilson and Shoemaker later collaborated to form Alcoholics Anonymous.

²⁰ Drummond, *The Awakening That Must Come*, 22.

²¹ Drummond, 24.

²² Drummond, 29.

²³ Drummond, 30.

descriptive of sparse pockets of renewal than a genuine movement. Drummond contrasts that to other historic revivals and awakenings that have consumed swaths of territory that affect the whole church across denominations.²⁴ The Renewal Movement falls short of revival based on Drummond's informal three-part test. Drummond's critique assesses claims of genuine revival into the questions listed above. Those three assessments help determine or at least categorize a potential revival and serve as a good barometer for contemporary claims of revival.

Charismatic Movement. Drummond identifies the charismatic movement as a second distinguishing factor from revival. In two millennia of church history, a diversity of charismatic voices and practices emerged. Drummond reserves his critique for what primarily arose in the twentieth century as neo-Pentecostalism.²⁵ He first identifies the doctrinal deviation he has with their understanding of the baptism of the Holy Spirit. Drummond rightly points to the baptism of the Spirit as something that happens in conjunction with conversion and not as a post-conversion experience.²⁶ In other words, Drummond argues that when one is converted, one receives the Holy Spirit and the test of God's infilling is the fruit of the Spirit. He also points to the neo-Pentecostal emphasis on exclusiveness, excessive emotionalism, and the proselytizing emphasis on glossolalia. The presence of such events can easily lead one to interpret this movement as genuine revival given the stress upon the experiential aspect of the *kerygma* at the expense of clear biblical teaching on pneumatology. Drummond argues to the contrary based on the

²⁴ Drummond, 31.

²⁵ Drummond, 39–43. Drummond evaluates the Foursquare Gospel of Holiness churches in terms of entire/total sanctification, faith healing, the premillennial return of Christ, and the baptism of the Holy Spirit with tongues (glossolalia).

²⁶ Drummond, 43.

principle that genuine revival is a catalyst for widespread awakening and not restricted to one group.²⁷

Keswick Convention. The Keswick Convention is an annual summer gathering of evangelical Christians in northern England. The Keswick gatherings comprise a non-denominational assembly whose motto is “All One in Christ.”²⁸ The meetings intended to promote a deep spiritual life and, in some cases, to help restore or renew Christians to spiritual health and vitality. The teaching method generally begins with a focus on sin and its effect on believers followed by how Christ’s death and resurrection handled the problem of sin. Then, the Keswick prescription placed a strong emphasis on consecration for the service of Christ and how to have a Spirit-filled life. The final emphasis in the Keswick regiment focuses on Christian service and missions.²⁹ Sanctification is a key doctrine and important identifying mark of Keswick thought. Per its supporters, sanctification happens alongside conversion but also progresses through the life of a Christian. Keswick adherents place an emphasis on godly, victorious living as the countermeasure for fighting sin.³⁰

Keswick thought played a significant role in the development of Drummond’s theology and practice.³¹ Drummond recalls a layman’s impressive walk with Christ that

²⁷ Drummond, 44.

²⁸ Walter B. Sloan, *These Sixty Years: The Story of the Keswick Convention* (London: Pickering & Inglis, 1935), 109. The trustees of the Keswick Convention assigned Sloan the task of compiling an initial history of the Keswick Convention. Also see Earle E. Cairns, *An Endless Line of Splendor: Revivals and Their Leaders from the Great Awakening to the Present* (Wheaton, IL: Tyndale, 1986), 269.

²⁹ Steven Barabas, “Keswick Convention,” in *Evangelical Dictionary of Theology*, ed. Walter A Elwell (Grand Rapids: Baker, 2001), 654.

³⁰ Cairns, *Endless Line of Splendor*, 321.

³¹ The following sources chronicle the transformation that took place in the Keswick Convention in the early to mid-twentieth century from a view of sanctification characterized by a second blessing or Pentecostal-type sanctification to a more reformed understanding of sanctification. Price and Randall give a fair but charitable critique of the Keswick Convention. Naselli’s critique is thorough and more polemic in nature. Charles Price and Ian Randall, *Transforming Keswick: The Keswick Convention Past, Present and Future* (Carlisle, UK: OM, 2000), 266–68; Andrew David Naselli, *No Quick Fix: Where*

fundamentally shaped his ministry: “To make a very long story short, this man led me into a body of biblical truth [Keswick thought] that radically rerouted the course of my ministry.”³² Drummond provides details of his coming to embrace Keswick thought and practice or what he refers to as a “deeper life,” “Spirit-filled life,” “victorious life,” and “abundant life.”³³

Careful observation will reveal Keswick principles in Drummond’s understanding of spiritual awakening and revivals. Drummond’s writings on revivals center on the people of God being given a refreshed or renewed life. Clearly, Drummond’s thoughts on revival overlap with the Keswick thought especially the need for refreshment and renewal. The Keswick meetings were designed to help rehabilitate discouraged Christians and fill them with a deeper understanding or a Spirit-filled life.³⁴ It seems unlikely that Drummond would argue that all those who experience genuine revival are necessarily Keswick in the area of sanctification, but it seems that those who are profoundly influenced by Keswick thought, experience revival to one degree or another.

Another area of Keswick’s influence on Drummond is the role of Scripture in revival. The Keswick Convention still maintains a deeply Word-driven exercise that leads to serious interaction with doctrines of the Christian faith like sanctification,³⁵ sin, and

Higher Life Theology Came From, What It Is, and Why It’s Harmful (Bellingham, WA: Lexham, 2017).

³² Drummond, *The Awakening That Must Come*, 45. Lewis A. Drummond, “The Keswick Experience: Filled, Satisfied, Victorious, and Useful” (paper presented at the National Conference on Prayer for Spiritual Awakening, Ridgecrest, NC, April 27-30, 1981), HMB Operational Manuals Collection, SBHLA, Nashville.

³³ Drummond, 45. In the following two articles Drummond elaborates on his spiritual journey toward the abundant life: Lewis A. Drummond, “Real Life Is Filled with God’s Life,” in *What Faith Has Meant to Me*, ed. Claude A. Frazier (Philadelphia: Westminster Press, 1975), 171; Lewis A. Drummond, “Walking the Walk,” in *College Faith: 150 Christian Leaders and Educators Share Faith Stories from Their Student Days* (Berrier Springs, MI: Andrews University Press, 2002).

³⁴ Drummond, *The Awakening That Must Come*, 50.

³⁵ Drummond, 53.

the Holy Spirit.³⁶ Drummond's writings on revival (and evangelism) show a firm dedication to God's revealed Word as a key component for seeing revival occur. Drummond remarked, "The genuineness of any spiritual movement depends on its conformity to the Word of God. As has been implied throughout this book, a local body of believers immersed in the Scriptures makes the most significant impact for growth to the glory of God and his kingdom. Spiritual awakening, church growth, and the Bible are inseparable."³⁷

The Word of God functions as a sobering reality in Drummond's theology of revival. His critiques of the Renewal Movement and neo-Pentecostalism, cite the shallow approach to the teachings of Scripture at times; however, that cannot be said of the Keswick movement.³⁸ In fact, Drummond's Keswick experience led to something beyond mere emotionalism to include something more substantive. Genuine revivals, he argues, go beyond the surface to penetrate souls with the biblical reality of God's holiness and man's sinfulness.³⁹

Another example of Drummond's Keswick influence on his theology of revivals includes the resultant emphasis on evangelistic and missionary activity. Revived churches return to a New Testament ordering and practice including increased evangelistic fervor.⁴⁰ The return of the believer to Christian service and missionary faithfulness has long been the capstone of the Keswick convention. Drummond identifies such in the life of Southern Baptist missionary Bertha Smith who experienced the "Spirit-

³⁶ Lewis A. Drummond and Betty Drummond, *Women of Awakenings: The Historic Contribution of Women to Revival Movements* (Grand Rapids: Kregel, 1997), 278.

³⁷ Drummond, *Ripe for Harvest: The Role of Spiritual Awakening in Church Growth* (Nashville: B & H, 2001), 139.

³⁸ Drummond, *The Awakening That Must Come*, 64.

³⁹ Drummond, *Spiritual Awakening*, 18.

⁴⁰ Drummond, 34.

filled life” that prepared her for missionary service in China.⁴¹ Drummond points to other figures of Christian service and evangelism like F. B. Meyer, Andrew Murray, G. Campbell Morgan, A. T. Pierson, R. A. Torrey, John Stott, and Stephen Olford as examples of great evangelists who served the church after being impacted by Keswick thought.⁴²

Puritan-Pietistic tradition. The Puritan-Pietistic tradition, as Drummond describes it, exerted its strongest influences following the Reformation into the seventeenth and eighteenth centuries in Britain and Central Europe.⁴³ Drummond tends to artificially conflate the Puritan and Pietistic traditions in a way that overreaches. Surely, the two traditions overlap at certain points, but no other author weds the two traditions the way Drummond does. He comments about the era, “The evangelistic ministry of the church, coupled with the quest for godliness, reflected the apostolic age in a marvelous fashion.”⁴⁴ Secular historians, Drummond asserts, tend to paint the Puritan tradition in an unfair light and show Pietists as out-of-touch dreamers. Drummond contends, however, that these were some of the church’s greatest days.⁴⁵ The Puritan-Pietistic age was marked by the commitment to purify the Anglican church, the embrace of Calvinistic leanings, and the insistence on a high view of Scripture.⁴⁶ Pietism stressed the study and discussion of the Bible and its application to daily practice as well as the function of the

⁴¹ Lewis A. Drummond, *Miss Bertha: Woman of Revival* (Nashville: B & H, 1996), 16–17; See also Drummond and Drummond, *Women of Awakenings*, chap. 10.

⁴² Drummond, *The Awakening That Must Come*, 49.

⁴³ Drummond, *The Canvas Cathedral: Billy Graham's Ministry Seen Through the History of Evangelism* (Nashville: Thomas Nelson, 2003), 361–63. See also Lewis Drummond, “Lectures on Spiritual Awakenings,” Beeson Divinity School, 1992–2003, Lewis A. Drummond Collection, Samford University Archives, Birmingham, AL.

⁴⁴ Drummond, *The Canvas Cathedral*, 363–64.

⁴⁵ Drummond, 361.

⁴⁶ Earle E. Cairns, *Christianity Through the Centuries: A History of the Christian Church*, 3rd ed. (Grand Rapids: Zondervan, 1996), 328.

Holy Spirit as the illuminator of the Bible. Pietism resulted in the start of the Moravian church, led by Count Nicholas Lewis Zinzendorff, which later influenced John and Charles Wesley.⁴⁷ Drummond summarized the influence of Pietism in the awakening of the Christian commitment to world evangelization.

Drummond exhibits a passionate interest in this tradition and correcting some of the misconceptions of the movement such as anti-intellectualism, propensity toward heresies, and legalism. Drummond used his faculty address at SBTS to make this point as a part of the larger argument for the value Pietism brought to modern evangelism. He claimed that evangelically-minded groups and certainly Southern Baptists are hewn from this great movement.⁴⁸ Drummond offers a historical path from the origins of the Puritan-Pietistic era, but it lacks the detail and nuance needed to definitively prove the connection at least to Southern Baptists. For example, in his timeline he jumps from the early days of the second great awakening to E. Y. Mullins in the early twentieth century, thereby glossing over the founding generation of the SBC, which would have been necessary to demonstrate a stronger connection between Puritan-Pietistic traditions and SBC beginnings.

Given the summary of the Puritan-Pietistic movement, one can readily see how these principles influenced Drummond's theology of revival. The case for holiness in this movement clearly speaks to what Drummond would understand as one result of revival – a commitment to holy living.⁴⁹ The Puritan aim of church purification finds its way into Drummond's argument for spiritual awakening and church growth. In his argument,

⁴⁷ Cairns, 383. It is important to note here that even though Drummond is dealing with the Puritan-Pietism age as one, that is not to say they are synonymous. There are substantive differences that Cairns works through in this book. Drummond also delineates these differences in the following article based on his faculty address at SBTS: Lewis A. Drummond, "The Puritan-Pietistic Tradition: Its Meaning, History, and Influence in Baptist Life," *Review and Expositor* 77, no. 4 (Fall 1980): 483–92.

⁴⁸ Lewis A. Drummond, "The Puritan-Pietistic Tradition: Its Meaning, History, and Influence in Modern Evangelism" (Faculty Address, SBTS, n.d.), 32.

⁴⁹ Drummond, *Eight Keys to Biblical Revival*, 107.

Drummond makes the claim that revival means purification of the church. Revivals reveal God's holiness which in turn moves the church to deal with unrepentant sin.⁵⁰ Finally, the Puritan-Pietistic tendency to embrace Calvinistic doctrine profoundly influenced Drummond's understanding of revival. Consider, for instance, Drummond's high view of the sovereignty of God in revival. He argues that stressing the human factor of revival leads to evangelical humanism and, as a result, pride.⁵¹

Defining revival through these renewal type movements provides an important backdrop of voices that Drummond found most useful. His critiques, especially of the Renewal and Charismatic Movements, clarify the experiential aspect of the *kerygma*. The Keswick Convention, too, wrought some critique from Drummond but not nearly the amount as the previous two movements. Drummond's most important principles of revival stem from these renewal movements particularly the Keswick and the Puritan-Pietistic traditions. The following elements of personal revival contain similar themes to these renewal movements that Drummond elucidated in his work on revival.

Elements of Personal Revival

Drummond underscores the experiential aspect of the *kerygma* in a significant way by emphasizing the need for Christians to undergo personal revival. In no way does Drummond's commitment to the sovereignty of God in revival undermine his call for personal revival. What Drummond calls a personal revival another may call sanctification or biblical spirituality. The classification of revival terminology varies among practitioners, so the contextual element emerges as key to grasping any author's meaning. Drummond proposes seven principles of personal revival that deserve examination. The first is an awakened life which refers to a life totally surrendered to the Lord. Drummond

⁵⁰ Drummond, *Ripe for Harvest*, 45.

⁵¹ Drummond, *Eight Keys to Biblical Revival*, 48.

further identifies the bottom line as a person's will being committed to the Lord.⁵² Again, this statement of will or effort does not necessarily refute the sovereignty of God. God regularly ordains means to accomplish His purposes.⁵³ God uses the act of proclamation itself to achieve His desired ends (1 Cor 1:21). Drummond reiterated the point, "... God revives churches and nations through revived people."⁵⁴ How, then, does personal revival arise from surrender? Drummond stressed the necessity of the Holy Spirit quenching the thirst for revival through the truth of the Word of God.⁵⁵ This example of personal revival displays the full notion of the *kerygma* by appealing to its cognitive aspect (the Word of God) as the means to its experiential aspect (the reviving to obedience).

The second is an abandoned life. The abandoned life is characterized by the believer's desire for holiness and abandonment of human will in favor of seeking God's will.⁵⁶ This principle closely aligns with the first with respect to the surrender of the will to God; however, this principle includes the Lordship of Christ as the object of one's surrender. Such abandonment of the believer to the Lordship of Christ yields a brokenness over sin considering the one, true, and holy God. Drummond concluded that the conviction of holiness as key to the abandoned life. He points to the then pastor of Graceland Baptist Church in New Albany, IN, Elvis Marcum, and his revival experience borne from the conviction of sin and his need for holiness.⁵⁷ Following a series of spiritual and physical setbacks, Pastor Marcum confessed his own lack of holiness to the church. This confession prompted many others in the church to confess sins. Around that

⁵² Drummond, *The Revived Life* (Nashville: Broadman, 1982), 21.

⁵³ Drummond, *Eight Keys to Biblical Revival*, 29.

⁵⁴ Drummond, *The Revived Life*, 35.

⁵⁵ Drummond, 40.

⁵⁶ Drummond, 45.

⁵⁷ Drummond, 44. Pastor Marcum was a student at SBTS, likely during Drummond's early tenure at SBTS. Drummond was familiar with the case of Graceland Baptist Church and used the experience of the pastor to illustrate this element of personal revival.

time the church held a four-day Bible conference taught by Jim Hylton (then pastor of the Lake Country Baptist Church in Fort Worth, TX) that set off a revival of the church. One of the results of the reviving centered on the pastor and the church's commitment to the Word of God. Pastor Marcum demonstrated Drummond's argument for an abandoned life in favor of a commitment to holiness as an element of personal revival that impacted the church and led to an even deeper appreciation of the Bible and its gospel message (i.e. cognitive *kerygmatic* content).

The third is a purified life. A purified life stems from one's deep awareness of his sinfulness and turns away from sin.⁵⁸ These elements, thus far, harken back to the ideas of renewal and Keswick thought which advocate the value of purity and reform. The emphasis Drummond makes includes true repentance that leads to forgiveness. When it comes to the issue of sin, Drummond argued, the church cannot afford to overlook sin.⁵⁹ Drummond appeals to the ideas of confession, forgiveness, and fellowship as elucidated in 1 John 1. He uses those ideas as a clarion call for believers who long to see personal revival take place to not only confess before the Lord but also to other believers which led to stronger fellowship among the believers.

The fourth is a Spirit-filled life which refers to the continual in-filling of the Holy Spirit (as opposed to the indwelling at conversion) as commanded by Paul in Ephesians 5:18.⁶⁰ Drummond addresses the important question regarding the means of being filled with the Spirit. These means reflect the Keswick principles that so influenced Drummond in his early ministry: (1) acknowledgement of need in the spiritual state, (2) abandonment of sin, (3) abdicate the throne of one's heart in favor of the Lordship of

⁵⁸ Drummond, 64.

⁵⁹ Drummond, 66.

⁶⁰ Drummond, 106-7.

Christ, (4) ask the Lord for a filling of the spirit, and (5) accept the gift of the Spirit by faith.⁶¹

The fifth is a victorious life. The victorious life references sin being conquered in one's life.⁶² Drummond does not imply that Christians become incapable of iniquity, rather, he argues that the victorious life is predicated on faith in Christ and His ability to help people overcome sin. Drummond further points readers to the concept of abiding in Christ through regular Bible intake, prayer, and donning the spiritual armor.⁶³

The sixth is a beautiful life. Drummond explains that a revived life is a beautiful life because of what God is doing in sanctification to "grow [the believer] into the beauty of Christ" (Gal 4:19).⁶⁴ He uses the fruit of the Spirit to demonstrate the beauty of the Spirit's work in a maturing Christian: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.⁶⁵ This listing of the fruit of the Spirit stems from God's authoritative Word. Again, Drummond emphasizes the cognitive aspects of the *kerygma* while demonstrating the need for the experiential aspect of the *kerygma*. The beautiful life of the believer, as Drummond said, takes place in the foundation of the Word of God.

The seventh is a contributing life. Drummond describes this principle as a Christian's revived life as one of service to Christ.⁶⁶ Drummond cites the glory of God and the furthering of the kingdom as the primary reasons for the service of Christians. The central relationship between Christ and His followers remains a key purpose for

⁶¹ Drummond, 108–9.

⁶² Drummond, 113.

⁶³ Drummond, 126–29.

⁶⁴ Drummond, 133.

⁶⁵ Drummond, 135–41.

⁶⁶ Drummond, 147.

Christian service. He, alone, deserves the affections of His people so that God receives the worship due Him. The other purpose of furthering the kingdom implies evangelistic activity done God's way.⁶⁷ Anything less showcases the frailty of mere human effort and power.⁶⁸ A life of service to Christ requires Holy Spirit power.

Drummond's approach to individual revival draws strong parallels with the later Keswick approach to revival. Everything from the deep awareness of sin to repentance to overcoming sin to Christian service speaks of the steps involved in a Keswick approach. Drummond represents the Keswick position well in the book while attempting to bolster parts of Keswick thought through focusing more heavily on the concept of union with Christ or being in Christ.⁶⁹ One area of particular critique is in the area of the ongoing relationship between the new creation and the flesh. Like many in the Keswick movement, Drummond dances around the line of achieving total sanctification. He points to having victory over sin through faith in Christ.⁷⁰ Yet he acknowledges the nearly certain failure to overcome sin in the flesh and that Christians must abide in Christ. Drummond's strength, however, in the ongoing struggle to put sin to death is that of positional sanctification. Believers fight sin and weakness from a position of already possessing the greatest asset in the war—Jesus Christ.⁷¹ The summons to personal revival stands as a strong call to holiness. Such a transformation inevitably overflows to the church as individual members experience individual revival and they, in turn, help strengthen the body of Christ.

⁶⁷ Drummond, 151–52.

⁶⁸ Drummond, 91.

⁶⁹ Drummond, 121.

⁷⁰ Drummond, 114.

⁷¹ Drummond, 122.

The experiential aspects of the *kerygma* play no small part in Drummond's understanding of the practice of evangelism. They give shape to his theology of revival in a way that faithfully prompts believers to obey the Great Commission task of making disciples. Thus far, the experiential part of the *kerygma* builds a necessary base for personal revival which impacts the way the local church experiences revival. Drummond continues to build his argument for a theology of revival from the experiential aspects of the *kerygma* by focusing on the nature of the corporate or local church revival/spiritual awakening.

Corporate Revival/Spiritual Awakening

Drummond uses 2 Chronicles 7:14 as a key verse to argue for corporate revival.⁷² He asserts that when churches apply this verse and revival begins to take place, God reveals to believers His attributes through the Scriptures. The attributes of the Lord serve to help draw believers nearer to Christ. In *Eight Keys to Biblical Revival*, Drummond dissects 2 Chronicles 7:14 into eight themes organized as a launch pad to seeing corporate revival take place through the Word of God while making clear these attributes of the Lord: Father, sovereign, hope, holy, grace, power, love, and available.⁷³ These eight attributes, as Drummond calls them, do not reflect the typical listing of God's attributes. Love, power, and sovereignty intersect with some of the well-known lists of attributes, but Drummond's list reflects observations or aspects of God's attributes. This section utilizes Drummond's attribute language to evaluate his overall point on his terms but with the understanding that these eight are better positioned as aspects of God's character and person.

⁷² Drummond, *Eight Keys to Biblical Revival*, 17.

⁷³ Drummond, 16.

He makes the point that this verse (2 Chr 7:14) displays God's revelation of Himself in spiritual awakening. The revelation of God, Drummond argues, marks the beginning of renewal.⁷⁴ His argument carries weight especially considering biblical and historical examples. While God's revelation was not a new concept to the priest Hilkiah when he found the book of the law in 2 Chronicles 34:14, it reemerged as a fresh revelation to King Josiah who first mourned for Judah's disobedience and then hastened to obey its commands (2 Chr 34:21). The revelation of God in Josiah's day sparked not only a renewal in Josiah's life, but a reviving of obedience to the Word including the observance of Passover (2 Chr 35:1). The historical account of Martin Luther and the Protestant Reformation also illustrates Drummond's point that revelation marks the beginning of renewal. Luther, an Augustinian monk in Saxony, discovered, read, and translated the Scriptures which played no small part in the beginning of a great reviving of Christianity that eventually precipitated the last major break from the Roman Catholic Church. These examples give validity to Drummond's argument about the relationship between revelation and revival.

Second Chronicles 7:14 takes place after the completion of Solomon's temple and the palace (2 Chr 7:11). Yahweh speaks to Solomon of a warning of drought, infestation, and pestilence in the event of Judah's waywardness but also prescribes repentance for Judah: "and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land" (2 Chr 7:14). Drummond uses the verse, first, to draw out revealed attributes of God that revivals display especially in the conscience of man. Well intentioned as he may be, at certain points he stretches the text to fit his point as demonstrated in the subsections below. Nonetheless, his argument for God's attributes in revival remains pointed but would be strengthened by not restricting

⁷⁴ Drummond, 17.

himself to the singular verse. Secondly, while Drummond concedes the old covenant context in this passage, he still applies its principles to New Testament church life. His transference of the New Testament church on to the old covenant promises made to Israel in 2 Chronicles 7:14 opens himself to charges of poor hermeneutical method. While admitting the right interpretation of 2 Chronicles 7:14 as a promise made to the nation of Israel, the principle of God's people could apply to the New Testament church.⁷⁵ A stringent dispensationalist may argue to the contrary, but the identity of God's people is a theme woven throughout Scripture that culminates with the body of Christ.⁷⁶ Paul argues the point in his letter to the churches in Galatia when he says, "And if you belong to Christ, then you are Abraham's descendants, heirs according to the promise" (Gal 3:29). To that end, Drummond uses this often-revered verse as a rallying cry for revival.

The following sections briefly summarize and critique Drummond's eight keys for revival/spiritual awakening within the local church. Drummond substantiates his arguments for the attributes of God in revival with examples of biblical revivals and revivals throughout church history. Drummond proposes contemporary and practical implications from his principal argument that God reveals certain attributes during a season of reviving. Those attributes occupy the balance of this section.

Father

Drummond identifies the first attribute of God in 2 Chronicles 7:14 as Father. Specifically, Drummond uses the chronicler's phrase of God's speech to King Solomon,

⁷⁵ Walter C. Kaiser Jr., *Revive Us Again: Biblical Principles for Revival Today* (Ross-shire, Scotland: Christian Focus Publications, 2001), 231–33; Michael Wilcock, *The Message of Chronicles: One Church, One Faith, One Lord*, BST (Downers Grove, IL: InterVarsity, 1987), 151.

⁷⁶ For a traditional dispensational position on the discontinuity between Israel and the church, see Stanley D. Toussaint, "Israel and the Church of a Traditional Dispensationalist," in *Three Central Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views*, ed. Herbert W. Bateman IV (Grand Rapids: Kregel, 1999), 252; For a modified dispensational view on the discontinuity between Israel and the church, see Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church*, FET (Wheaton, IL: Crossway, 2012), 89; For a covenantal perspective on the continuity between Israel and the church, see Edmund P. Clowney, *The Church*, CCT (Downers Grove, IL: InterVarsity, 1995), 44, 53–54.

“and My people who are called by My name,” to derive the attribute of Father. Drummond sees the patriarchal heritage in the phrase “who are called by My name.”⁷⁷ Drummond uses the fatherly designation to denote certain characteristics associated with the authority figure of a father such as loving, sovereign, gracious, and authoritative. Drummond argues that the plea of God’s people or His children precede a season of renewal. He stated that “revival always begins in this fashion: God’s own people being dramatically renewed when they grasp God as a Father – as our theme text emphasizes.”⁷⁸ Drummond illustrates the point using the revival that occurred under King Josiah who, even as a young boy, became king and presided over the re-discovery of the law (2 Chr 34:1, 8). He highlights Josiah’s lack of an earthly father to demonstrate his need for the Father as axiomatic for all Christians. The human heart strays and needs reviving from the gracious hand of the Father. Drummond remarked, “The human heart is decidedly prone to wander from God. People stray, even God’s people. And with that wandering, moral decay and erosions soon follow in the church and society as a whole. Actually, a viable culture cannot long endure without periodical awakenings.”⁷⁹ The whole notion of God revealing Himself as a Father implies that His children receive what Drummond calls the “first rays” of revival before an awakening sweeps across the landscape.⁸⁰

Drummond’s incorporation of biblical and historical examples of revival strengthen his argument beyond the limited context of 2 Chronicles 7:14. He makes a particularly strong connection between the need for revival among God’s people as a precursor to a broader awakening across a culture and the graciousness of a loving Father

⁷⁷ J. A. Thompson, *1, 2 Chronicles*, NAC (Nashville: B & H, 1994), 235. Thompson qualifies the issue of “called by God’s name” of carrying the mark of ownership.

⁷⁸ Drummond, *Eight Keys to Biblical Revival*, 23.

⁷⁹ Drummond, 42.

⁸⁰ Drummond, 43.

who gives to His children as they ask (Luke 11:11-13).

Sovereign

Drummond delivers what amounts to a stinging critique of Christians who attempt to usurp God's prerogative in revival by programming revival instead of depending wholly upon the Lord for reviving. Such humanistic approaches, he argues, do little to bring about sanctifying change in believers. Drummond corrects the notion that revival starts with God's people when 2 Chronicles 7:14 begins with action on the part of the people who humble themselves and pray and seek the Lord. He argues that this sequence should not lead one to consider these action items as a program to bring revival; rather, he insists that when God's people exhibit these actions, the reviving is well underway.⁸¹ The actions (humility, prayer, seek the Lord, repent from sin), he argues, constitute the revival itself. Thus, when the sovereignty of God brings about revival, the people of God give spiritual evidence of such a holy work of God. Drummond's defense of God's sovereignty in revival is evident in his corpus of work and never clearer in his affirmation: "Real revival comes only from God. He alone is the fountainhead. A spiritual awakening cannot be scheduled, worked up or humanly engineered. If we are to experience a 'refreshing time from the Lord,' it will be because God's sovereign hour has arrived."⁸² As high of a view of God that Drummond insists upon, he appears to force that conclusion upon 2 Chronicles 7:14.

Drummond further illustrates God's sovereignty in what he calls the Exodus Revival (the deliverance of Israel from Egypt). God displayed His power and might in obvious ways such that His people stood humbled by how God advocated for them. The

⁸¹ Drummond, 49. Drummond makes the point that just because God is sovereign does not infer that He does not use means in revival. Rather, these actionable items (humility, prayer, repentance) are disciplines to be cultivated.

⁸² Lewis A. Drummond, "Revival and the Sovereignty of God," in *Founders Journal* 5 (Summer 1991): 14.

scriptural pattern assures readers of God's active, sovereign involvement in world events. The Bible bears the signature of God's sovereignty in a multitude of ways not the least of which is the issue of election. Drummond warns readers and all Bible believers not to ignore what the Word of God says.⁸³ Again, Drummond grounds his arguments and explanations not in sentimentality, but in the revealed, authoritative Word of God.

Hope

The attribute of hope, Drummond argues, stems from God's revelation of Himself in revival. He draws a loose connection to 2 Chronicles 7:14 where the Lord explains that people would seek His face. Drummond's argument for hope is implicit by the fact that hope-filled people seek the face of God.⁸⁴ Hopeless people, on the contrary, ignore God. Hope remains the position of God's people who rest in the assurance of who Christ is, what He has done, and what He will do. Christians possess the hope only Christ brings and at times the Lord permits His followers to give a defense of that hope (1 Pet 3:15). Drummond uses the revival that took place during King Hezekiah's reign to picture divine hope. King Hezekiah's reforms stirred a sense of hope among the people of Judah and, as a result, people began to live holy lives again (2 Chr 30:15ff). Hope, Drummond argued, comes from one's union with Christ, and that union reminds believers of the hope in God's reviving work. People living apart from Christ will never know hope until they hear the gospel and respond in repentance.

Drummond also used the low condition of Israel under King Ahaz to contrast hope with the judgment of God. He noted that judgement can be a harbinger of revival.⁸⁵ Hope implies an assurance on the part of God's people that the dark cloud of judgment

⁸³ Drummond, *Eight Keys to Biblical Revival*, 59.

⁸⁴ Drummond, 77.

⁸⁵ Drummond, 81.

will pass to reveal the gracious providence of God. While Drummond makes valid points about hope, the way he positions it as an attribute of God in relationship to revival in 2 Chronicles 7:14 seems anemic.

Holy

The attribute of God's holy character emerges from the call to turn from wickedness in 2 Chronicles 7:14. God's revelation of Himself as holy, Drummond argues, plays a critical role in any revival because it draws people to behold the righteousness of God. The righteousness or holiness of God then stands in distinction to man's sinfulness eliciting a turning away from sin toward the holy God.⁸⁶

Drummond also argues that the holiness of God in revival demands human intercessors and determines human intentions. He points to Moses and Paul as great intercessors for the Jewish people who appealed to God based on their encounters with the one, true, and holy God. The issue of God's holiness demands an examination of human intentions. The holiness of God in revival implies taking sin seriously and abandoning evil in favor of total surrender to the Lord. The holiness of God in revival towers among the attributes of God that Drummond argues from 2 Chronicles 7:14. Few issues exist that surpass the modern need to behold God's holiness in revival.

Grace

Drummond derives the attribute of grace in 2 Chronicles 7:14 from the phrase "will forgive their sin." Aside from the over-extended interpretation of this theme verse, Drummond points to a significant reality of grace in the forgiveness of sin. He appeals to the revival that took place in Jonah's ministry at Nineveh. Jonah's disobedient response to God's command to make known the grace of God in the Gentile city and his subsequent attempt to flee God's will validates the need for God's grace. Jonah adopted

⁸⁶ Drummond, 121.

the judgmental disposition toward Nineveh that belonged to God. Despite God's prerogative to pronounce judgment on the city, He determined to pour forth grace. Jonah's three-day sentence within the fish, however, convinced him of his sinfulness and carried out his prophetic obligation in Nineveh.⁸⁷ Drummond makes the point that revival happened in Jonah before it occurred in Nineveh.⁸⁸

When revival or spiritual awakening takes place and the sins of people are expunged, an overwhelming sense of grace "radiates with such beauty."⁸⁹ Such grace leads to repentance and deeper fellowship with the Lord. Drummond concluded that Christians need a fresh grasp of "the doctrines of grace."⁹⁰ This conclusion contains two possible explanations. First, historically, the doctrines of grace refer to reformed theology and particularly reformed soteriology. Second, his intent could be something less specific and more generally an escape from legalism in favor of grace with no real appeal to a set of Calvinistic doctrines. Drummond does not qualify the phrase, "the doctrines of grace," but his use of quotation marks around the phrase combined with his statements on sovereignty and election probably indicates his intention to call for a renewal of a more Calvinistic understanding of grace. The only modifier he employs is the doctrines of grace as attributed to "our evangelical forefathers."⁹¹ The doctrines of grace heavily favor a high view of God's sovereignty and a low view of man and his will. Such a dynamic makes grace stand out more vividly when considering the sinfulness of man in light of God's unmerited favor toward people. For Drummond to suggest a return to such

⁸⁷ Page, *Jonah*, 254. While Page credits Jonah's change of heart to hearing from Yahweh, he doubts it was because of any "reproach of the prophet's former disobedience." He makes that argument based on the fact that the text does not explicitly say Jonah was convinced of his sin; however, his actions after hearing Yahweh again, strongly imply repentance from what was a period of disobedience.

⁸⁸ Drummond, *Eight Keys to Biblical Revival*, 133.

⁸⁹ Drummond, 140.

⁹⁰ Drummond, 140.

⁹¹ Drummond, 140.

doctrines indicates a tacit hope of such a revival.

Furthermore, in the Bernard H. Rom Preaching Lectures series at Trinity Evangelical Divinity School (TEDS) in 1988, he testified to two figures in revival and their impact upon him. Early in his ministry, Drummond affirmed the influence of Charles G. Finney, a decidedly non-Calvinist evangelist who shaped evangelism in significant ways during the nineteenth century. Drummond's later ministry, however, was marked by the influence of Charles H. Spurgeon, a convinced Calvinist pastor. The text which makes up the bulk of Drummond's argument for the keys to biblical revival was written toward the end of his educational ministry so his recommendation comes with the benefit of forty years of theological reflection that led him to a profound appreciation for the doctrines of grace.

Power

Drummond points to power as another attribute of God that becomes plain when God reveals Himself in revival. Drummond makes no convincing claim upon the chronicler's phrase, "I will hear from heaven," as the revelation of power. Rather, Drummond goes directly to Acts 1-2 on the day of Pentecost for the demonstration of heavenly power. Certainly, the church began in great power when the nations were gathered to hear the gospel in what could only be explained as a powerful manifestation of God. The issue of power because of revival evidences itself in a church's powerful witness in evangelism much like it did at Pentecost when thousands were converted.⁹²

A second result of power in revival includes the impact upon preaching. Preaching in the power of the Holy Spirit remains a vital ministry of the church, and the revelation of God's power in revival also elevates the preaching of God's Word. Power-

⁹² Drummond, 148. Drummond notes that Christian Pentecost is not something to be mimicked but was a once-for-all historical event. Eckhard J. Schnabel, *Acts*, ECNT (Grand Rapids: Zondervan, 2012), 184. Schnabel and Drummond come to the same conclusion.

filled preaching of the gospel also honors the Lord not because of eloquence or human reasoning but a dependence upon and confidence in the content of the gospel.⁹³

Drummond pleads for preachers to adopt the expository method of preaching the Word as the most effective way to steward the heavenly power of revival.⁹⁴

A final result of revival power from the Lord appears in the prayer habits of the saints. He appeals to the early church's commitment to prayer in Acts 4:32-33 following Pentecost. Prayer serves to unify believers and to harness the soul's attention to spiritual realities. Drummond also cites the principle of revival prayer beginning with relatively few people who faithfully beseech the Lord for a genuine awakening.⁹⁵

Love

Drummond identifies God's revelation of Himself as love in revival. The chronicler's phrase "heal the land," Drummond says, points to love as a kind of Ebenezer ("stone of help") to help revive the church.⁹⁶ Drummond's link between the love of God and the picture of healing is instructive. Jesus cares deeply for His church and expended the greatest cost for her redemption (Eph 5:25). God's love, as Drummond argues, endures without destruction.⁹⁷ The Lord continues His work despite the lack of concern from His followers. The love of God exhibited in revival leads to both repentance and prayer.

Available

The final attribute God reveals in revival is His availability. Drummond returns

⁹³ Drummond, *Eight Keys to Biblical Revival*, 160.

⁹⁴ Drummond, 161. Refer back to chapter two for more on expository preaching.

⁹⁵ Drummond, 162.

⁹⁶ Drummond, 171.

⁹⁷ Drummond, 175.

to the imperative in 2 Chronicles 7:14 to “pray.” The Lord’s command to pray implies God’s willingness to make Himself available for prayer. Drummond argues that if churches organize vital prayer ministry that God would reveal His plan of prayer, make Himself available, and act to produce spiritual awakening.⁹⁸ Drummond cites Solomon’s prayer of dedication at the temple in 2 Chronicles 6:12-42 as a pattern for revival prayer. Fervent intercession on the part of God’s people effects change in the heart of the one praying and in various circumstances. While this application represents a general scenario, the admonition for revival prayer must with a clear submission to the Lord’s will. God does not suspend His sovereignty because His people follow a pattern.

Conclusion

Drummond’s eight principles for revival lay out a foundational framework for a theology of revival. These eight principles, derived from 2 Chronicles 7:14, highlight the intersection of the experiential aspect of the *kerygma* and the God who reveals Himself. Two conclusions emerge from this brief study of revival. First, the tenor of Drummond’s argument favors theocentric revival and not anthropocentric revival. Consider how he presents the principles through 2 Chronicles 7:14 as the result of heaven-sent revival and not its cause. Many Christians commit themselves to revival brought upon by sanctifying deeds that allegedly precipitate revival. Drummond resisted that ethos to establish a pattern of revival from divine intervention.

Second, Drummond did not ignore the culpability of Christ-followers to act in accordance with Christ’s commands. While some approaches to revival focus on man’s ability to accomplish revival through spiritual performance, Drummond honored biblical means of grace among Christians. He summarized his point cogently when he referred to

⁹⁸ Drummond, 190.

revival as nothing more than a return to New Testament Christianity.⁹⁹ In other words, Christians ought to follow what God reveals in Scripture as authoritative. The issue of New Testament Christianity reflects deeply what Drummond and others would argue as the standard operation of Christ's church. The precipitous decline in many aspects of the local church especially in western Europe and North America stem from an embrace of a liberal hermeneutic or, worse, a highly critical approach to the nature of Scripture itself to such a degree that large portions of significant western Christian traditions lack any resemblance to biblical Christianity. Therefore, when a church repents and returns to its first love, Jesus, and begins to follow the record of His revelation in the Bible, it resembles awakening. The stark contrast between a tradition that eschews biblical authority and one that embraces the Bible and its teachings gives every appearance of a heaven-sent revival.

The Edification of the Local Church

The goal of genuine revival is the building up of the local church. The local church represents the center of God's plan to reach the world for Jesus Christ. In the face of popular movements that minimize the body of Christ, Drummond championed the local church as the key institution the Lord uses to deliver the gospel to lost people. A healthy church faithfully evangelizes and, in the wake of a God-sent revival, accelerates gospel proclamation that leads to evangelistic church growth. This section offers a presentation and critique of Drummond's ecclesiology and argues that genuine revival gives way to evangelistic church growth.

Ministry of the Church

Drummond spent a significant amount of time writing, speaking at conferences, and teaching in the seminary classroom on the ministry of the church. He

⁹⁹ Drummond, *Ripe for Harvest*, 104.

continued to write on subjects like apologetics, philosophy, post-modernity, and evangelism until he died. This section will address Drummond’s most pertinent views as they relate to the ministry of the church: spiritual gifts, Great Commission faithfulness, and social concerns.

Spiritual gifts. The body of Christ rises to the Great Commission mandate not ill equipped but rather gifted by the Holy Spirit to engage the world with the gospel. Drummond defines the gifts as “the consequence of the presence of the ‘Spirit of promise’ who indwells all believers.”¹⁰⁰ He contrasts that with natural abilities and with the fruit of the Spirit by distinguishing the purpose of spiritual gifts for building up the body.¹⁰¹ Drummond categorizes the spiritual gifts mentioned in the New Testament into four principle passages:

Romans 12:3-8,

- | | |
|------------------|-----------------------|
| 1. Prophecy | 5. Giver |
| 2. Ministrations | 6. Ruler |
| 3. Teacher | 7. He who shows mercy |
| 4. Exhortation | |

We read in 1 Corinthians 12:8-10,

- | | |
|---------------------------|------------------------------|
| 1. Utterance of wisdom | 5. Miracles |
| 2. Utterance of knowledge | 6. Prophecy |
| 3. Faith | 7. Discernment of spirits |
| 4. Healing | 8. Interpretation of tongues |

Further, in I Corinthians 12:28,

- | | |
|-------------|------------------------|
| 1. Apostles | 5. The healing of sick |
|-------------|------------------------|

¹⁰⁰ Drummond, 48.

¹⁰¹ Drummond, 48.

- | | |
|------------------------|---------------------------|
| 2. Prophets | 6. Serviceable ministries |
| 3. Teachers | 7. Government (oversight) |
| 4. Workers of miracles | 8. Varieties of tongues |

Finally, in Ephesians 4:11,

- | | |
|-------------|------------------------------------|
| 1. Apostles | 3. Evangelists |
| 2. Prophets | 4. Pastors-teachers ¹⁰² |

The idea of the gifts of the Spirit makes it clear that God provided in full measure for all needs of the church in its growth, worship, and ministry.¹⁰³ Drummond concludes his discussion on church ministry with an important call to grasping that the evangelistic task is for the whole church and that the church must minister and evangelize on the basis of the gifts of the Spirit.¹⁰⁴

Drummond asserts a useful conclusion when considering the local church: Its organizational structure should allow for members to exercise the gifts given to them by the Holy Spirit.¹⁰⁵ The implications of this, Drummond argues, can be far reaching. He criticizes the “nominating committee” or “church council” type structures that seek to place people in ministry structures for which they may not be gifted to serve. Rather, he promotes the idea of church ministry from a “people perspective” instead of a “program viewpoint.”¹⁰⁶ Drummond’s conclusion amounts to a paradigm shift in church operation from the time of his writing. As always Drummond speaks with pastoral wisdom when he says,

Now these are new ideas to many and the issue faced is changing the older churches [that] have held to the status quo for decades. In such cases, it is probably not best to

¹⁰² Drummond, 49.

¹⁰³ Drummond, 50.

¹⁰⁴ Drummond, *The Word of the Cross*, 314.

¹⁰⁵ Drummond, 310.

¹⁰⁶ Drummond, 311.

move too fast. However, the church can begin to turn in the right direction; and, when a person discovers his or her gift, the church can create a structure around that person so he or she can exercise it. As the congregation is educated in this principle, and it begins to take hold, it will spread as leaven in the lump. If the Holy Spirit is in control, it can be sanely and sensibly implemented.¹⁰⁷

Drummond argues that spiritual gifts are given, in part, for the purpose of witnessing. He says, “Our words take on more acceptance when done in the context of personal ministry. Believers both serve and speak.”¹⁰⁸ In other words, Drummond does not say that spiritual giftedness is solely for the sake of the member; rather, spiritual giftedness takes direction from the Holy Spirit who uses biblical means to draw people to Christ. The commitment of the church to teach members about giftedness and to free them to serve helps the church continue in Great Commission faithfulness.

Great Commission faithfulness. The nature of the church’s call in message and ministry is the Great Commission.¹⁰⁹ Drummond puts forth evangelism as a primary task in disciple-making for the church. He defines evangelism as, “a concerted effort to confront the unbeliever with the truth about and claims of Jesus Christ and to challenge him with the view of leading him into repentance toward God and faith in our Lord Jesus Christ and, thus, into the fellowship of the church.”¹¹⁰

The church as a whole bears responsibility for witnessing to Christ.¹¹¹ He makes the argument from Matthew 18:12-14, Luke 15:7, and Luke 15:11-24 that God has a deep and abiding concern for the salvation of lost people. Drummond asserts that as followers of Christ the church should emulate the Lord’s concerns including the glory of

¹⁰⁷ Drummond, 311.

¹⁰⁸ Drummond, 312.

¹⁰⁹ Drummond, *The People of God in Ministry* (Orlando: Golden Rule Book, 1985), 19.

¹¹⁰ Drummond, *Leading Your Church in Evangelism* (Nashville: Broadman, 1975), 21.

¹¹¹ Drummond, *The People of God in Ministry*, 23.

Christ in the salvation of the lost.¹¹² Drummond also acknowledges the, at times, shallow, evangelistic activities but that does not excuse the Christian for not prioritizing evangelism in covenant church life.¹¹³

Drummond also speaks of the obligation and glad duty of the church taking Christ to the world. The gospel, Drummond affirms, proves to be the power of God to salvation. The gospel transcends culture and time.¹¹⁴ Drummond gives assent to the Evangelical Affirmations of 1990 that originated at a conference at TEDS. The article on the church affirms the mission of the church to be

Primarily that of evangelism of the lost through witness to the gospel by life and by word; and secondarily, to be salt and light to the whole world as we seek to alleviate the burdens and injustices of the suffering world. Though some are specially called to one ministry or another, no believer is exonerated from the duty of bearing witness to the gospel or of providing help to those in need.¹¹⁵

Social concerns. Drummond contends that a secondary objective of church ministry is deed oriented. He says,

Because of the local church's place in a soiled and suffering world, it is not only to evangelize and disciple people, it must minister to the sufferers. That is a vital aspect of its role in the world. That means getting down into the real pain, agony, and hurt of real people in their real need, right out in the sin, suffering, and tragedy of the real world. The *laos* of God must never confine themselves to the comfortable security of the four walls of the church buildings. God's people must invade the very marketplace of secular, godless, needy, suffering society. The love of Christ demands that.¹¹⁶

Drummond cites specific examples in church history of church figures who committed themselves to alleviating human suffering. He points to William Wilberforce and the social issue of slavery in Britain and George Whitefield and the issue of orphans as

¹¹² Drummond, 23.

¹¹³ Drummond, 23.

¹¹⁴ Drummond, *The Word of the Cross*, 336.

¹¹⁵ Drummond, 380. Drummond notes that the Evangelical Affirmations were edited by Kenneth S. Kantzer and Carl F. H. Henry.

¹¹⁶ Drummond, *The People of God in Ministry*, 25.

examples of faithful churchmen who cared for those who suffered.¹¹⁷

The issue of word versus deed in the church is not new. Plenty of people have written on the topic, including Duane Litfin who puts forth a thorough work on the issue as it relates to the church.¹¹⁸ Churches tend to fall on a spectrum when it comes to this issue, and unfortunately it sets up a dichotomy that does not exist in Scripture. Churches should contend for the souls of men as the means of salvation and to exhibit the love associated with Christ. Drummond does not struggle with the issue of word versus deed. He rightly champions the primacy of gospel proclamation and his bibliography demonstrates it. He also does not deny the need for the church to engage the culture with physical or emotional help even though neither the works of the church nor the reception of those works on the part of the disenfranchised is salvific. Drummond claims that the church should be the front line of the offensive against injustice and protecting human dignity.¹¹⁹ Even though he affirms the social concern of the church, he prioritizes the proclamation of the gospel as the ultimate need of man and the ultimate mission of the church.¹²⁰

Evangelistic Church Growth

Genuine spiritual revival necessarily impacts the local church. Drummond asserts that spiritual awakening leads to biblical church growth. This section highlights Drummond's critique of some of the negative fallout from the church growth movement as well as evaluate his wedding of spiritual revival principles with faithful church growth methods.

¹¹⁷ Drummond, 26.

¹¹⁸ Duane Litfin, *Word Versus Deed: Resetting the Scales to a Biblical Balance* (Wheaton, IL: Crossway, 2012).

¹¹⁹ Lewis A. Drummond, "What Is the Goal of Industrial Mission?," *The Baptist Quarterly* 23, no. 3 (July 1969): 108.

¹²⁰ Drummond, "What Is the Goal of Industrial Mission?" 108.

Church growth movement. Drummond presents a brief history of the church growth movement beginning with Donald McGavran and his primary concern for evangelistic church growth.¹²¹ McGavran's original context was on the mission field in India. Only later, when he returned to the United States and began to apply his thinking to the American church, did issues arise that began to shift the focus away from evangelistic growth. Drummond argues strongly against playing the numerical game of growth to assess success or failure. He pushes back against churches that punish their leaders for non-growth.¹²² Drummond ultimately argues that church health is the answer to church growth and that church health stems from the right application of scriptural principles to the church.¹²³ The resultant health or growth may be evidence of spiritual awakening and revival.

Revival principles and church growth. Drummond points to revival principles such as God's sovereignty, the purified church, the Holy Spirit, discipleship, evangelism, Scripture, and prayer to help implement biblically faithful church growth methods. Drummond makes the important point that what happens amid a spiritual awakening or revival in the church is inextricably related to church health and growth.¹²⁴ Drummond culminates his theology of revival and spiritual awakening into the life of the church. *Ripe for the Harvest* would be Drummond's final published work on spiritual awakenings and revivals and so it seems fitting that this capstone work would relate spiritual awakenings to the body of Christ and its health. Drummond concludes:

This emphasis on spiritual awakening is not meant to discourage a church from using biblically sound, intelligently conceived church growth programs and ministries. To the contrary, solid church growth methodologies have a definite and

¹²¹ Drummond, *Ripe for Harvest*, 3.

¹²² Drummond, 4–5.

¹²³ Drummond, 15.

¹²⁴ Drummond, 20.

proper place. But undergirding such programming must be a genuine moving of the Spirit of God. This is essential if these growth methods are to have a positive impact on the growth of the church and the kingdom of God.¹²⁵

Spiritual awakening and revival, Drummond asserts, are commonly misused. He bemoans references to calendaring revival calling it a “corruption of the historical sense and use of the term.”¹²⁶ He argues that such a use confuses evangelism with revival. Drummond in no way demonizes the means of what is misidentified as revival, rather, he argues for a right use of the terms to have a proper focus on evangelism. He says that revival leads to and implies evangelism.¹²⁷ Evangelism is clearly how the church is to carry out its mission. Revival, Drummond argues, comes only from God, and that He grants revival when and where He pleases.¹²⁸ It would be unwise to drive such a divide between the two terms that are naturally related.¹²⁹ Suffice it to say that evangelism is the God-ordained means and revival is the God-ordained result.

In a related discussion, Drummond responds to Iain Murray’s sharp distinction between revival and revivalism.¹³⁰ In one sense Drummond agrees with Murray’s assessment that revival and revivalism have been confused in the thinking of some and at worst used interchangeably.¹³¹ Drummond, however, pushes back against Murray’s argument that revivalism is foreign to the Protestant tradition,¹³² by showing that evangelistic (or revivalistic) efforts to reach unbelievers are legitimate means by which

¹²⁵ Drummond, 194.

¹²⁶ Drummond, *Spiritual Awakening*, 7.

¹²⁷ Drummond, 7.

¹²⁸ Drummond, “Revival and the Sovereignty of God,” 14.

¹²⁹ For a good discussion on understanding revival, see McDow and Reid, *Firefall 2.0*, 5.

¹³⁰ Iain Murray, *Revival and Revivalism: The Making and Marring of American Evangelicalism, 1750-1858* (Edinburgh: Banner of Truth, 1996), xix.

¹³¹ Lewis A. Drummond, “D. L. Moody and Revivalism,” in *Mr. Moody and the Evangelical Tradition*, ed. Timothy George (New York: T & T Clark, 2004), 93. Drummond’s contribution here is in the context of an edited work on D. L. Moody where Drummond outlines Moody’s revivalism.

¹³² Murray, *Revival and Revivalism*, xix.

some come to Christ. In other words, what Murray calls revivalism Drummond would call evangelistic organization. Drummond points to Billy Graham as an example of where evangelistic efforts have sparked genuine revival or awakening.¹³³ This preceding statement should not be seen as contradictory to Drummond's well documented assertion that revival is a sovereign act of God.¹³⁴ It remains clear that God does ordain means to accomplish His will. Salvation itself is totally a work of God from atonement to regeneration, yet God uses the outward call of the gospel to convert sinners. If that is true, then it is not a stretch to claim that God would use organizational means for the gospel to be heard and the opportunity for those who hear the gospel to respond in faith and repentance.¹³⁵

Conclusion

According to many students of Drummond's, few topics incited his enthusiasm as the subject of revival. Like other writers on the topic, Drummond developed a deep appreciation for the patterns of revival depicted in the Bible. Biblical revivals brought repentance from sin and renewed obedience to God including the increased vigor for evangelism in the church. In seasons of historical revivals, the experiential aspect of the *kerygma*, the act of proclaiming the gospel, led to great kingdom advances. The ontological reality of revival stems from the Bible. Consider the biblical narratives of iniquity followed by the intervention of God through His revelation. Without God's determination to reveal Himself, man would continue in hopelessness. Yet, the Word of God presents man with hope in an awakened life to know God through His Son.

¹³³ Drummond, "D. L. Moody and Revivalism," 94.

¹³⁴ For example, Drummond, *Eight Keys to Biblical Revival*, 48; Drummond, *Spiritual Awakening*, 12; Drummond, *Ripe for Harvest*, 21.

¹³⁵ Lewis A. Drummond, "Revival: Dynamic for Church Growth," *Church Growth Bulletin* 18, no. 4 (July-August 1991): 125-26. This brief article summarizes the dynamics surrounding revival and church growth with an emphasis on a biblical theology of evangelism and the mobilization of the laity.

Any degradation of the authority and inerrancy of the Word of God which puts forth the notion of revival and the command to make disciples by evangelistic means, undermines the witness of history where God saves a people for Himself. Drummond's theology of revival comes from a deep commitment to the commands of Christ as recorded in the inerrant Word of God. Such a disposition toward the Bible compels a believer to obedience. Revivals precipitate fruit characteristic of refreshment, renewal, awakening, spiritual growth, and elevated affections for Christ. At times, revivals bring God's people back to the fundamental epistemological reality of God's revelation of Himself in the Bible. Drummond's ministry in theological education and itinerate evangelism form a parable that teaches how God may use His choice servants to lead with great effect in evangelistic ministry. The following chapter depicts this parable as it relates to Drummond's ministry in the SBC and broader evangelical life.

CHAPTER 6

THEOLOGICAL EDUCATION AND EVANGELICALISM

Few Christians undertake the investment of theological education. Fewer still have been entrusted to provide and deliver theological education. The sacred task of equipping future church leaders in a theological institution opens doors of opportunity to advance the cause of Christ in unique ways such as teaching, research, providing leadership, and writing. Not every theological academy thrives in these ways; rather, those theological institutions whose leaders recognize the inerrancy and authority of Scripture and adopt a confessional environment observe greater effectiveness in the Great Commission. Drummond spent nearly four decades advocating for a high view of Scripture as a necessity for faithful and effective evangelistic ministry in the arena of theological education during tumultuous times in the SBC. Faithfully equipping future pastors, missionaries, teachers, and counselors catapulted Drummond to a highly visible ministry within institutions of higher learning that gave way to a writing ministry and an international evangelistic ministry.

Gauge the impact of Drummond by considering that four out of the six SBC seminaries include memorials to Drummond for the benefit of the campuses. No other SBC entity head or major leader can boast such an honor. SBTS honors Drummond's legacy each spring with the Lewis A. Drummond Award for Distinction in Evangelism given to a graduating student. Midwestern Baptist Theological Seminary (MBTS) summons the campus each year for the Drummond Lecture Series on evangelism. Philip Roberts, now former President of MBTS, indicated the purpose of this lecture series was "to keep before our eyes and hearts the necessary obligation and wonderful privilege we

have of sharing Jesus Christ with a lost and dying world.”¹ Though not completely funded at this writing, SWBTS holds the Lewis and Betty Drummond Chair of Spiritual Awakenings and Formation.² SEBTS trustees named and established a campus missions hub called the Lewis A. Drummond Center for Great Commission Studies.³ Drummond’s impact upon theological institutions still exists even if through designated gifts.

Drummond’s service to theological education goes beyond the SBC. His teaching ministry is bookended in non-SBC schools including investing time and resources to help establish theological seminaries in Eastern Europe. This chapter expounds upon Drummond’s years within the ministry of theological education to evaluate his contributions made at Spurgeon’s College, The Southern Baptist Theological Seminary, Southeastern Baptist Theological Seminary, and Beeson Divinity School.

Spurgeon’s College

As the son of a once British subject, Drummond held a great fondness for Great Britain. His research doctoral studies drew he and his wife to what he called the “motherland.” Throughout his ministry, he gravitated toward London for holidays, lectures, preaching invitations, and visiting friends. The South Norwood Hill area of London occupied a significant part of Drummond’s life. It was there he honed his classroom lectures as the first person to hold an academic chair in evangelism in Europe. From 1968-1973, Drummond immersed himself in ministry to theological students at

¹ “Lewis Drummond’s Widow Endows Evangelism Lectures at MBTS,” *Baptist Press*, March 3, 2005, SBHLA, Nashville. Drummond’s friend, Robert Coleman, gave the inaugural lectures.

² Matt Sanders, “Lewis Drummond: Ministering with an Evangelist’s Heart,” *Southwestern News*, Summer 2000, 37, SBHLA, Nashville; “Southwestern Not Target of Billy Graham Comment,” *Baptist Press*, June 10, 1997, SBHLA, Nashville; “Southwestern Trustees Elect Terry as Institutional Advancement V.P.,” *Baptist Press*, October 20, 1995, SBHLA, Nashville. These three articles refer to the same academic chair except the SWBTS publication refers to it as the “chair of spiritual awakenings and formation” while the 1997 *Baptist Press* article indicates “the Chair of Prayer and Spiritual Formation.” The 1995 *Baptist Press* article refers to the “Chair of Spiritual Awakening and Formation.”

³ Herb Hollinger, “SEBTS Trustees Struggle with ‘Shared Governance,’” *Baptist Press*, March 11, 1992.

Spurgeon's College and in the ministry of the local church. Chapter two covered the account of his coming to Spurgeon's and the background surrounding his friend and Spurgeon Principal, George Beasley-Murray.

Little remains of Drummond's teaching ministry at Spurgeon's. Spurgeon's College student Bryan Gilbert opened up new doors for evangelism in the area of music evangelism in the early 1960s. Beasley-Murray was eager to support and platform Gilbert's evangelistic ministry, so by the time Drummond arrived on the faculty he and Gilbert's paths crossed.⁴ Gilbert read Drummond's *Evangelism: The Counter Revolution* and sought out Drummond for his assistance in refining his evangelistic outreach program for small churches in Europe called *One Step Forward*.⁵ Drummond also wrote the foreword to Gilbert's Book *Continuous Evangelism* which presents a plan for mobilizing a church for evangelism.⁶ One of Drummond's students at Spurgeon's, Valter A. Mitskevich, later became the executive secretary of the Euro-Asiatic Federation of the Unions of Evangelical Christian-Baptist.⁷ Drummond's early academic ministry at the small evangelical college in south London gave him the opportunity to equip students from around the world with the gospel. In this case, Drummond's early professorial years included teaching this Soviet student who would eventually lead a multi-continent Baptist cooperative body.⁸

While little measurable evidence survives today of Drummond's time at Spurgeon's College, this faculty position gave Drummond access to copious Charles H.

⁴ Ian M. Randall, *A School of the Prophets* (London: Spurgeon's College, 2005), 35–36.

⁵ James Lee Young, "Discouraged Pastor Finally Advanced 'One Step Forward,'" *Baptist Press*, August 6, 1976.

⁶ Bryan E. Gilbert, *Continuous Evangelism* (London: Oliphants, 1969), 5–6.

⁷ Jack Stanton to Lewis Drummond, December 20, 1996, Drummond Collection, SUA Archives, Birmingham, AL.

⁸ Lewis Drummond to Jack Stanton, January 7, 1997, Drummond Collection, SUA Archives, Birmingham, AL.

Spurgeon artifacts, some of which were given to him when he left to join the faculty at SBTS. Thus, began a long infatuation with the “Prince of Preachers.” Drummond, however, was not the initial inquisitor into Charles Spurgeon’s life. His wife, Betty Drummond, first read early drafts of Spurgeon’s autobiography which were housed at Spurgeon’s College. Betty Drummond gave her husband the initial idea to write a book about Charles Spurgeon.⁹ On the centennial of Spurgeon’s death, Drummond published his biography of the great preacher after many years of research and writing. The nearly nine-hundred-page tome was lauded by reviewers, including Carl F. H. Henry, as the definitive work on the renowned pastor of the Metropolitan Tabernacle in London. Drummond walked away from Spurgeon’s College having published several evangelism texts and articles as well as the impetus for what would become his *magnum opus*.¹⁰ Drummond’s keen interest in Spurgeon also inspired at least two students at SBTS who wrote dissertations on Spurgeon.¹¹

Drummond arranged this biography following Spurgeon’s most cherished story, *Pilgrim’s Progress*. Drummond wove the events of Spurgeon’s life with John Bunyan’s characters to present an engaging framework for this biography. Drummond intended this biography to reflect an exhaustive evaluation of Spurgeon’s life and ministry on the centenary of his death.¹² The following critiques of Drummond’s *Spurgeon* summarize some of the most salient points related to his subject’s life and

⁹ Chris Lamb, interview by author, Birmingham, AL, June 28, 2020; Lewis A. Drummond, *Spurgeon: Prince of Preachers* (Grand Rapids: Kregel, 1992), 5.

¹⁰ Drummond published these while on the faculty at Spurgeon’s College: Lewis A. Drummond, *Life Can Be Real* (London: Lakeland, 1973); Lewis A. Drummond, *Evangelism: The Counter-Revolution* (London: Marshall, Morgan and Scott), 1972; Lewis A. Drummond, “What Is the Goal of Industrial Mission?” *The Baptist Quarterly* 23, no. 3 (July 1969); Lewis A. Drummond, “The Concept of the Self,” *Scottish Journal of Theology* 21, no. 3 (1968): 312–19.

¹¹ Tim McCoy, “The Evangelistic Ministry of C. H. Spurgeon: Implications for a Contemporary Model for Pastoral Evangelism” (PhD diss., SBTS, Louisville, 1989); Larry Michael, “The Effects of Controversy on the Evangelistic Ministry of C. H. Spurgeon” (PhD diss., SBTS, Louisville, 1988).

¹² Drummond, *Spurgeon*, 14.

theology. First, Drummond was the most qualified person at the time to pen this biography. This biography follows over forty years of pastoring, teaching evangelism, and leading a theological institution toward biblical faithfulness and missional engagement. Moreover, his first-hand experience with Spurgeon materials at the school Spurgeon founded proved invaluable to the writing of this book. His access to and catalog of primary resources unique to Spurgeon's College Archives and the Metropolitan Tabernacle Archives such as Spurgeon's correspondence make this biography a significant contribution to the study of this Victorian preacher.

Second, Drummond presented Spurgeon's view on biblical authority as a starting point for theology. The question of the authority behind theology and specifically a theology of evangelism, is of first importance. Spurgeon made no secret of his commitment to the Bible as his authority. Drummond reports that Spurgeon had "no appreciation for rationalistic 'new theology'" which permeated much of British biblical scholarship and practice.¹³ According to Drummond, the basis for Spurgeon's view on biblical infallibility rested in his experience of God and his ascension to the coherency of Scripture.¹⁴ At this point, Drummond comes to the right conclusion given the amount of words published by Spurgeon that depict his strong commitment to the Bible; however, Drummond tends to convey his own epistemological arguments as if he and Spurgeon were synchronized in their reasoning for biblical authority. More direct evidence from Spurgeon would assist Drummond in this argument. The Downgrade Controversy tested his commitment to the authority of the Scriptures as he vigorously defended the Bible amongst those in the Baptist Union. Drummond draws out an important point about Spurgeon's courageous stand, namely that popular or majority opinion does not necessary

¹³ Drummond, 616.

¹⁴ Drummond, 623.

imply correctness.¹⁵

Third, Drummond evaluated Spurgeon's preaching. The designation assigned to Spurgeon, "Prince of Preachers," was rightly earned. Eyewitness accounts and the transcription of his sermons for publication demonstrate the power associated with Spurgeon's ability to craft a phrase and exegete Scripture.¹⁶ His ability to communicate so common people comprehended, proved instrumental for captivating people of all walks of life.¹⁷ The sophistication of the clergy class at the time left most people confused, but Spurgeon's preaching opened a window on the Word of God so people became deeply impacted by God. This reality dawned no more poignantly than his initial call to the New Park Street Church. Spurgeon's audience of eighty soon swelled past its twelve-hundred-person capacity in a matter of months.¹⁸ Drummond commented on Spurgeon's commitment to textual preaching and his ability to digest the text in a way that did too much with a verse.¹⁹ Drummond avoids papering over Spurgeon's weaknesses even if he is the "Prince of Preachers." Such criticism serves to remind every preacher of their great need for the Lord's help in such a holy task.

Fourth, Drummond critiques Spurgeon's interaction with the ministry of American evangelist Charles Finney. Finney came to England in 1849 for an evangelistic campaign in Houghton where he lodged at the home of a wealthy layperson, Potto

¹⁵ Drummond, 713.

¹⁶ Robert H. Ellison, *The Victorian Pulpit: Spoke and Written Sermons in Nineteenth-Century Britain* (Cranbury, NJ: Associated University Presses, 1998), 55. Ellison's book analyzes rhetorical preaching in Victorian England by examining Spurgeon, John Henry Newman, and George MacDonald. Ellison leans heavily on Drummond's biography of Spurgeon. Ellison makes the point that in Victorian England there was a growing demand for printed sermons almost to the detriment of in-person preaching. Of course, that theory does not hold up given Spurgeon's growing live audiences.

¹⁷ Lewis A. Drummond, "The Secrets of Spurgeon's Preaching: Why Would Thousands Come to Hear Him Speak," *Christian History* 10, no. 1 (1991):15.

¹⁸ Drummond, *Spurgeon: Prince of Preachers*, 201.

¹⁹ Lewis A. Drummond, "Charles Haddon Spurgeon," in *Theologians of the Baptist Tradition*, ed. Timothy George and David S. Dockery, Revised (Nashville: B & H, 2001), 136.

Brown. Finney's time in the home of Brown resulted in the conversion of Brown's six foster children.²⁰ Spurgeon later stayed at Brown's home in preparation for a preaching engagement. Much to Spurgeon's dismay, Brown adopted Finney's Arminian view and the wealthy patron rebuked the young Spurgeon's arguments against his newfound friend. Drummond assigned Spurgeon with a prejudice against Arminian theology. Drummond, who was no Arminian, defended Finney's evangelistic ministry and charges Spurgeon with being quite negative toward Finney.²¹ Drummond displays an odd interest pair when it comes to writing biographies about Finney and Spurgeon. Drummond praises both men, yet Finney, whose Arminian theology conflicts with his profession in the Presbyterian church, receives little criticism from Drummond for practicing his ministry under false pretenses. What Drummond may have been doing, however, was to cast the theological conflict in the best possible light. Dismissing Finney altogether usually finds plenty of company especially in contemporary evangelical settings and for many good reasons. Drummond, the consummate peacekeeper, tries to salvage the best parts of Finney's ministry particularly his social conscience on issues like temperance and the abolition of slavery, evangelistic zeal, and innovative measures. Drummond goes so far as to say that Finney and Spurgeon "shared much in common."²² Drummond overstates the shared commonalities of the two nineteenth century preachers. Finney and Spurgeon did not find unity even on the substitutionary, propitiatory nature of the atonement which is a bedrock principle for evangelical Christians.

One other important technical note about Drummond's work on Spurgeon is worth consideration. Drummond's scrupulous research over many years deserves esteem especially his engagement with primary sources and the amount of detail. The book's

²⁰ Drummond, *Spurgeon: Prince of Preachers*, 168.

²¹ Drummond, 168.

²² Drummond, 168. The similarities and differences between Finney and Spurgeon would be a tremendous topic that may surprise many evangelicals.

endnotes, however, do not always match up with the chapter. Nearly every chapter in this book shows ten or more citations less than the number of endnotes in the chapter. First, it is possible this error was inadvertent oversight on Drummond's part. Second, the editor of the book may have edited down the text but failed to update the endnotes thereby leaving some chapters with fifty or more endnotes than what the chapter text indicates. The former is unlikely given Drummond's meticulous attention to detail in his other writings that depict no discrepancy in references. Drummond's scholarship within the field of evangelism has long been admired by his contemporaries and students. The latter is more likely given the magnitude of the task of editing a book which came shy of one thousand pages. Moreover, some reviewers suggested the book deserves two volumes, but this approach complicates Drummond's organization using themes from *Pilgrim's Progress*. While such an idea could be profitable by selling two books instead of one, the narrative would be difficult to divide.

The book remains well remembered by those from a bygone era amid the Conservative Resurgence of the SBC as well as his students. The popularity of Spurgeon scholarship has surged in recent years with Tom Nettles' 679-page biography *Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon* and the MBTS faculty edited multivolume collection, *The Lost Sermons of C. H. Spurgeon*. Evangelicals today gravitate toward Spurgeon's life and ministry because he functions as an ideal or hero who championed the authority of God's Word in the local church. What some are only coming to realize in the last twenty years about Spurgeon, Drummond knew and studied since the middle of the twentieth century. As a biblical inerrantist in the SBC, Drummond saw the great prize Spurgeon was to those who held a high view of Scripture and produced the largest single volume biography of the man. Drummond knew, however, that if theological education in the SBC was to recover core Christian truths of orthodoxy, it needed what Spurgeon gave his life defending: the authority of the Scripture. Drummond tirelessly advocated for biblical inerrancy at two SBC seminaries at

a time when the doctrine of the Bible was under attack.

The Southern Baptist Theological Seminary

Drummond's entrance into SBC theological education took place at the flagship seminary in Louisville. His ministry at SBTS marks the longest tenured place of service in Drummond's whole ministry and consequently his most significant impact upon evangelism in theological education. This section begins by situating Drummond's arrival in Louisville against the backdrop of an increasingly liberal faculty that began to abandon crucial elements of Christian orthodoxy and an administration complicit to that end. Next, this section details Drummond's vision for evangelism in theological education including a brief history of the Billy Graham Chair of Evangelism, developments in evangelism as an academic discipline at SBTS, and Drummond's hope for SBTS to serve evangelicals as a hub for evangelism. Finally, this section elucidates Drummond's practice of evangelism as his international ministry begins to take shape and his reputation for biblical authority in evangelism increases.

Southern Seminary in Exile

The suggestion of Southern Seminary in exile implies a pre-exilic period markedly different from the SBTS Drummond entered as a member of the faculty in 1973. The biblical imagery of exile clearly references a departure from what church historian Greg Wills called "Boyce's Seminary" in his sesquicentennial history of SBTS.²³ The storied founding of SBTS needs no reproduction here but only enough to emphasize the series of decisions made over time that eroded the seminary's commitment to biblical authority. While abandoning significant aspects of the doctrine of revelation,

²³ "Boyce's Seminary" is the title to the first chapter of this history of SBTS describing the founding events and theological commitments. Wills ends the book with the leadership of Mohler from 1993 to 2009 as a return to Boyce's seminary. Gregory A. Wills, *Southern Baptist Theological Seminary, 1859 - 2009* (New York: Oxford University Press, 2009).

the seminary entered a liberal trajectory far from what James P. Boyce, John A. Broadus, Basil Manly, Jr., or William Williams originated in 1859.

When Drummond joined the faculty in 1973 (first as a visiting professor in 1972), the seminary had undergone a seismic theological shift which made Drummond a novelty on the faculty in his commitment to biblical authority and the inerrancy of the Bible. Tensions flared at times prior to 1973 over the seminary's liberal bent as well as the maturing nature of American theological education. None of those previous events compared to what came in 1979 with the beginning of the Conservative Resurgence and the return of SBC institutions to the central principle of biblical authority. Drummond's story cannot be told apart from this struggle. Thus, the providential timing of Drummond's return to Louisville allowed him to come with little concern among the seminary's stakeholders of a fundamentalist infiltrating the ranks. The following paragraphs describe the environment at SBTS between 1973 and 1988 from first-hand accounts, most of which have been buried in memoirs or previously unpublished accounts.

Since 1859 the Abstract of Principles served the seminary as the initial confessional boundary guiding theological education. Over time, as Wills chronicles in his history of SBTS, the confessional boundary became nothing more than suggestions for the faculty. Gaines Dobbins, acting president of the seminary between the Ellis A. Fuller and Duke K. McCall administrations, recruited SBTS alum Henlee Barnette to the faculty. Barnette, a Christian ethicist, expressed reluctance to Dobbins about signing the Abstract of Principles on the grounds that Baptists eschewed creeds and confessions. Dobbins reassured him that "the document was a body of principles offering guidance in matters of doctrine and theology, not rules demanding rigid conformance. . . . the abstract was a compromise between the seminary's founding fathers who themselves did not

uniformly agree on all matters of theology.”²⁴ Dobbins’ statement that the founding generation compromised because they did not agree on all matters of theology is a non sequitur because the argument at hand revolved around the function of the Abstract of Principles and not the uniformity of the founders in all matters of theology.²⁵ Thirty years later when Drummond had been elected to the faculty, such private interpretations of the Abstract of Principles were solidified as common practice.²⁶ The problem with such arrangements surrounding the accommodation of faculty views on the Abstract of Principles comes down to the nature of confessions and their ability to protect the body of teaching. Objections to the confession originate in a refusal of one to submit to the Bible’s authority as the inerrant Word of God.²⁷

Clayton Sullivan wrote from the perspective of a two-time graduate about his experience at SBTS during the 1950s. Like many students, Sullivan came to the seminary with a high regard for the Bible and a desire to preach. According to him, the seminary destroyed his biblical fundamentalism by employing the historical-critical method which had the ability to deconstruct but failed to construct a compelling vision for Christian ministry rooted in the Scriptures.²⁸ In fact, Clayton lamented the condescension on the part of some members of the faculty toward Baptist preachers and the pastorate. For

²⁴ Henlee Hulix Barnette, *A Pilgrimage of Faith: My Story* (Macon, GA: Mercer, 2004), 74.

²⁵ Dale Moody, “How My Mind Has Developed in the Last Decade,” in *How I Have Changed My Mind: Essays by Retired Professors of the Southern Baptist Theological Seminary, Louisville, Kentucky* (Louisville: Review and Expositor, 1993), 54. The most poignant example of Dobbins’ contention can be illustrated by Dale Moody who argued that the Abstract of Principles was a compromise document. Namely, that John A. Broadus resisted the inclusion of James P. Boyce’s view of double-predestination in the Abstract of Principles. Yet, Boyce, in his systematic theology courses, used his textbook which taught double predestination. The Abstract of Principles is a minimalist document in that what is contained is an irreducible minimum for which a professor can believe and not advocate contrary to.

²⁶ Wills, *Southern Baptist Theological Seminary, 1859 - 2009*, 462. Wills details the exchange between Roy Honeycutt, SBTS president, and Dale Moody over private interpretations of the doctrine of the perseverance of the saints.

²⁷ Barnette refers to the inerrancy of the Bible as a heresy. Barnette, *A Pilgrimage of Faith*, 148.

²⁸ Clayton Sullivan, *Called to Preach, Condemned to Survive: The Education of Clayton Sullivan* (Macon, GA: Mercer University Press, 1985), 79.

example, Sullivan quoted one of his professors as saying, “The most brilliant Southern Baptist ministers become seminary professors and teachers. The rest have to go into the pastorate.”²⁹ The reduction of the pastorate to second class kingdom status describes the insidious environment at SBTS and the one to which Drummond came as a stalwart for biblical inspiration.

Nearly all of Drummond’s students at SBTS testified to the toxicity of the theological environment and the strong bias against students who dared to speak in defense of the authority of the Bible. One such student felt the repercussions and resistance of other students and faculty because he was a graduate of the Criswell College. Stephen Drake sought admittance to SBTS in 1983 and was denied twice before appealing to Floyd Roebuck, chairman of the Board of Trustees, who arranged an interview for Drake with Provost Harold Songer. He was admitted based on a one semester trial period to gauge whether a Criswell graduate could manage the seminary course load. Drake details confrontations with liberal faculty members like Alan Culpepper, Gerald Cowen, and Molly Marshall-Green. These professors and others looked down on conservative students and did not take Drummond seriously. Drummond’s colleague, Timothy George, identifies Drummond as a bona fide inerrantist on a campus where his moderate colleagues down-played his scholarly achievements.³⁰ Yet, Drummond’s reputation among the conservative students was growing, and he functioned as a theological lifeline for many students. Conservative students recruited for Drummond’s classes by saying that Drummond was “one of us.”

After graduating, Drake made an application toward the DMin degree at SBTS to which he was provisionally accepted but later denied by the head of doctoral studies. Drake appealed the decision and initially won the appeal only to have the faculty overturn

²⁹ Sullivan, *Called to Preach, Condemned to Survive*, 85.

³⁰ Timothy George, interview by author, telephone, January 24, 2018.

the appeal. Drake called Jerry Vines who was the pastor under whom he was called to preach to register a complaint. At the time, Vines was at a Peace Committee meeting in Nashville and had a conversation with SBTS President Roy Honeycutt who, in turn, called Drake to assure him that he will be admitted to the doctoral program. Honeycutt assessed the breakdown in the doctoral studies office by asking, “Why have you been running roughshod on our conservative students?” The doctoral studies office replied, “We thought it would be better to cull inerrantists when possible.” Honeycutt advised, “The next time you decide to come down on a conservative, I hope you choose someone who wasn’t called to preach under Jerry Vines and educated by Paige Patterson!”³¹

Drake’s account describes the environment at SBTS and the animosity toward those who held to the Bible as God’s Word. Students like Drake came and went, but Drummond stayed. Drummond’s decision to commit a decade and one half to providing theological education amongst a seminary faculty that did not see the legitimacy of his discipline, was a clear call of God to rescue and disciple students.

Evangelism in Theological Education

Evangelism and theological education have not always enjoyed a strong partnership historically in some Christian institutions. The emphases upon sound doctrine, theology, the Bible, history, and philosophy within the academy deserves applause; however, in evangelical schools the priority of evangelism in the theological core warrants elevation to a place of stronger emphasis if the academy or seminary intends to serve the church well. Biblical inerrantists who teach in the classic theological disciplines ought to have a strong orientation toward mission and gospel propagation since they, ostensibly, affirm the truthfulness and authority of God’s Word. This section provides the background to the academic chair Drummond occupied at SBTS, his work to

³¹ Stephen Drake, email message to author, June 4, 2020.

advocate evangelism as an academic discipline, and Drummond's vision for evangelism in the life of the seminary.

Billy Graham Chair of Evangelism and Church Growth. In the life of Southern Seminary, the place of evangelism advanced greatly in the mid-1960s with the advent of the Billy Graham Chair of Evangelism and Church Growth. Like many worthwhile endeavors, the formation of the Billy Graham Chair required the right mix of friendship, leadership, and resources. While the chair bearing the name of the noted evangelist officially commenced in 1965, the story began with the friendship of Duke McCall and Billy Graham. Both men met while serving as preachers for Torrey Johnson's Youth for Christ ministry during the 1940s.³² Their friendship and mutual admiration grew over time as Graham found notoriety first as president of Northwestern Bible College in Minneapolis and then as an international evangelist. McCall developed into the epitome of Southern Baptist leadership as he led what would become NOBTS and then serving as president of the Executive Committee of the SBC.³³ He then became Ellis A. Fuller's successor as the president of SBTS where he served for over thirty years. Both men boasted remarkable resumes of ministry and leadership that God used to accomplish important things for Southern Baptists.

As the two played golf at a country club in Louisville in 1956, Graham made the comment to McCall that Harvard University was actively pursuing the evangelist for

³² A. Ronald Tonks, *Duke McCall: An Oral History* (Brentwood, TN: Baptist History and Heritage Society, 2001), 242.

³³ Tonks, *Duke McCall*, 53. During McCall's tenure, the school was called Baptist Bible Institute.

permission to house the official records and papers of Graham and the BGEA. McCall convinced Graham on the fairway for the honor of housing such a collection in the forthcoming Boyce Centennial Library.³⁴ The archives would occupy a prime space in the new library where researchers would study the evangelistic method of Graham and become a hub for evangelistic research. The dedication of the Billy Graham Room in the newly constructed library took place on May 9, 1960.³⁵ The BGEA archives and their dedicated space on the campus cemented the relationship between Graham and the seminary and within five years the academic chair in evangelism came to fruition. In January 1965, Graham offered his name to the chair, an initial endowment of \$10,000 a year for three years, and additional fundraising assistance.³⁶ The Billy Graham Room and the Billy Graham Chair paired to serve the church by equipping students for evangelism. The occupant of the chair ministered in the classroom of future church leaders and the room encouraged students toward faithfulness in evangelism through ongoing research especially in mass evangelism.

The mood at Southern during the 1960s proved challenging in the years following the dismissal of thirteen faculty members by the board of trustees.³⁷ Student

³⁴ Tonks, 242. The Boyce Centennial Library opened on the centenary of SBTS's founding in 1959.

³⁵ "Commencement Program and Dedication of the Billy Graham Room" (The Southern Baptist Theological Seminary, May 1960), Billy Graham Collection, 1949-1984, SBTS Archives, Louisville.

³⁶ Tonks, *Duke McCall*, 243.

³⁷ Gregory A. Wills, *Southern Baptist Theological Seminary, 1859 - 2009*, 399. Wills gives a thoroughly researched account of the entire incident that led to the dismissal of faculty members by the trustees in the first decade of McCall's leadership. The seminary found itself at an important crossroads with respect to theology, education, and institutional culture.

enrollment dropped by one third over six years.³⁸ Despite losing a significant number of faculty from the School of Theology over several issues including academic freedom, what developed was a liberal encroachment in the 1960s and 1970s allowed, in part, by McCall.³⁹ Martin Luther King, Jr. gave the Julius Brown Gay lectures in 1961 which inflamed tensions with donors and not a few Southern Baptists.⁴⁰ That year also saw the convention wide controversy over Ralph Elliot's *The Message of Genesis* where he cast serious doubt on the Mosaic authorship and the creation accounts.⁴¹ The seminary and the Southern Baptist Convention weathered several firestorms that left some hesitant on the future of the convention. McCall's characteristic leadership style included a keen ability to manage complex stakeholder relationships with faculty, trustees, SBC churches, and other evangelical interests. The opportunity for the Billy Graham Chair of Evangelism represented a timely and convenient victory for all interests. The rank and file of the convention liked the idea of Billy Graham attaching his name to an evangelism chair at their flagship seminary. The BGEA archives and a faculty post also helped elevate Southern's profile which appealed to men and women coming from the churches. A growing enrollment benefited the faculty as well.⁴² McCall remarked that

the vision of what this professorship could mean throughout the world moved Billy Graham to give his name and support to it. Our desire is not merely to honor Billy

³⁸ Wills, 400.

³⁹ Wills, 405.

⁴⁰ Wills, 416.

⁴¹ Nancy Tatom Ammerman, *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention*, (New Brunswick, NJ: Rutgers University Press, 1995), 64. Elliot was later fired from the faculty at Midwestern Baptist Theological Seminary.

⁴² Tonks, *Duke McCall*, 243. In hindsight, McCall described the situation this way: "I figured correctly that nobody was going to tag us out for raising money to establish a chair of evangelism, and especially the Billy Graham Chair of Evangelism, with Billy Graham supporting the establishment of it."

Graham, but rather to fix in the life of the seminary the vivid memory of how God has used this Baptist evangelist – in the hope that God will lay his hand upon yet other men and women as evangelistic instruments to speak in the language of their day the eternal message of redemption through Christ.⁴³

A fully endowed chair needed \$250,000 initially, and the Graham organization provided the seminary with assistance in fundraising. A new director of fundraising was hired around the same time who was not familiar with the project and disposed of a file containing information on prospective donors and records of uncollected pledges.⁴⁴ McCall later lamented that the seminary would have gotten significantly more money if those files had not been lost.⁴⁵ Fundraising continued through the latter half of the 1960s⁴⁶ including an increase in the endowment goal for the chair to \$500,000⁴⁷ and the sale of stock certificates to help contribute to the endowment.⁴⁸ In September 1968, the Executive Assistant to the President reported to the Executive Committee of the Board of Trustees that the administration opted to utilize the endowment campaign as a public relations initiative in order to give the campaign increased flexibility and for the seminary to attract potential students. By the end of the endowment campaign in 1969, the seminary raised \$625,000 to fund the teaching post which also supervised the Billy Graham Library Collection.⁴⁹ Wayne Dehoney called the establishment of the Billy

⁴³ “Alumni Launch \$500,000 Campaign for Billy Graham Chair of Evangelism,” *The Tie*, Summer 1967, Billy Graham Collection, 1949-1984, SBTS Archives, Louisville.

⁴⁴ Tonks, *Duke McCall*, 244. Grady Nutt served as director of alumni affairs and assistant to the president in the late 1960s.

⁴⁵ Tonks, 244.

⁴⁶ “Report of the Executive Assistant to the President to the Executive Committee, Board of Trustees” (The Southern Baptist Theological Seminary, July 21, 1966), Trustee Records, SBTS Archives, Louisville.

⁴⁷ “Public Relations and Development Report to the Executive Committee of the Board of Trustees” (The Southern Baptist Theological Seminary, January 19, 1967), Trustee Records, SBTS Archives, Louisville.

⁴⁸ “Report from the Director of Administration to the Financial Board” (The Southern Baptist Theological Seminary, November 8, 1967), Trustee Records, SBTS Archives, Louisville.

⁴⁹ “Gordon Clinard Elected Seminary Evangelism Head,” *Baptist Press*, August 18, 1970, SBHLA, Nashville.

Graham Chair of Evangelism “the most significant event during my service as president of the Southern Baptist Convention.”⁵⁰ Aside from a sound financial footing for the chair, the next most important consideration was who would gain the trust of the seminary and the BGEA to occupy the chair.

Penrose St. Amant, Dean of the School of Theology, wrote in his report to the Executive Committee of the Board of Trustees on July 29, 1965, that thirty-nine year old Dr. Kenneth Chafin had been added to the faculty as associate professor of the newly established Billy Graham Chair of Evangelism and Church Growth.⁵¹ McCall recruited Chafin as someone who was acceptable both to the BGEA and the faculty constituency at Southern as well as credibility as a professor of evangelism. Chafin came from SWBTS where he led the department of evangelism.⁵² Chafin also served the BGEA by operating their schools of evangelism for the crusade ministry.⁵³ Chafin’s initial attempts to shape the work of the Billy Graham Chair included teaching, writing, and denominational service. He advocated serious lectureships in evangelism and a distinguished library of evangelism around the Billy Graham research room that will attract researchers in the field.⁵⁴ Chafin also used his role at Southern to advance the work of the church in the inner-city and played a crucial role in helping start house churches in public housing projects in New Albany.⁵⁵ Chafin also coordinated teams of students to engage in

⁵⁰ “Billy Graham Chair of Evangelism,” *Lay Associates Newsletter*, June 1965, Billy Graham Collection, SBTS Archives, Louisville. The Lay Associates Newsletter was a publication of the Lay Association of Southern Seminary sponsored by the Southern Seminary Foundation.

⁵¹ Penrose St. Amant, “Report of the Dean of the School of Theology to the Executive Committee of the Board of Trustees Southern Baptist Theological Seminary” (The Southern Baptist Theological Seminary, January 20, 1966), 2, Trustee Records, SBTS Archives, Louisville. Six months after Chafin’s appoint to the chair he was granted a sabbatical leave where he studied at Union Theological Seminary and Columbia University in New York.

⁵² “Billy Graham Chair of Evangelism Established; Kenneth Chafin Named,” *The Tie*, April 1965, SBTS Archives, Louisville.

⁵³ Tonks, *Duke McCall*, 244.

⁵⁴ “Alumni Launch \$500,000 Campaign for Billy Graham Chair of Evangelism.”

⁵⁵ “Christian Witness to Urban American Confronts National Conference on Church and City

evangelistic activities in major urban areas.⁵⁶

McCall divulged a conversation he had with Graham in the November 1967 edition of *The Tie* where Graham inquired of McCall on whether the seminary would hold to a theologically conservative, evangelistic orientation. McCall pointed Graham to the Abstract of Principles to which each professor affixed his name under the agreement “to teach in accordance with and not contrary to.”⁵⁷ In a revealing moment of transparency, McCall reminded Graham that many of the liberal theological schools also held to conservative doctrinal statements. McCall tacitly implied that conservative doctrinal statements alone do not necessarily keep an institution orthodox. Biblical conviction that leads to orthopraxy carries the burden of preserving the faithfulness of an institution. McCall went on to detail the purpose of the chair and the significance of Billy Graham’s support. He articulated his hope for many to come to know Christ through the future ministry of seminary students. What he did not do, however, was answer Graham’s question, insofar as this article reads.⁵⁸

This episode is a prudent reminder of the leadership demands upon McCall as President of SBTS. He pragmatically managed a leftward leaning faculty, the evangelical influence of some in the SBC, and others in the evangelical orbit like Graham.⁵⁹ As the theological concerns in the SBC continued to alarm grassroots Southern Baptists and evangelicals, the growing controversy over the authority of the Bible prompted the BGEA to reassign Chafin to other lower profile responsibilities within the crusade

Here,” *The Tie*, November 1967, SBTS Archives, Louisville.

⁵⁶ “Austin, Nutt Get New Seminary Assignments,” *Baptist Press*, June 25, 1968, SBHLA, Nashville.

⁵⁷ Duke McCall, “Billy Graham the Baptist,” *The Tie*, November 1967, 2, SBTS Archives, Louisville.

⁵⁸ McCall, “Billy Graham, the Baptist,” 2.

⁵⁹ Wills, *Southern Baptist Theological Seminary, 1859 - 2009*, 406.

organization.⁶⁰ Chafin's ties to Southern Baptists became a public relations liability that Graham did not need. Chafin left Southern Seminary in 1970 to assume leadership of the evangelism department of what was then called the Home Mission Board before returning to the pastorate years later.⁶¹

Gordan Clinard briefly served in the Graham Chair from 1970-1972 and taught preaching classes in addition to evangelism courses. Like his predecessor and each successor thus far, he was a product of SWBTS in Ft. Worth. Prior to coming to SBTS, he was the pastor of First Baptist Church in San Angelo, TX and president of the Baptist General Convention of Texas.⁶² Before that he served as professor of preaching at SWBTS from 1955-1966.⁶³ He began his time at SBTS on October 1, 1970, with the rank of full professor with tenure. His ministry at SBTS was brief and unremarkable. In a letter to Lewis Drummond, William E. Hull, Dean of the School of Theology, lamented the unstable nature of the Department of Evangelism during the tenures of Chafin and Clinard.⁶⁴ Clinard left Southern to join the faculty as professor of the Bible at Hardin-Simmons University in 1972. Clinard was tragically killed in a three-vehicle accident in Abilene, Texas, in December 1973.⁶⁵

Drummond comes to SBTS. Spurgeon's College in London granted

⁶⁰ Tonks, *Duke McCall*, 244.

⁶¹ Charles S. Jr. Kelley, *Fuel the Fire: Lessons from the History of Southern Baptist Evangelism*, (Nashville: B & H, 2018), 76. Chafin would eventually return to Southern's faculty in the area of preaching. Chafin was entrenched in the moderate/liberal position on the authority of the Scriptures. As a result, Chafin would go on to help found the Cooperative Baptist Fellowship.

⁶² "Dr. Clinard Killed in Collision," *Hardin-Simmons University Brand*, December 7, 1973, <https://texashistory.unt.edu/ark:/67531/metaph97155/m1/1/>.

⁶³ "Clinard Dies in Abilene Automobile Accident," *Baptist Press*, December 6, 1973, SBHLA, Nashville.

⁶⁴ William Hull to Lewis Drummond, May 26, 1972, McCall Papers, SBTS Archives, Louisville.

⁶⁵ "Dr. Clinard Killed in Collision."

Drummond a one-year academic leave beginning in 1972 so the Drummonds returned to Louisville for the summer. The McCall administration received several recommendations since Ken Chafin's departure to consider Drummond for the Billy Graham Chair.⁶⁶ With another brief tenure in the top evangelism post at SBTS, McCall needed to make a strategic selection to build the place of evangelism in the seminary and to point SBC stakeholders to a positive signpost for the future. Drummond came under consideration for the role in the spring of 1972 by McCall and Hull. Neither McCall nor Hull were enthused about Drummond taking the role, but they faced what they called a "paucity of alternatives."⁶⁷ Hull relayed the advantages of bringing Drummond on faculty to McCall: teaching experience in evangelism at an evangelistic school, immediate availability, academic doctorate from a European university and not an SBC school, demonstrated devotion to SBTS, and he pastored a large church in Kentucky.⁶⁸ McCall and Hull agreed that a temporary assignment as the Billy Graham visiting professor of evangelism for the 1972-73 academic year would serve as a trial run for Drummond and if it became mutually desirable, the seminary could extend the offer of a more permanent arrangement. Drummond's responsibilities in the visiting role included nine months of teaching a minimum of eighteen credit hours and remaking the evangelism curriculum.⁶⁹

Hull's recommendation to Drummond to reconfigure the evangelism curriculum suggests three primary contributing factors to the difficulty the seminary experienced in providing stable leadership in the area of evangelism. First, the evangelism curriculum failed to attract enough students to sustain viability. Hull told

⁶⁶ W. C. Hultgren to Duke K. McCall, November 19, 1969, McCall Papers, SBTS Archives, Louisville; Earl E. Shelp to William Hull, May 3, 1972, McCall Papers, SBTS Archives, Louisville.

⁶⁷ Letter from William Hull to Duke McCall, May 9, 1972, McCall Papers, SBTS Archives, Louisville.

⁶⁸ Letter from William Hull to Duke McCall.

⁶⁹ Letter from William Hull to Lewis Drummond, May 26, 1972.

Drummond that evangelism had not become extensive enough to warrant a full teaching load, so he suggested Drummond teach in other areas as well.⁷⁰

Second, the first two occupants of the chair lacked the dynamic leadership needed to promote a robust evangelistic offering at the seminary. Chafin's moderate/liberal theological positions began to catch the notice of the BGEA. While occupying the Billy Graham Chair, the BGEA used Chafin in schools of evangelism in conjunction with crusade preparation until Chafin's moderate bent became a problem for the leadership so Chafin was reassigned within the BGEA.⁷¹ Chafin eventually left SBTS to take a position with the SBC's Home Mission Board. If Chafin's moderate or more liberal views extended to the authority of the Scriptures at that time in the late 1960s, then the enterprise of evangelism at SBTS was not well served. Any doubt about Chafin was realized when he appeared on the Donahue Show in the 1980s affirming that Jews will be saved apart from personal faith in Jesus.⁷² Chafin's view represents an abandonment of biblical authority, and if he maintained such a position, then the cause for evangelism would stymie because what remains for evangelism if the authority for evangelism, God's Word, is discarded? By the time of his Donahue Show appearance, Chafin held positions at the Home Mission Board and returned to SBTS in the 1980s as a professor of preaching and eventual leader in the formation of the Cooperative Baptist Fellowship (CBF).

Third, the administration provided little support beyond fundraising for the chair. McCall remarked that no one [SBC Executive Committee] would "tag us out" for

⁷⁰ Hull. In addition to evangelism, Drummond's immediate predecessor, Gordon Clinard, supplemented his teaching load with preaching classes.

⁷¹ Tonks, *Duke McCall*, 244.

⁷² James C. Hefley, *The Truth in Crisis*, vol. 2, *Bringing the Controversy Up-to-Date* (Hannibal, MO: Hannibal Books, 1987), 109–10.

raising money for an evangelism chair named for and supported by Billy Graham.⁷³ The implication of McCall's comments deals with SBC politics insofar as using Billy Graham's name to curry SBC favor to avert attention from growing theological aberrancies. Senior leadership at the seminary determines priorities for theological education in a calculus of decisions along with opportunity costs. In this matter, a recalcitrant leadership over the issue of biblical authority made evangelism training a secondary concern.

Drummond as professor. Drummond arrived at SBTS able and willing to advance the cause of evangelism in theological education and exercise whatever leadership was available to him to champion the study and practice of biblical evangelism.⁷⁴ Drummond's work to realign the curriculum in the evangelism department survives even at the time of this writing such as courses emphasizing spiritual awakening, theology of evangelism, building evangelistic churches, witnessing requirements for students, and doctoral emphases on methods of evangelists. Drummond's students, however, provide a key testimony as to the content of his courses. Current SBTS president and one-time student of Drummond's, R. Albert Mohler, Jr. recalls a fellow student's question in Drummond's class about how to relate to Christians who do not affirm the bodily resurrection of Christ. Drummond insisted that you relate to such people as lost people.⁷⁵ This example illustrates Drummond's commitment to biblical authority when it comes to doctrinal matters. The key issue of the bodily resurrection of Jesus bears tremendous impact upon evangelism, and in the case of this example, helps identify who belongs to Christ and who has yet to encounter Christ.

⁷³ Tonks, *Duke McCall*, 243.

⁷⁴ Tim McCoy, interview by author, telephone, August 31, 2016.

⁷⁵ R. Albert Mohler, Jr., "Southern Baptist Identity: Is There a Future?," in *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, ed. David S. Dockery (Wheaton, IL: Crossway, 2009), 31.

Jimmy Draper preached in chapel at SBTS during his tenure as president of the SBC and was invited to briefly address the full body of the faculty in Norton Hall 195. Consider the tension between Draper, a biblical inerrantist elected as a part of the Conservative Resurgence in the SBC, and a largely moderate/liberal faculty who looked down on those who held to biblical authority. The issue of the bodily resurrection of Christ arose in the meeting where Draper unequivocally declared his belief in the bodily resurrection of Jesus based on the Scripture. Following the meeting, Draper asked Drummond, what percentage of the faculty, when asked, would deny the bodily resurrection of Jesus. Draper reports that after a few moments of consideration Drummond estimated 95% of the faculty at SBTS (c. 1982-1984) would not affirm the bodily resurrection of Jesus.⁷⁶ This example further illustrates the pervasive liberalism that infected the flagship seminary of the SBC. Draper's recollection of this episode underscores the importance of those like Drummond who defended the minority theological position at SBTS to faithfully equip and train seminarians for effective and faithful ministries. His teaching ministry assumed a larger role in the SBC than what was apparent at the time because he shaped thousands of seminarians' minds around the idea that effective evangelistic ministry depended on a high view of the Bible. Drummond's position won in the SBC at the end of the day, and his position has been vindicated by history.

A former Drummond doctoral student, Thom Rainer, recounts two aspects of Drummond's teaching that changed his life. The first was Drummond's passion and enthusiasm for evangelism. In particular, Drummond emphasized his pastoral experience in evangelism and specifically the vibrant evangelism ministry of a layman named M. L. O'Neal who belonged to one of the two churches Drummond pastored while in seminary. The second life changing part of Drummond's class for Rainer included the expectation

⁷⁶ Jimmy Draper, interview by author, telephone, November 21, 2019.

that his students have weekly gospel conversations where students presented the gospel to lost people.⁷⁷ Drummond insisted that his students learn how to lead people to Christ through actual practice.

Drummond's evangelistic illustrations were not confined to past ministry but included fresh gospel conversations with people that cemented his commitment to evangelism in the eyes of his students. For instance, former SBC president James Merritt remembers the day Drummond failed to arrive for class. Students waited the obligatory twenty minutes before leaving with no instruction from the professor. Drummond explained during the next class meeting that he led the telephone repairman to Christ in his office.⁷⁸ The task of theological education in evangelism requires both cognitive transfer of knowledge and practice. Drummond remarked at a Sunday School Board event celebrating the board's contributions to evangelism that he could not lead his students to lead people to Christ if he did not first lead others to Christ.⁷⁹ Drummond's consciousness over this issue speaks to his priority of making disciples as he leads others to do the same. After forty years, Drummond's students still recall his commitment to both the theology and practice of evangelism. Another illustration of Drummond's commitment to the evangelism came in 1976 on the seminary campus when the school hosted a fundraising auction for student summer missions. Faculty and staff would auction of items of interest (e.g. Professor Joseph Callaway donated a first century A.D. coin) or a service (e.g. Vice President Badgett Dillard offered his lawn mowing service). Drummond not only served as the auctioneer for the event, but also earned the highest bid

⁷⁷ Thom S Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 225. The following compilation of sermons includes an appendix with several of Drummond's sermon illustrations including one about M. L. O'Neal. Drummond, "Real Revival and Evangelistic Heart, Acts 1-2," in *What Faith Has Meant to Me*, ed. Jack R. Smith (Alpharetta, GA: North American Mission Board of the SBC, 1997), 272-74.

⁷⁸ James Merritt, interview by author, email, June 21, 2016.

⁷⁹ Linda Lawson, "Drummond Urges Recommitment to Evangelism Priority," *Baptist Press*, June 8, 1987, SBHLA, Nashville, TN.

in the auction. George Gera won the bid at \$125 for a flight for three over Louisville with Drummond as the pilot.⁸⁰

Another aspect of Drummond's lecture content includes two important biblical teachings for evangelism. First, Drummond taught the exclusivity of Christ. Students at SBTS endured theology classes that denied that Christ was the only way to God. Those same students came to Drummond's classroom and heard him advocate without apology that Jesus is the only way to God. More than one student described Drummond's correctives as a "breath of fresh air."⁸¹ This example shows Drummond's commitment to evangelism rooted in sound doctrine that comes by way of the revealed and authoritative Word of God (specifically John 14:6 and Acts 4:12 as it applies to the exclusivity of Christ). Evangelism sacrifices clarity and coherence if the message broadens to include competing ways to attain redemption. Drummond, in no uncertain terms, affirmed the Bible's clear teaching that Jesus alone saves.

Second, Drummond emphasized not only sharing the gospel or providing a witness to someone but inviting those who hear the gospel to repent and believe.⁸² Drummond's insistence on calling for a commitment reflects the tenor of New Testament evangelism where Peter explains on Pentecost how to receive Christ (Acts 2:38), when Paul persuades Thessalonians to embrace Christ (Acts 17:4), and when Paul asks King Agrippa if he believed the prophets (Acts 26:27). Drummond knew that getting the gospel right remained a crucial task but a task unfinished without a clear summons to existential faith in Christ. Drummond's insistence on this existential element of receiving Christ shaped one student's evangelistic practice to embrace an initiative or confrontational type evangelism. For Drummond's student, Don Cox, knowing that the

⁸⁰ "A Blanket, a Mite, and a Bike Go to Highest Bidder," *Baptist Press*, April 9, 1976, SBHLA, Nashville.

⁸¹ Richard Reynolds, email message to author, December 27, 2017.

⁸² Don Cox, email message to author, October 4, 2017.

Holy Spirit works to apply the gospel in hearts of people prompted him to boldly invite others to embrace Christ as Lord.⁸³

Drummond's lecture style lacked a formal organization. Bear in mind, that many students took Drummond's classes for the sake of encouragement and inspiration. The liberal environment at SBTS made Drummond's classes a necessity for conservative students seeking relief from the teachings of others who long abandoned biblical authority and inspiration. Former Drummond student and now pastor, James R. Hume, tells of walking into Drummond's class discouraged "by all the heresy I had heard that day and he would destroy it all, take us to Jesus and then send us back to our churches hungry for souls."⁸⁴ Drummond inspired students through his keen ability to deconstruct the liberalism being taught in other classrooms while taking his students to Jesus through the Scriptures.

Drummond excelled at the extemporaneous nature of lecture. His students knew the questions to ask that would launch Drummond into a long discourse on ministry. Some of his students confessed to getting Drummond off his lecture schedule intentionally to hear his response to other contemporary issues related to evangelism. Drummond's tangents or "rabbit trails," produced great content for inspiration and real ministry example.⁸⁵ Another student testified that, at times, Drummond led his classroom of students to spend most of the class time in prayer for spiritual awakening and for students discouraged to the point of leaving the school because of the liberalism some professors promoted.⁸⁶ Mohler commented that although Drummond's approach in the classroom was unusual and appeared disorganized, Mohler acknowledged that students

⁸³ Cox.

⁸⁴ James R. Hume, email message to author, October 30, 2017.

⁸⁵ Glenn Chasteen, interview by author, telephone, May 28, 2020; Reynolds Richard, email message to author, December 27, 2017.

⁸⁶ Don Cox, email message to author, October 3, 2017.

benefit from a theological faculty diverse in style and approach.⁸⁷ Drummond appears to have adopted an approach that resonated with students committed to the inerrancy of the Scriptures and who needed edifying while at SBTS.

Knights of the Round Table. Students comprise the core constituency of a professor's teaching ministry. Drummond ministered to students outside of the formality of a classroom. The most significant manifestation of that ministry took place in the SBTS student lounge (now Broadus Chapel) where conservative students formed the Student Evangelical Forum, also known as the "Knights of the Round Table." The organization invited conservative pastors and leaders to the campus to discuss issues of ministry and provide encouragement to students. One student remarked that the Knights of the Round Table functioned as an oasis amid the spiritual dryness on the campus.⁸⁸ The liberal trajectory of the seminary, which culminated in the 1970s and 1980s, produced an environment of theological shock to many students sent from SBC churches. Students who came to SBTS with a pre-commitment to the Word of God experienced a crisis of sorts brought upon by the growing influence of neo-orthodoxy among some SBC professors.

Picture a student who spent multiple class periods with liberal faculty who denied the authority of God's Word and undermined many orthodox doctrines. One way the Lord used Drummond at SBTS was to take those students whose faith was shaken by the environment at SBTS and do a restorative work of instilling confidence in the Scriptures. One of Drummond's greatest contributions in theological education at SBTS and the Conservative Resurgence included occupying that sacred space in the lounge to counsel students, defend biblical inerrancy, and promote biblical theology that undergirds

⁸⁷ R. Albert Mohler Jr., interview by author, Louisville, September 8, 2015.

⁸⁸ Richard Reynolds, email message to author, December 27, 2017.

effective evangelism. In so doing, Drummond prevented many shipwrecks of the faith, and set students on a path toward faithfulness and confidence in God's Word.

Many among the faculty at SBTS (and other SBC seminaries) formed a prejudice regarding biblical inerrancy and thoughtful theology. In their minds, one could not be a serious theologian and hold to the verbal, plenary inspiration of the Bible. Thus, professors avoided engagement with serious-minded conservative scholars in favor of those who held to higher critical views of the Scriptures. Students left many classrooms with little or no exposure to theology from a high view of Scripture. The Knights of the Round Table sought to elevate the profile of faithful pastors and theologians who held to biblical inerrancy. One student of Drummond's who participated in the Knights of the Round Table recalled hearing the "greats in [the] conservative movement" when they were not necessarily welcomed in the seminary's chapel.⁸⁹ Another student commented that the conservative point of view espoused at the Knights of the Round Table by many leaders of the conservative resurgence in the SBC and outside the SBC (e.g. D. A. Carson, Carl F. H. Henry) was "much more than I was receiving in most instances at Southern."⁹⁰

What began as a professor having lunch with students morphed into a source of survival for many SBTS students in the 1970s and 1980s.⁹¹ The Knights of the Round Table and others that Drummond taught at SBTS functioned as a training ground for students who later played key roles in the SBC. Beginning in 1979 and through the end of his tenure at SBTS, Drummond helped to form the evangelical conscience in students' minds especially as it relates to biblical inspiration and evangelism. Many of those students during that time served the cause of the Conservative Resurgence as foot soldiers

⁸⁹ J. R. Hume, email message to author, October 30, 2017.

⁹⁰ Don Cox, email message to author, October 4, 2017.

⁹¹ Glenn Chasteen, interview by author, telephone, May 28, 2020.

for the movement who would attend the SBC annual meetings and vote for presidents who were committed to biblical inerrancy and seeing the SBC recover as a convention committed to the Scriptures. Some of those foot soldiers of the movement rose to prominent leadership posts following the grueling years (1979-1990) of conflict in the SBC. Some of his students became SBC entity heads (Philip Roberts at MBTS, Ken Hemphill at SWBTS, and Thom Rainer at LifeWay Christian Resources) and at least one SBC president (James Merritt). God used Drummond's sixteen-year teaching ministry and irenic spirit at SBTS to produce a more faithful SBC. The trajectories of his students spanned the globe to advance the kingdom of Christ while providing important leadership at the right times.

Drummond's vision for evangelism in the academy. Drummond proved himself as an innovator for evangelism as an academic discipline. The classical disciplines (theology, biblical studies, history, philosophy) occupy a level of prominence in theological schools, but Drummond labored to build evangelism within the ethos of SBTS. His innovations included expanded course offerings in the field of evangelism, the formation of the PhD in evangelism, and the founding of the Billy Graham Center of Evangelism.

Prior to Drummond's arrival at SBTS, the evangelism curriculum, according to the 1968-1969, 1970-1971, and 1972-1973 catalogs, included courses on church and evangelism, evangelism in the city, mass evangelism, contemporary issues in evangelism, evangelistic preaching, and building an evangelistic ministry. Hull's invitation to remake the curriculum prompted Drummond to include courses such as personal evangelism and building an evangelistic church according to the 1973-1974 SBTS catalog. From there he added courses about principles of spiritual awakenings and a travel seminar studying evangelism in post-reformation churches in Europe per the 1974-1975 SBTS catalog. This expansion reflects Drummond's interest in spiritual awakenings and the pietist

movement in Europe. He developed a new class on the theology of evangelism by the time of the 1976-1977 SBTS catalog. By the end of his time at SBTS, Drummond added other courses to the evangelism offerings including evangelism through Christian education, evangelism and spiritual formation, evangelistic leaders, strategies for media evangelism, and field practicums in local church evangelism, mass evangelism, and urban evangelism. In addition, he published a bibliography of the most prominent works on evangelism. This volume helped to bring an elevated consciousness of evangelism as a part of the seminary curriculum.⁹²

Drummond also created the sequence of courses for the first doctor of philosophy in evangelism anywhere in the world.⁹³ James Merritt, Drummond's first PhD student in the discipline of evangelism, cited Drummond's work to establish the doctoral program in evangelism as one of Drummond's greatest contributions to the SBC and evangelism.⁹⁴ Another doctoral student of Drummond's cited the extensive study of evangelists in the doctoral curriculum like George Whitefield, Jonathan Edwards, John Wesley, Charles Finney, Charles Spurgeon, Billy Graham, et al.⁹⁵ The doctoral curriculum included seminars on pietism and contemporary evangelism, methods and influences of American evangelists, biblical and theological principles of evangelistic ministry, and colloquium per the 1987-1989 SBTS catalog. The PhD in evangelism outlives Drummond and continues to equip pastors, future professors, and denominational servants at all levels of SBC life.

Drummond led SBTS to develop the Billy Graham Center in 1983 which sponsored conferences, internships, programs in evangelism, and held records of Billy

⁹² Lewis A. Drummond, *Bibliography of Works on Evangelism* (Louisville: SBTS, 1975).

⁹³ Lewis A. Drummond, "Training for Evangelism in Southern Baptist Life," *Baptist History and Heritage* 22, no. 1 (January 1987): 35.

⁹⁴ James Merritt, email message to author, June 21, 2016.

⁹⁵ Edward C. Lyrene Jr., email message to author, December 11, 2017.

Graham's ministry (in conjunction with the Billy Graham Center on the campus of Wheaton College).⁹⁶ The Center existed to "contribute to the spread of the message of Jesus Christ."⁹⁷ The Center sponsored a major annual event in Louisville called the Congress on Evangelism. Drummond, along with invited plenary and breakout speakers, produced a multiple day event filled with training opportunities for evangelists and pastors.

Drummond envisioned the Billy Graham Center at SBTS becoming a full school of world evangelism and church growth (like Fuller Theological Seminary). Drummond laments the absence of such a center in SBC life but longs to cement its place in the seminary as a hub for world evangelization.⁹⁸

Drummond as an evangelical leader. While separate from his duties as the Billy Graham Professor of Evangelism at SBTS, Drummond's position afforded him many opportunities to extend the reach of his ministry into other related areas. Drummond led through the publication of his books. One half of his bibliography originated during his time at SBTS. After the seminary granted tenure to Drummond in 1976, *Christianity Today* cited his book, *What the Bible Says*, as one of twenty-five "Choice Evangelical Books" published that year and the only Southern Baptist to make the list.⁹⁹ The single volume book outlines an introduction to systematic theology with brief annotations. Those outside the SBC recognized Drummond's contribution to the broader evangelical world.

Drummond also held official positions in other evangelism related interests.

⁹⁶ Drummond, "Training for Evangelism in Southern Baptist Life," 35.

⁹⁷ Program for "The Sixth Annual Congress on Evangelism" (SBTS, 1988), SBHLA, Nashville.

⁹⁸ Drummond, "Training for Evangelism in Southern Baptist Life," 35.

⁹⁹ "Southern Seminary Names Provost, Deans, New Faculty," *Baptist Press*, April 30, 1976; "Professor's Book Cited as 'Choice Evangelical' Work," *Baptist Press*, May 17, 1977.

His peers in the Academy of Professors of Evangelism elected him vice president in 1975.¹⁰⁰ This organization represented nearly every major American denomination and sought to develop evangelism programs in theological education. A few years later, Drummond was elected president of the same organization in 1978 and was named co-chairman of the committee organizing the World Consultation on Evangelism in Theological Education (an outgrowth of the Lausanne Congress in 1974).¹⁰¹ Drummond's reputation continued to grow over the course of his ministry, and he became a sought after leader and conference speaker.

Drummond participated in several conferences that elevated his profile as a leader in evangelism. He delivered a series of five messages on the SBC's Bold Mission Thrust during the Home Missions Week at Glorieta Baptist Conference Center in 1981. Bold Mission Thrust was an ambitious plan to evangelize the entire world by the year 2000.¹⁰² In his addresses, Drummond focused on prayer and spiritual awakening as how God would move Christians to evangelize the world. Though Drummond was a Southern Baptist, he was convinced that if world evangelization were to happen by 2000, it must spread to the broader evangelical world. He was convinced that God would use His whole church for the task of evangelism. This conference highlights Drummond's awareness of the evangelical world and the leadership he provided to certain sectors of evangelicalism.¹⁰³

¹⁰⁰ "Drummond Honored by Evangelism Group," *Baptist Press*, December 10, 1975. Both *Baptist Press* and Drummond (in a resume) refer to this organization as the Academy of Professors of Evangelism; however, The Academy for Evangelism in Theological Education (AETE) is likely the current manifestation of this group. The AETE website lists Drummond as its president in the late 1970s: "Leadership," AETE, accessed September 6, 2020. <https://aete.online/officers-committees/>

¹⁰¹ "Drummond Heads Evangelism Group," *Baptist Press*, January 31, 1978, SBHLA, Nashville.

¹⁰² Lewis A. Drummond, *Witness for God to Man* (Nashville: Sunday School Board of the Southern Baptist Convention, 1980). Drummond wrote a brief booklet on the biblical principles of becoming a witness for Jesus as a part of the broader Bold Mission Thrust movement in the SBC and in particular, as a special study series in the Associational Bold Witness Bible Conferences.

¹⁰³ Jim Newton, "Drummond Says Bold Mission Thrust Part of Awakening," *Baptist Press*,

Drummond also participated in other SBC related conferences including a lay ministry conference in 1983 where he spoke on spiritual gifts. Again, his participation in this conference signals his willingness to equip beyond the academy and to focus on ministry among lay persons. His participation in these kinds of conferences also helped to position Drummond as an evangelical leader. Drummond was also included as a speaker at the Conference on Biblical Inerrancy at Ridgecrest Baptist Conference Center in 1987.¹⁰⁴ This conference (sponsored by the six SBC seminaries) focused primarily on the academic treatment of biblical inerrancy. This conference took place at the height of tensions between those working to recover the SBC from its leftward shift and the self-styled moderates who sought to promote unity around ministry and not theology. Drummond's participation comes only a year before his election to the office of president at SBTS. This opportunity helped cement Southern Baptists' opinion of Drummond as he defended biblical inerrancy as a mainstay in Christian and particularly, Baptist history.

Drummond's time on the faculty at SBTS, though difficult at times given his conservative theological orientation, was largely a blessing because of his labor as a teacher and preacher. He earned the affection of those he taught and trained for ministry, and his students recall with fondness his energy, enthusiasm for revival, and his unwavering commitment to biblical inerrancy. The students of the Knights of the Round Table honored Drummond in the twilight of his ministry with a plaque commemorating Drummond's influence and ministry at SBTS during a most consequential season for themselves and for the SBC.¹⁰⁵ Even though Drummond taught at SBTS during a most difficult period, he still described his ministry in Louisville as a marvelous time in a 1997 letter to Thom Rainer (then dean of the Billy Graham School of Missions, Evangelism,

July 17, 1981, SBHLA, Nashville.

¹⁰⁴ Mark Wingfield, "Variety of Baptist Leaders to Respond to Inerrancy Conference Addresses," *Baptist Press*, March 11, 1987, SBHLA, Nashville.

¹⁰⁵ Mark Hearn, interview by author, St. Louis, June 12, 2016.

and Church Growth under Mohler’s administration). Most notably, he remarked, “how different it [SBTS] is today, for which we praise the Lord.”¹⁰⁶ The difference Drummond spoke of was the seismic change that took place under Mohler’s leadership and the partial realization of a Billy Graham School focused on evangelism and missions research and an institution whose faculty held firmly to biblical inerrancy. Drummond did not have the opportunity to enjoy such an environment, but he was thankful for the opportunity to serve SBTS in God’s providential timing as a lone voice in the desert pointing students and colleagues to the truthfulness of Scriptures. Southern Baptists rejoice with Drummond that the truth of God’s Word prevails at their mother seminary.

Southeastern Baptist Theological Seminary

Prior to SBTS’s recovery of biblical inerrancy SEBTS began the arduous trek toward theological recovery from years of encroaching liberalism. The strategy behind the Conservative Resurgence included the turnover of SBC entity boards of trustees through the appointive powers of the duly elected president of the SBC by SBC church messengers. The grassroots movement began in 1979 with the election of Memphis pastor Adrian Rogers and every year thereafter a conservative (biblical inerrantist) held the post. Each year the president of the SBC appointed a committee on committees who in turn appointed the committee on nominations who then nominated Southern Baptists to board vacancies. In due time, the theological orientation of the boards began to shift. By 1987, the board of trustees at SEBTS experienced the second conservative majority of any seminary board in the SBC, and, unlike the first, the change resounded across the SBC.¹⁰⁷

¹⁰⁶ Lewis Drummond to Thom Rainer, January 28, 1997, Drummond Collection, SUA, Birmingham, AL.

¹⁰⁷ Chris Chun and John Shouse, *Golden Gate to Gateway: A History* (Nashville: B & H, 2020), 91. In 1986, Golden Gate Baptist Theological Seminary trustees elected William Crews as the sixth president of Golden Gate even though according to some, liberalism had not been nearly the issue at the SBC seminary in the west as it was in the SBC seminary in the east.

For the next five years, SEBTS became embroiled in the side effects of the Conservative Resurgence. Drummond's ministry intersected in a significant way with SEBTS when he was elected by the conservative majority to serve as the fourth president of the seminary. This section provides a critical examination of the pertinent events that transpired in that five-year time frame. This section demonstrates the need for a theological recovery vis a vis the authority of the Scriptures if the seminary were to survive and provide churches with trained men and women for gospel service. First, the milieu surrounding SEBTS and the Conservative Resurgence needs placed in proper context. Second, this section tells the account of Drummond's rise to the top post and his vision for reclaiming theological integrity at SEBTS. Third, this section critiques Drummond's leadership over the controversy between the trustees and the faculty and how Drummond sought to navigate the seminary toward a faithful purpose. Finally, this section details the events surrounding Drummond's departure and reflections on the events that transpired between 1987 and 1992.

Milieu.

The turnover of SBC institutional life during the late 1980s and 1990s cost Southern Baptists a great deal in relational equity and friendly fire. The expense of inertia, however, all but promised to destroy the SBC's mission. The story of SEBTS illustrates to a great extent the costly decisions required of faithful Southern Baptists. Drummond's immediate predecessor, W. Randall Lolley, third president of SEBTS, described his tenure by the title of an essay in an edited work on the history of SEBTS, "Years of Pleasure and Pain: 1974-1988."¹⁰⁸ SEBTS, along with SBTS and MBTS, formed the moderate block of SBC seminaries, and the attempt at a course correction

¹⁰⁸ W. Randall Lolley, "Years of Pleasure and Pain: 1974-1988," in *Servant Songs: Reflections on the History and Mission of Southeastern Baptist Theological Seminary, 1950-1988*, ed. Thomas A. Bland (Macon, GA: Smyth & Helwys, 1994), 31.

brought necessary pain if the SBC was ultimately going to thrive. Lolley's pain began in 1984 as conservative Southern Baptists continued to seek reform in the SBC through the SBC presidential election.¹⁰⁹ Several worthy histories of the time from both the moderate/liberal and the conservative perspectives depict those tough days.¹¹⁰

Thus, the milieu at SEBTS brought with it an entrenching of the school's administration and faculty against that of the growing number of conservative trustees with each passing year. The conservative trustees came to employ policies consistent with the swelling tide of conservative, Bible-believing messengers in the SBC who, by their votes, insisted on biblical inerrancy as a condition of employment in SBC institutions. Once the conservative trustees achieved majority status on the board, their agenda came into deep conflict with that of Lolley's shared governance model. The shared governance model established specific collaborative procedures for hiring faculty that emphasized the role of the faculty over and against administration and trustees. This model came under fire once the conservative trustees gained control of the board and Drummond assumed the presidency.

Another aspect of the environment at SEBTS leading up to Drummond's election involved professors whose more liberal bent became obvious in the broader SBC. Jerry Sutton reports that the SBC Peace Committee through the action of a subcommittee paid a visit to SEBTS in February 1986 for a ten-hour meeting inquiring about the content of the doctrinal teaching taking place on campus. Particular questions

¹⁰⁹ Lolley, "Years of Pleasure and Pain," 43.

¹¹⁰ For examples, see Thomas A. Bland, ed., *Servant Songs: Reflections on the History and Mission of Southeastern Baptist Theological Seminary, 1950-1988* (Macon, GA: Smyth & Helwys, 1994); Jerry Sutton, *The Baptist Reformation: The Conservative Resurgence in the Southern Baptist Convention* (Nashville: B & H, 2000); Nancy Tatom Ammerman, *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention* (New Brunswick, NJ: Rutgers University Press, 1990); David T. Morgan, *The New Crusades, The New Holy Land: Conflict in the Southern Baptist Convention, 1969-1991* (Tuscaloosa: The University of Alabama Press, 1996); Walter B. Shurden and Randy Shepley, *Going for the Jugular: A Documentary History of the SBC Holy War* (Macon, GA: Smyth & Helwys, 1996); James C. Hefley, *The Conservative Resurgence in the Southern Baptist Convention* (Hannibal, MO: Hannibal, 1991).

included: “Do you believe Adam and Eve were real persons?” and “Do any Old Testament professors believe in the historicity of Jonah and Job as persons?”¹¹¹ Other concerns expressed by members of the Conservative Evangelical Fellowship (a student led group on campus) included the promotion of universalism, the normalization of homosexuality, and the reduction of biblical authority. Lolley charged the Peace Committee with circumventing the agreed upon process of questions coming through the administration. Instead the Peace Committee interviewed students in the Conservative Evangelical Fellowship at an off campus location prior to their meeting with administrators.¹¹² Lolley claimed to have investigated each charge or question of the Peace Committee and found no evidence of faculty teaching outside of the Abstract of Principles.¹¹³

The Peace Committee met in the fall of 1986 in Santa Fe, New Mexico, at the Glorieta Baptist Conference Center to draft what became the Glorieta Statement which was the six seminary presidents’ statement affirming, in part, the inspiration of the Scriptures. The statement functioned less as an instrument of reconciliation and more of a partial capitulation to the conservatives. The document affirmed what Lolley called a high view of Scripture without adopting the language of inerrancy.¹¹⁴ Others saw the statement as the undoing of the moderate cause within the SBC. Peace Committee member Cecil Sherman accused Lolley and other moderates of lying about their beliefs on the authority of the Bible. Sherman recalled, “I wasn’t surprised at what Fundamentalists were doing. I was undone by friends who knew what they had written

¹¹¹ Sutton, *The Baptist Reformation*, 325–26.

¹¹² Lolley, “Years of Pleasure and Pain,” 51.

¹¹³ Lolley, 53–54. All evidence points to Lolley’s claim as spurious. A fair reading of the Abstract of Principles and comparison to some of the doctrinal positions at SEBTS as purported in faculty memoirs shows beyond a reasonable doubt that Lolley’s investigation was either incomplete or manufactured to appease the Peace Committee.

¹¹⁴ Lolley, 56.

was not so, but for the sake of buying time and space from Fundamentalists had caved in and told a lie about the Bible.”¹¹⁵ Lolley’s explanation to the seminary community displeased the faculty for they, like Sherman, saw the statement as a surrender.¹¹⁶ Lolley’s credibility likely diminished among the faculty. With his best attempt at peace, President Lolley was unsuccessful in bridging the gap between the professors and the SBC. The faculty sought another avenue when they voted to unionize.

While all six SBC seminaries experienced tension and conflict during the conservative resurgence, SEBTS distinguished itself as the only SBC seminary whose faculty (25 members) organized themselves and gained recognition as a chapter in the AAUP (American Association of University Professors).¹¹⁷ The entrenched faculty backed by the AAUP proved an enormous hurdle for the conservative trustees and Drummond when he became president of SEBTS. The AAUP elevated faculty morale and emboldened their commitment to shared governance over the seminary’s hiring process. When the board met in October 1987, the conservative majority began to advance the agenda that would eventually bring about the remaking of SEBTS.

The first step in remaking the seminary involved the hiring of faculty. The trustees eliminated Lolley’s shared governance model in favor of a streamlined approach driven by the president and the instruction committee of the board.¹¹⁸ A second step of reform included trustee Jim DeLoach, chair of the committee on instruction, advising the faculty that the SBC requested all seminary personnel to subscribe to the Baptist Faith and Message.¹¹⁹ Robert Crowley, the newly elected chairman of the board of trustees,

¹¹⁵ Cecil Sherman, *By My Own Reckoning* (Macon, GA: Smyth & Helwys, 2008), 209.

¹¹⁶ Lolley, “Years of Pleasure and Pain,” 56.

¹¹⁷ Lolley, 59.

¹¹⁸ Lolley, 62.

¹¹⁹ Sutton, *The Baptist Reformation*, 327.

also prioritized the hiring of faculty who held to biblical inerrancy.¹²⁰ The faculty perceived this action as an attack on academic freedom. Such a perception demonstrates the complete lack of regard toward the will of the SBC and SEBTS's confessional statement. The dominating issue in the Conservative Resurgence of the SBC was biblical authority. The faculty forgot the confessional nature of seminaries in the SBC and the very fact that the SBC owns the seminaries. Thus, when the SBC insists on biblical inerrancy as a condition of service, the seminaries must comply.

The term, academic freedom, connotes virtue and liberty, however, in a confessional institution, the term undergoes a kind of contextualization that suggests academic freedom within the healthy bounds of doctrinal fidelity. In the case of SEBTS and other SBC seminaries, the SBC establishes those healthy bounds. Without them, the mission of the SBC and by extension its institutions suffer tremendous loss at the expense of the Great Commission. The SBC issues the seminaries' ministry assignments and unrestricted academic freedom undermines their assignment. Seminaries that abandon biblical inspiration and inerrancy tend to lack commitment to biblical evangelism through *kerygmatic* proclamation. The progression begins with suspicion of biblical teachings that do not align themselves with an empirical or rational epistemology. Consider, for instance, the bodily resurrection of Christ which neither empiricism nor rationalism can explain but Scripture can. In the name of academic freedom, teachers are freed to advocate alternatives to the revelational epistemology. Once that occurs, doubt invades every area of the Scriptures including the exclusivity of Christ, the doctrine of conversion, and soon the Great Commission commanded by Jesus.

Mohler casts the greater SBC controversy over confessional identity and Baptist life in these terms: one group viewed Baptist identity in terms of shared

¹²⁰ Richard L. Hester, "The Faculty's Response to Fundamentalist Control," in *Servant Songs: Reflections on the History and Mission of Southeastern Baptist Theological Seminary, 1950-1988* (Macon, GA: Smyth & Helwys, 1994), 104–5.

theological convictions (conservatives) and one group viewed Baptist identity in terms of a libertarian freedom (moderates/liberals).¹²¹ Drummond, a confessional evangelical, rose to the helm of a faculty whose commitment to freedom from confessions informed their Baptist identity. These two viewpoints do not abide long and neither would Lolley. Days after the October 1987 trustee meeting, Lolley tendered his resignation along with Morris Ashcraft (dean of the faculty) for reasons of irreconcilable differences with the trustees. Along with the top administrators the following members of the executive council resigned: John Rich (seminary attorney), Jerry Niswonger (assistant to the president for student development), and Rod Byard (assistant to the president for communications).¹²²

Lolley agreed to stay until the end of the academic year or until the time a new president would be selected. In less than six months, the trustees voted to extend the invitation to Drummond and his ascension as the fourth president of SEBTS only two weeks later. Lolley adopted an entrenched position in an open letter dated March 15, 1988, when he vowed to “commit from this day forward every moment of my time and every millibar of my energy to restoring this school into the hands of her friends and out of the hands of her foes – so help me God.” He accepted a call to pastor First Baptist Church of Raleigh. The 1988-1989 academic year met Drummond with a twenty percent enrollment drop, disappearing alumni gifts, administrative and faculty vacancies, and a jeopardized accreditation.¹²³

Drummond’s Rise to Leadership.

The presidential search committee of the board of trustees considered a long list of men to replace Lolley. The more notable names, besides Drummond, on the list

¹²¹ R. Albert Mohler Jr., “Confessional Evangelicalism,” in *Four Views on the Spectrum of Evangelicalism* (Grand Rapids: Zondervan, 2011), 82.

¹²² Lolley, “Years of Pleasure and Pain,” 67.

¹²³ Ammerman, *Baptist Battles*, 1995, 250.

included: L. Russ Bush, Timothy George, Richard Land, Thomas Nettles, Joel Gregory, and James Eaves.¹²⁴ The short list comprised of Drummond, Charles Chaney, and Paige Patterson. The search committee invited the three candidates to St. Louis for interviews. According to Patterson, Bob Crawley told Patterson that the committee did not think Patterson could win the board's approval, but he was confident Drummond would. Crawley advised Patterson to proceed with the interview and at the conclusion submit a letter of withdrawal from consideration. Crawley rightly predicted that with Patterson removed the board would pick Drummond over Chaney.¹²⁵ The search committee voted unanimously to recommend Drummond to the full board of trustees for their March 14-15, 1988 meeting.¹²⁶ Two weeks before the board's full vote, Drummond met with the seminary community in several sessions where he affirmed the Abstract of Principles, the Baptist Faith and Message, the Glorieta Statement, and the Chicago Statement on Biblical Inerrancy.¹²⁷ In response to a question on the ordination of women, Drummond said that ordination is a local church matter and not a seminary issue. The ordination of women was another issue stemming from biblical authority within the Conservative Resurgence in which inerrantists and moderates disagreed. Drummond avoided the underlying inquiry on whether women should be ordained pastors.¹²⁸

At the March 14-15, 1988, meeting the full trustee board elected Drummond, 61, as the fourth president of SEBTS by a 20-6 vote with one abstention.¹²⁹ While the

¹²⁴ Dan Martin, "SEBTS Search Committee May Pick President Soon," *Baptist Press*, January 15, 1988, SBHLA, Nashville.

¹²⁵ Paige Patterson and Dorothy Patterson, *Tea Time with Dottie: The Art of War*, (n.p.: n.d.), accessed August 1, 2020, <https://vimeo.com/313451992>.

¹²⁶ Marv Knox, "Drummond Picked for SEBTS Top Post," *California Southern Baptist*, February 18, 1988, BWA Collection, ABHS Archives, Atlanta.

¹²⁷ R. G. Puckett and L. E. High, "Southeastern Seminary Nominee Meets with Faculty, Students," *Baptist Press*, March 4, 1988, SBHLA, Nashville.

¹²⁸ Puckett and High.

¹²⁹ Al Shackleford, "Trustees Named Drummond Southeastern President," *Baptist Press*,

board of trustees voted overwhelmingly for Drummond not everyone exhibited enthusiasm especially faculty who saw Drummond as a pawn for the board. Students attended the press conference following the board meeting wearing gags in their mouths and ropes on their wrists in an effort to communicate that they had no input on the matter of Drummond's election.¹³⁰

Drummond faced a daunting task of leading SEBTS from near death to one of evangelical vibrancy that served the local church and the SBC. The faculty, armed with their AAUP chapter, positioned themselves as Drummond's adversary. Following his election, Drummond indicated to the faculty in no uncertain terms that they would have to comply with the documents the trustees set forth.¹³¹ Drummond's commitment to biblical inerrancy began to shape his administration in the early days of his presidency and with that came opposition. With much of the faculty thoroughly committed to liberalism or neo-orthodoxy, Drummond encountered an environment firmly against his agenda to bring SEBTS in line with SBC expectations. To illustrate the vitriolic response to Drummond's election, the following poem (written to the tune of "The Solid Rock") circulated around the campus ridiculing Drummond, the SBC, and biblical inerrancy:

THE INERRANT WORD

My hope is built on nothing less
Than Scofield notes and Broadman press.
I dare not trust a liberal press.
What Pressler says, I then confess.

Refrain: In the inerrant Word I hope
All other ground is slippery slope.
All other ground is slippery slope.

The man of God is my ideal.
Before the man a woman kneels.

March 16, 1988, SBHLA, Nashville.

¹³⁰ Al Shackelford, "Drummond Pledges 'Absolute Openness,'" *Baptist Press*, March 16, 1988, SBHLA, Nashville.

¹³¹ "Seminary's Head Warns of Future Faculty Reviews," *Atlanta Journal-Constitution*, March 20, 1988, sec. Digest, SBHLA, Nashville.

The man is to proclaim the Word.
A woman is not to be heard.

With Rogers and Stanley we align
And pledge our love to Jerry Vines.
The Peace Committee made us one,
Insuring that God's will be done.

All man-made doctrines we condemn,
The B'liever's Priesthood's one of them;
The only priest that we believe
Is our pastor whom God concieved (*sic*)

The Doctrine of the Laity
Is not based on inerrancy;
The Holy Scriptures show us well
That such beliefs come straight from Hell.

We are not Protestants, for sure,
No Reformation made us pure;
From John the Baptist we did come,
The Trail of Blood will lead us home!

Ronald Reagan is our man
And peace through strength is God's own plan.
No matter what the stars proclaim
We know that Ronnie's born again.

We've driven Lolley away.
God's man Drummond can save the day.
Of heretics we must be purged.
Parameters will then be urged.

Our new curriculum will be
Inerrancy and CWT.
Theology will ruin us all.
It probably led to the fall.

Scripture holds no fallacy.
Its truth in all reality.
The seven days and Noah's flood
All testify to Jesus' blood.¹³²

The moment required great leadership from Drummond. His doctrinal commitments and vibrant relationship with the Lord Jesus fueled his willingness to turn SEBTS around and to create a center for evangelism and missions in the SBC. Patterson notes that Drummond consistently and supremely epitomized the Christian gentleman. He never

¹³² "The Inerrant Word," 1988, Drummond Papers, SEBTS Archives, Wake Forest, NC.

lost his temper and set an example for faculty and trustees to follow.¹³³ Drummond was willing to do the hard work necessary to see lasting change at SEBTS.¹³⁴

Drummond's inauguration took place October 11, 1988, with Billy Graham delivering the official address and focusing on themes related to healing, reconciliation, and evangelism. Student protestors lined the walkway leading to Binkley Chapel dressed in black and wearing small yellow ribbons that symbolize the Nazi's anti-Jewish crusade with the implication that the trustees were compared to Nazis.¹³⁵ Faculty protestors refused to stand for Drummond when he spoke, and they turned their backs against Billy Graham during the course of the inauguration. The toxic seminary environment, however, did not deter Drummond from his task.

Drummond set four initial goals for his administration at SEBTS.¹³⁶ The first was to set a pattern for evangelism. Evangelism never strayed far from Drummond's mind as he led SEBTS. Faithful and vibrant evangelism follows a strong dedication to biblical inerrancy and Drummond sought to instill a culture for evangelistic proclamation built on biblical theology. If evangelism was going to be vibrant, biblical inerrancy must take a front seat on the agenda. Second, he sought to strive for growth and development of the seminary. Many moderate students accelerated their pace toward graduation out of fear that the seminary may lose accreditation, so the seminary's enrollment dropped considerably.¹³⁷ Drummond had to rebuild the seminary enrollment as well as its financial base. Third, he wanted to fulfill the intent of the Abstract of Principles and the

¹³³ Paige Patterson, interview by author, Columbus, OH, June 15, 2015.

¹³⁴ Ken Hemphill, interview by author, Columbus, OH, June 16, 2015.

¹³⁵ Sutton, *The Baptist Reformation*, 332. Drummond wrote a reflection statement specifically for Sutton that he block quotes over several pages.

¹³⁶ James C. Hefley, *The Truth in Crisis: The Controversy in the Southern Baptist Convention* (Dallas: Criterion, 1989), 152.

¹³⁷ Sutton, *The Baptist Reformation*, 332–33.

Baptist Faith and Message. This goal conveys Drummond's commitment to reestablishing a confessional identity for SEBTS and making them a part of the hiring process for new faculty members. Finally, he wanted to see a spiritual renewal take place on the campus to bring about reconciliation and love. He acknowledged that could only take place when the seminary community came together for prayer.

Critique of Drummond's Leadership

Recovering the seminary in Wake Forest proved a challenging endeavor for Drummond. A complex web of factors placed into motion prior to Drummond's election as president (or whoever else the board may have selected) created alarming challenges. Drummond was, as Mohler said, the right man at the right time.¹³⁸ The watershed moment at SEBTS came in the fall of 1987 as the trustees assembled with a conservative majority for the first time. The trustees worked hastily to change the faculty hiring process from a shared governance model to what became trustee and president driven. Prior to the change, the process of hiring new faculty members relied heavily on the faculty and dean and less so with the president and the board. The trustees reversed course sharply and placed nearly all faculty appointments in the hands of the board's committee on instruction.¹³⁹ This change represents the genesis of nearly every controversy Drummond dealt with in his brief tenure at SEBTS. That decision galvanized many in the seminary community in a position of resistance on every front. The faculty brought the AAUP into the stakeholder mix, students protested the trustees, and giving alumni paid attention.

On the one hand, the trustees' 1987 decision, though done with the intent to bring conservative faculty, made Drummond's work in 1988 that much harder with

¹³⁸ Mohler, interview by author, Louisville, September 8, 2015.

¹³⁹ Hester, "The Faculty's Response to Fundamentalist Control," 104.

ongoing accreditation inquiries. On the other hand, the trustees forced a policy change that led to the resignation of the president and his closest aides.¹⁴⁰ With Lolley and his team refusing to comply with the trustees' new policy, the board initiated a search for a president who was willing to work with trustees and hire inerrantist faculty members. From the board's perspective, the cleanest path to reshaping the school was to force Lolley's departure knowing he would not do the bidding of the trustees. The downside to that decision, however, brought years of conflict for the seminary.¹⁴¹

Another self-inflicted challenge the trustees oversaw was a mere two-week period between Drummond's election as president and his assumption of the duties of president. Ordinarily, this action is expected, however, Lolley previously agreed to serve until July 31, 1988 or when a replacement was named. Therefore, Lolley still occupied the president's home, exerted influence in the community, and even presided over the spring and summer graduation ceremonies.¹⁴² For all practical purposes, the trustees erred in bringing Drummond to the position before Lolley left for his next ministry. A theological seminary is best served by one president at a time. Drummond maintained physical distance from the campus after his election to give Lolley the space he needed to depart gracefully.

Prior to Drummond's election, the events that transpired between the trustees, faculty, and the outgoing administration drew the attention of accreditors. The Association of Theological Schools in the United States and Canada (ATS) and the Southern Association of Colleges and Schools (SACS) paid close attention to the controversy over the shared governance model for most of Drummond's tenure. The school received citations and probations from accreditors but never revoked the

¹⁴⁰ Morgan, *The New Crusades, The New Holy Land*, 138.

¹⁴¹ Marv Knox, "Southeastern Plans Workshop; Profs Want Hiring Delayed," *Baptist Press*, September 1, 1989, SBHLA, Nashville.

¹⁴² Lolley, "Years of Pleasure and Pain," 67.

seminary's accreditation. The faculty with the help of the AAUP critiqued the trustees and administration at each change of policy while ensuring that accreditors were informed. In reaction to the ongoing involvement of the AAUP, the trustees voted to declare that the AAUP had no official standing with the seminary.¹⁴³ The challenges involving accreditation also drew the attention of the SBC Executive Committee in the form a resolution of support for the trustees affirming the ownership of the seminary by the SBC.¹⁴⁴ The unique structure of the SBC and its entities' relationship with the thousands of local churches that comprise the SBC creates a challenge in helping accreditors understand SBC polity. Self-perpetuating boards and other similar formats dominate many post-secondary and graduate schools but not with SBC entities. Local churches cooperating with the SBC reserve the final say in board makeup and when the efforts behind the Conservative Resurgence succeeded, change became a reality that disrupted the status quo. At that time, outside accreditors found SBC polity and theologically driven decisions, such as hiring only inerrantist faculty members, strangely different than other institutions.

The trustees' usurpation of the hiring process was the principal complaint of accreditors and the faculty. Formerly, the area faculty took the first step in compiling a list of names to recommend to administrators with input along the way from the full faculty and students before one candidate's name goes to the board's committee on instruction. One challenge in keeping this format was the board's insistence that a potential faculty member who is not a biblical inerrantist would not receive the board's approval. The bypassing of the faculty altogether was not wise because area specific faculties are best suited to determine competency in a field. Unless the trustees or the

¹⁴³ Marv Knox, "4 Disagreements Almost Derail Southeastern Seminary Progress," *Baptist Press*, October 12, 1989, SBHLA, Nashville.

¹⁴⁴ Marv Knox, "Executive Committee Supports Role of Seminary Trustees," *Baptist Press*, September 21, 1989, SBHLA, Nashville.

president hold such ability to make those determinations, from a practical perspective, the faculty needed to be involved at some level other than the final stages involving a campus visit by one nominee. Early in the conservative trustees' leadership, the situation amounted to a battle of wills. Ultimately, the will of the trustees prevailed when moderate/liberal faculty members eventually resigned or retired.

Drummond's initial task at SEBTS was to hire a new dean and vice president for academic affairs. Drummond bypassed the procedure put in place by Lolley and followed the 1987 recommendation for new faculty hires by the trustees. The new procedure began with the president's initiation of the search and collection of nominations. His failure to follow the Lolley process came with increased strain between he and the faculty.¹⁴⁵ Drummond applied the new faculty hiring procedure to the dean search which the faculty protested on the grounds that a faculty and a dean are different positions. The trustees, however, argued the point that their intent for the dean search was to mimic the faculty search.¹⁴⁶ After many months, Drummond recommended Luther Russell Bush III from SWBTS to the trustees as the next dean of the faculty and vice-president for academic affairs without receiving any faculty support. Drummond followed the trustees' instruction, yet it was Drummond who bore the brunt of faculty derision. Had these procedures been thoroughly vetted and clarified by the trustees when the changes were implemented in 1987 and especially after Ashcraft's resignation, Drummond would have been far more successful in navigating a timely search for this post.

Faculty, trustees, and administrators took an important step of reconciliation in a workshop in the fall of 1989 where they agreed to 1) place a moratorium on electing

¹⁴⁵ Faculty of SEBTS to Lewis Drummond, April 13, 1988, Drummond Papers, SEBTS Archives, Wake Forest, NC.

¹⁴⁶ Robert Crowley to Lewis Drummond, April 25, 1988, Drummond Papers, SEBTS Archives, Wake Forest, NC.

permanent faculty members until after the March 1990 board meeting; 2) instruct a special faculty/trustee task force to propose a new faculty-selection process for trustees to consider; and 3) permit Drummond to appoint temporary faculty as needed during the interim.¹⁴⁷

The March 1990 board meeting included the approval of a new faculty hiring process that included the faculty's influence through a search committee comprised of the president, dean, three faculty members, and one trustee. The president still retained the prerogative to present a faculty candidate to the board of whom the faculty objected. If he does, however, he must inform the trustees and present the faculty's objections.¹⁴⁸ The board meeting also included discussion surrounding doctrinal statements for the faculty. They affirmed the primacy of the Abstract of Principles as well as the Baptist Faith and Message by virtue of the SBC Peace Committee's finding that the BFM is the guideline by which all SBC entities conduct their ministries.¹⁴⁹ These compromises satisfied the faculty from the perspective of their renewed involvement in the hiring process. While it was not a return to the Lolley style of shared governance, the plan increased their participation considerably. The administration and trustees still maintained the ultimate decision on which candidate to present to the board. Drummond played a key role in facilitating this agreement between the faculty and trustees. He deserves commendation because he successfully mediated this step forward in unenviable circumstances with a fundamental mistrust between the faculty and the board.

Unfortunately, accreditors lacked sufficient confidence to remove SEBTS from a warning status due to concerns surrounding enrollment, finance, faculty, and

¹⁴⁷ Marv Knox, "Southeastern Seminary Takes Step toward Reconciliation," *Baptist Press*, October 12, 1989, SBHLA, Nashville.

¹⁴⁸ Marv Knox, "Southeastern Approves Faculty-Selection Plan," *Baptist Press*, March 16, 1990, SBHLA, Nashville.

¹⁴⁹ Marv Knox, "Seminary Trustees Focus on Doctrinal Statements," *Baptist Press*, March 16, 1990, SBHLA, Nashville.

institutional optimism.¹⁵⁰ Drummond's report to the trustees in March 1991 included a statements on the difference of the student body and the changes in faculty but lamented that the accreditation issue remained. He committed to working on issues of theological and financial integrity.

Years of entrenchment and conflict took its toll on the faculty. In July 1991, thirteen of the twenty-four members of the faculty voluntarily resigned or retired.¹⁵¹ These developments helped the seminary in terms of its budget and slow enrollment numbers. This represents one of the key moments in Drummond's presidency that eased the tension that existed between the trustees and the moderate faculty members. It also gave Drummond and Bush the opportunity to hire inerrantists to the faculty.¹⁵² The environment finally began to change, and Drummond began to implement more of his agenda to reshape SEBTS such as the inclusion of the inerrancy of the Bible to the seminary's statement of purpose.¹⁵³ His steadfast commitment to the institution in its moment of need reflects highly on Drummond's character and tenacity even though his capacity to lead the institution was stretched.¹⁵⁴ Accreditation woes still plagued the school as well as constant changes in the faculty hiring process.¹⁵⁵

Drummond's tenure at SEBTS tested him and his wife in multiple ways. First, Drummond came to SEBTS having to quickly learn administration. Prior to 1988,

¹⁵⁰ "Southeastern Seminary Trustees Hear Reports, Accrediting Woes," *Baptist Press*, March 14, 1991, SBHLA, Nashville.

¹⁵¹ Herb Hollinger, "Resignation, Retirements Grow at Southeastern Seminary," *Baptist Press*, July 26, 1991, SBHLA, Nashville.

¹⁵² "Southeastern Adds Biblical Inerrantists to Faculty," *Baptist Press*, July 31, 1991, SBHLA, Nashville.

¹⁵³ "SEBTS Trustees Recommend 'inerrancy' in Statement," *Baptist Press*, October 22, 1991, SBHLA, Nashville.

¹⁵⁴ Timothy Rogers, interview by author, July 12, 2018.

¹⁵⁵ "Southeastern Seminary given 2-Year Probation by Agency," *Baptist Press*, December 9, 1991, SBHLA, Nashville.

Drummond's principle foci included teaching, preaching revivals, and leading the Billy Graham Center at SBTS. If having to learn how to lead a major theological institution was not enough, he had to do so through the greatest conflict the seminary had experienced until that point in time. Drummond's intention to bring about the change the Conservative Resurgence promised was noble, but he and the trustees differed on tactics. Trustees aggressively pursued change before Drummond's election that complicated matters, and Drummond took a more mediatorial role in bringing change to SEBTS. Church historian and friend of Drummond's, Bill Leonard, remembers Drummond as a transitional figure who sought to bridge the divisions that beset SEBTS. Drummond's approach, however, was too moderating for the times.¹⁵⁶ Leonard's analysis fits the circumstances although Leonard lacked confidence in the veracity of Drummond's goal to bring about the theological change needed at SEBTS. Drummond's goal was virtuous but his ability to efficiently produce results left the trustees wanting.

To complicate matters, Drummond was diagnosed with colon cancer in the fall of 1989 and underwent a regimen of chemotherapy and radiation in preparation for an extensive operation. He continued working while in the hospital answering correspondence and receiving briefs. By the beginning of 1990, he returned to the office for work and gradually built the strength to come back full time.¹⁵⁷ The SBC Executive Committee rallied around Drummond on more than one occasion but especially as he fought cancer and fought the battle of Wake Forest. The chairman of the Executive Committee, Charles Sullivan, gathered committee members to lay hands upon Drummond as they prayed over him.¹⁵⁸

¹⁵⁶ Bill Leonard, email message to author, September 18, 2017.

¹⁵⁷ Marv Knox, "SEBTS Trustees OK, Overturn Drummond 'Exigency Plan,'" *Baptist Press*, October 13, 1989, SBHLA, Nashville; "Drummond Back at Southeastern," *Baptist Press*, January 15, 1990, SBHLA, Nashville.

¹⁵⁸ James C. Hefley, *The Truth in Crisis*, vol. 5, *The "State" of the Denomination*, (Hannibal, MO: Hannibal Books, 1989), 98.

The potential for spiritual warfare that accompany a position such as Drummond's along with his deteriorating health, drove him to fervent prayer. Drummond noted the spiritual attacks to his friends on more than one occasion. In a letter to Robert Coleman, Drummond identified his difficulty at SEBTS as a spiritual attack and that this tenure has been the hardest season he has ever experienced as a Christian. He asked Coleman for prayer that would sustain him.¹⁵⁹ While dealing with his cancer diagnosis, he and Mrs. Drummond endured the gossip perpetuated by Dale Moody (a former colleague of Drummond's at SBTS) who in an article in *SBC Today* suggested the amount of money set aside for the remodeling of the president's home for Mrs. Drummond's furs implied that Mrs. Drummond lacked modesty in her clothing as well as decency and propriety associated with a Christian woman.¹⁶⁰ After Drummond's departure in 1992, the curious new president, Paige Patterson, investigated these claims and found little evidence in the president's home of any ostentatious remodel outside of routine maintenance.¹⁶¹ Drummond and his wife endured more than he cared to place in print.¹⁶² He kept the focus on the organization and what needed accomplished and not on the personal attacks he absorbed. The SBC and SEBTS needed the character of Drummond's leadership during that time, if for nothing else, to show spiritual leadership marked by grace and integrity in returning the seminary to a confessional position rooted in the authority of God's Word.

Drummond served with great integrity in whatever ministry the Lord placed him. Drummond left a comfortable role at SBTS where he shaped many students to enter

¹⁵⁹ Lewis Drummond to Robert Coleman, April 17, 1991, Robert Coleman Papers, BGC Archives, Wheaton, IL. This letter is but one example of a dozen between Drummond and Coleman that depicts the tenderness of Christian friendship especially as they pray for one another.

¹⁶⁰ Hefley, *The Truth in Crisis*, 5:110.

¹⁶¹ Paige Patterson, interview by author, Columbus, OH, June 15, 2015.

¹⁶² Sutton, *The Baptist Reformation*, 333.

a hostile situation. A lesser man would not have demonstrated the grace and patience that Drummond exhibited amid great opposition. His tenure at SEBTS tested him severely as continual setbacks took their toll on him. As early as July 1991 speculative rumors ricocheted around the SBC whether Drummond planned to tender his resignation in a special called meeting of trustees.¹⁶³ The gossip proved salacious but prophetic. Seven months later Drummond announced his retirement effective June 30, 1992.¹⁶⁴ Drummond worked tirelessly to bring the change needed at SEBTS. By his departure, almost the entire liberal faculty was gone, Bush's leadership was secure and respected, accreditation had not been revoked, and the Abstract of Principles and Baptist Faith and Message formed the theological boundaries of the institution. The trustees honored Drummond by naming the new Center for Great Commission Studies after him.¹⁶⁵ Drummond gave the vision for this center as a hub for world evangelization. His long-awaited dream now bears his name in honor.¹⁶⁶ Following his departure from SEBTS, Drummond turned his attention to other ministries beyond the SBC into the broader evangelical world.

Beeson Divinity School

A close friend of the Drummonds described Dr. Drummond's ministry as bigger than the SBC.¹⁶⁷ For years, Drummond invested in evangelism and theological education beyond SBC endeavors with other organizations. While he remained a committed Southern Baptist, he served across denominational lines at Beeson Divinity

¹⁶³ Herb Hollinger, "Southeastern Trustee Group Sets Meeting July 2," *Baptist Press*, June 25, 1991, SBHLA, Nashville.

¹⁶⁴ Herb Hollinger, "Lewis Drummond Announces Retirement; Search Begins," *Baptist Press*, January 31, 1992, SBHLA, Nashville.

¹⁶⁵ Hollinger, "SEBTS Trustees Struggle with 'Shared Governance.'"

¹⁶⁶ Lewis Drummond to Robert Coleman, April 17, 1991, BGC Archives, Robert Coleman Papers. Drummond thanked Coleman for his support in the formation of the Center for Great Commission Studies and indicated this center was a dream "finally come true."

¹⁶⁷ Jill Shanks, interview with author, telephone, January 24, 2018.

School and the BGEA during his final decade of ministry. While this section bears the title of Beeson, the term encompasses Drummond's involvement in broader evangelicalism (much like Beeson, itself). Specifically, this section captures Drummond's new role at Beeson Divinity School, his international ministry, and his involvement in the BGEA.

Billy Graham Professor of Evangelism and Church Growth

For the second time in one lifetime, Drummond became the Billy Graham Professor of Evangelism and Church Growth but this time at the Beeson Divinity School on the campus of Samford University in Birmingham, AL. The remarkable uniqueness of these circumstances distinguishes Drummond's stature among his peers. Billy Graham lent his name to few institutions and yet Drummond managed to associate himself with two academic chairs named for the famous evangelist. In 1988, SBTS lost two important faculty members. The first was Drummond who left for the presidency at SEBTS. The second was church historian Timothy George who was called to the Beeson Divinity School as the inaugural dean. Four years later as Drummond retired, Graham commended Drummond to George for the new Graham chair at Beeson. Drummond was well known in the evangelical world, to occupy the chair and establish a center for evangelism and church growth.¹⁶⁸

By virtue of his position as the Billy Graham Chair of evangelism, Drummond directed the Billy Graham Center for Evangelism and Church Growth at Beeson. The purpose of the Billy Graham Center was to 1) provide opportunities for education and training in the fields of evangelism and church growth; 2) develop means by which the latest developments in evangelism and church growth can be communicated to interested

¹⁶⁸ "Samford Selects Drummond as Professor of Evangelism," *Baptist Press*, April 22, 1992, SBHLA, Nashville.

parties around the world; and 3) remain on the cutting edge of research and ideas in the fields of evangelism and church growth. The Graham Center fostered a forum for the exchange of ideas, published monthly newsletters (more like a precursor to a peer-reviewed journal), offered an annual evangelism conference, and provided consultations to advise practitioners in evangelism and church growth.¹⁶⁹ Drummond administered this type of effort at SBTS and birthed a similar center at SEBTS and for a third time, Drummond organized the center for evangelism and church growth. These three centers speak to an important aspect of his ministry in theological education. Drummond sought to equip as many people as possible for evangelistic practice. One of the important features of the Graham Center included their focus on “right theology as well as right methods.”¹⁷⁰ Drummond argued over the course of his ministry for the need of an evangelistic practice undergirded by sound biblical theology. Beeson represents a broadly evangelical, protestant tradition that spans denominational lines, but Drummond pursued his central contention that biblical authority was the basis for an effective and faithful evangelistic practice in the Graham Center.

Drummond taught the evangelism and church growth curriculum at the master’s and doctoral level at Beeson. One particular DMin seminar, History and Principles of Spiritual Awakenings, incorporated one week of on-site lectures by Richard Owen Roberts and one week of on-site lectures featuring Drummond during the winter term.¹⁷¹ This course, like other similar courses, highlighted Drummond’s interest in revivals and spiritual awakenings as a part of the overall evangelism and church growth curriculum. The shifting nature of the church growth field required the academy to notice

¹⁶⁹ “A Proposal for the Establishment of the Billy Graham Center for Evangelism and Church Growth” (Beeson Divinity School, n. d.), Drummond Collection, SUA, Birmingham, AL.

¹⁷⁰ “A Proposal for the Establishment of the Billy Graham Center for Evangelism and Church Growth.”

¹⁷¹ Lewis A. Drummond, “Syllabus for DVEV822: History and Principles of Spiritual Awakenings,” 1997, SUA, Drummond Collection, Birmingham, AL.

some of the cultural shifts toward post-modernity and secularism. Drummond developed a church growth course centered around the Willow Creek Church conference. The course mandated attendance at the annual conference for the study of the Willow Creek Model and evaluate its impact on evangelism considering secularism, naturalism, and humanism. He incorporated texts by Lee Strobel, Leighton Ford, Thom Rainer, and John MacArthur.¹⁷² Each of these authors represents a different approach to church growth. Strobel, noted for popular apologetics, speaks from a secularist background. Ford, an associate of Billy Graham, offers the leadership component when it comes to evangelism. Rainer represents a new era of church growth thinking marked by confessionalism. MacArthur, not immediately associated with the church growth field, offers a theological perspective on evangelism that helped grow Grace Community Church in Los Angeles, CA. The diversity of viewpoints in Drummond's textbook list along with the Willow Creek Conference reflects the broader perspective often associated with Beeson.¹⁷³

Along with developing coursework, Drummond, always the prolific author, added to his personal bibliography through a writing ministry. In his last ten years of life, when some people's attention shifts away from work, Drummond amassed thirteen important publishing credits which represents slightly less than one half of his bibliography. These credits include his editing work from the North American Conference for Itinerant Evangelists, two major biographies on Billy Graham, a chapter each on Charles Spurgeon, Dwight L. Moody, and Bertha Smith, an extensive introduction for George's edition of Smith's autobiography, a republishing of Henry Drummond's classic work on love with biographical introduction, and four books on

¹⁷² Lewis A. Drummond, "Syllabus for Church Growth: A New Paradigm," n. d., Drummond Collection, SUA, Birmingham, AL.

¹⁷³ Drummond utilized the following textbooks, per the course syllabus, for his course on church growth: Leighton Ford, *Transforming Leadership* (Downers Grove, IL, InterVarsity, 1991); John MacArthur, *Ashamed of the Gospel* (Grand Rapids: Zondervan, 1993); Thom S. Rainer, *The Book of Church Growth* (Nashville: Broadman, 1993); Lee Strobel, *Inside the Mind of Unchurched Harry and Mary* (Grand Rapids: Zondervan, 1993).

revival of which three concern the contributions of women to awakenings. Consider these observations about Drummond's latter writings. First, he almost exclusively writes on revival and spiritual awakenings. As Drummond devoted the first forty-five years of his ministry to pastoring churches and teaching evangelism, it is not a stretch to suggest that Drummond pined and longed for a genuine revival experience in America. Drummond observed pockets of revival like the Asbury Revival of 1970, the Jesus Movement of the 1970s, and the Wheaton Revival of 1995 but never lived to observe a great spiritual awakening like that of the seventeenth and eighteenth centuries. The older Drummond grew, the more precious genuine revival seemed to him when one considers the focus of his latter writings. It is not unreasonable to conclude that most people who receive a cancer diagnosis in the day and time Drummond did, underwent a reevaluation of life and its priorities. Drummond's initial diagnosis came in 1989 amid the struggle at SEBTS, but his second bout with the disease came in 1995.¹⁷⁴ Neither his initial diagnosis nor his second reduced his capacity to write and teach. In fact, his work increased and made the task that more urgent given his health struggles.

Second, notice Drummond's emphasis on women. Women benefited from Drummond's mentorship and none more so than Billy Graham's daughter, Anne Graham Lotz.¹⁷⁵ In addition, Drummond collaborated with his wife, Betty Drummond, to write two of the most significant books on the contribution of women to spirituality and revivals. Both books together highlight twenty-three women across six hundred pages.¹⁷⁶ The life and ministry of Bertha Smith, long-time missionary to China, created an

¹⁷⁴ Lewis Drummond to Jack Stanton, September 18, 1995, Drummond Collection, SUA, Birmingham, AL.

¹⁷⁵ Helen George (Anne Graham Lotz's Representative) to author, January 25, 2018; Lewis Drummond to Anne Graham Lotz, May 6, 1997, Drummond Collection, SUA, Birmingham, AL.

¹⁷⁶ Lewis A. Drummond and Betty Drummond, *The Spiritual Woman: Ten Principles of Spirituality and Women Who Have Lived Them* (Grand Rapids: Kregel, 1999); Lewis A. Drummond and Betty Drummond, *Women of Awakenings: The Historic Contribution of Women to Revival Movements* (Grand Rapids: Kregel, 1997).

evangelistic stir in Drummond's heart as a young pastor. Before he ever wrote on Smith, he invited Smith to speak at one of the churches for which he served as pastor.¹⁷⁷ She spoke about the intersection of missions and spirituality and was widely known for her presentation of the events surrounding The Shantung Revival that took place in China in the 1920s.

Consider these observations about Drummond's emphasis on women. First, Betty Drummond served as her husband's partner in ministry. He dedicated more books to her than anyone else and was more devoted to her than any other. Betty Drummond, like many wives of men in ministry, exercised important influence over Drummond. She worked in the Billy Graham crusade office in England during one of her residences there.¹⁷⁸ She also reportedly led a Bible study at Buckingham Palace where HRH Princess Margaret attended at least once.¹⁷⁹ In an age and convention where men dominated headline ministries, Drummond took care not to ignore the importance of women in evangelism and spiritual awakenings. The Sydney Crusade director for the BGEA, W. B. Berryman, suggested that while Drummond continued his evangelistic endeavors in Australia, Mrs. Drummond consider speaking to ladies' groups.¹⁸⁰ She made an indelible impression on those around her, and they recognized the value she brought to an evangelistic ministry. The contributions that women make to evangelism and their seeing people turn to Christ testifies to how Jesus builds his church.

A second observation about Drummond's emphasis on women is contextual to

¹⁷⁷ Lewis A. Drummond, *Miss Bertha: Woman of Revival* (Nashville: B & H, 1996); Lewis A. Drummond, introduction to *Go Home and Tell*, by Bertha Smith (Nashville: B & H, 1995).

¹⁷⁸ David Bruce, interview by author, Louisville, October 10, 2016.

¹⁷⁹ This unique ministry was rare and unable to be corroborated beyond an interview with a pastor in Birmingham who knew the Drummonds personally in his last years and recalled Mrs. Drummond's testimony to the fact. Chris and Kathy Lamb, interview by author, Birmingham, AL, June 28, 2020.

¹⁸⁰ W. B. Berryman to Ven. R. Smith, April 11, 1979, BGEA Australia Aff (Coll. 245), BGC Archives, Wheaton, IL.

Beeson. Known as a protestant evangelical institution, Beeson encompasses a wider confession on secondary and tertiary matters than the SBC. Even though Drummond stood firmly in the hermeneutic that only biblically qualified men may serve as pastors, he worked with others who did not share the same interpretation. It would not be the first time Drummond co-existed with colleagues of a different opinion. In this case, Drummond observed the Beeson culture for ten years and that likely influenced much of his writing on women.

International Evangelism Ministry

Drummond's international ministry spanned beyond Beeson to include other institutions. One of Drummond's students, Tim McCoy, recalls Drummond's continual connection beyond the SBC to the larger evangelical world.¹⁸¹ Having gone to school in London and having taught in London gave Drummond a proclivity toward the world and seeing the copious opportunities to take Christ to other peoples. His time in London at Spurgeon's College provided him with summer tours and evangelistic meetings all over eastern Europe, Scotland, and the Scandinavian countries.¹⁸² He actively participated in BWA and taught evangelism around the world.¹⁸³

Drummond's participation in BWA began with his service on the advisory committee of the division of evangelism and education meeting in Australia in 1976. The BWA came into criticism as the Conservative Resurgence advanced in the SBC. Leaders of the movement increasingly saw the BWA and SBC as incompatible ministry partners. Drummond lamented this reality saying, "I don't know why in the world people want to

¹⁸¹ McCoy, interview by the author.

¹⁸² Betty Drummond to 'Friends,' [Wayne Ward and family], May 16, 1971, Wayne Ward Papers, SBTS Archives, Louisville, KY.

¹⁸³ Roy Honeycutt to Lewis Drummond, July 14, 1976, Badgett Dillard Papers, SBTS Archives, Louisville, KY; Badgett Dillard to Lewis Drummond, May 14, 1982, Badgett Dillard Papers, SBTS Archives, Louisville, KY.

take on the Baptist World Alliance as they do. . . . I sometimes get the feeling that the critics just do not really understand the nature, the purpose, or the goals of the Alliance. We're not to ride herd on each other theologically but it's for fellowship. . . ."¹⁸⁴ Little to nothing remains today of the relationship between the BWA and the SBC. The SBC took a decidedly theological turn when they embraced biblical inerrancy in the latter part of the twentieth century. The SBC spent from 1979-1995 embroiled in a theological battle and conservatives established theology as the parameters for cooperation and not mission and fellowship. While Drummond lamented the non-cooperative spirit, he spent four years in the thickest of battles in the Conservative Resurgence advocating for biblical inerrancy and conservative, biblical theology. Most surviving evidence of Drummond's work in BWA occurred prior to his time at Beeson.¹⁸⁵

Drummond involved himself in other international endeavors particularly with the development of theological education in eastern Europe. One of Drummond's doctoral students at SBTS, Vasile Talpos, was instrumental in creating the Baptist Seminary in Bucharest after the fall of the Iron Curtain.¹⁸⁶ Drummond invested a great deal of effort in ministering to those in eastern Europe. In 1976, Drummond edited a compilation of sermons from Soviet bloc countries in eastern Europe. His purpose was to put to rest western criticism that charged pastors and churches existing above ground (in public, that is) in communist countries of not truly declaring the full gospel. The

¹⁸⁴ Lewis Drummond to Denton Lotz, October 17, 1997, Drummond Collection, SUA, Birmingham, AL.

¹⁸⁵ In the following letter, Drummond made plans to work with the BWA in the summer of 1989 in Yugoslavia; Lewis Drummond to Jack Stanton, May 17, 1989, Drummond Collection, SUA, Birmingham, AL. In the following article, Drummond was one of five educators representing the BWA in Moscow, Russia to help establish the first theological seminary in the history of Russian Baptists. "Religious Liberties Act Opens Door for Baptist Seminary in Moscow," *Baptist Press*, October 11, 1990, SBHLA, Nashville; The following article tells of the ten members of the BWA team that held an evangelism conference in Monrovia, Liberia to encourage believers in the faith while rebuilding from war. Wendy Ryan, "BWA Team Helps Liberians Focus on Evangelism in Wake of War," *Baptist Press*, May 5, 1998, SBHLA, Nashville.

¹⁸⁶ Tiberius Rata, "Theological Education in Romania," *East-West Church & Ministry Report*, Spring 2002, n. p.

implication is that above ground churches can only exist above ground because they do not preach the Word of God unlike those churches that are hidden because they allegedly do preach the Word of God and for that reason they are driven to hide. Drummond presents sermons from pastors in the Soviet Union, East Germany, Romania, Hungary, Poland, Yugoslavia, Bulgaria, and Czechoslovakia some of which were his students at Spurgeon's College.¹⁸⁷

In addition to eastern Europe, Drummond ministered in various parts of Asia. He participated in the first Asian Baptist Congress in Hyderabad, India, involving six thousand people from thirty-five countries for one week in January 1979.¹⁸⁸ Drummond also preached in South Korea as late as 1992.¹⁸⁹ He also made plans to co-author a book with Billy Kim, the famous evangelist and pastor from South Korea, over what he referred to as the "Korean situation."¹⁹⁰ While the specifics of that situation remain a mystery, it does demonstrate Drummond's keen interest in the progress of the gospel around the world and how the church in South Korea has grown.

Billy Graham Evangelistic Association

Drummond's reputation of excellence in the field of evangelism and long-standing friendship with Billy Graham provided opportunities for cooperative ministry between Drummond and the BGEA. Aside from occupying the Graham chairs of evangelism, Drummond contributed to the ministry of the BGEA in three primary ways.

¹⁸⁷ Lewis A. Drummond, ed., *Here They Stand: Biblical Sermons from Eastern Europe* (Valley Forge, PA: Judson Press, 1978). Drummond compiles and edits these sermons, but when he presents them in the book, they are far shorter than one expects of a sermon. In the translation and editing process, it is assumed that Drummond does not edit to artificially build up the sermons from these pastors.

¹⁸⁸ "'One Fellowship, One Faith, One Focus' Is Demonstrated as an Asian Baptist Reality," *Baptist World Alliance News Service*, January 31, 1979, BWA Collection, ABHS Archives, Atlanta.

¹⁸⁹ Jack Stanton to Lewis Drummond, October 16, 1992, Drummond Collection, SUA, Birmingham, AL.

¹⁹⁰ Wayne Dehoney to Lewis and Betty Drummond," April 19, 1989, AR 880 Dehoney, SBHLA, Nashville.

First, Drummond served as an evangelist in the Sydney Crusade in 1979. Second, Drummond participated in the International Conference for Itinerant Evangelists in Amsterdam in 1986 and in 2000 as well as the North American Conference for Itinerant Evangelists in 1994. Third, Drummond spent the last year of his life as the evangelism professor-in-residence at the Cove training center in Asheville, NC.

Crusade ministry. The BGEA invited Drummond to participate as an associate evangelist in the events leading up to the month-long Billy Graham Sydney Crusade in 1979. He took part in the Central Coast Satellite Crusade,¹⁹¹ the Satellite Crusades of Tamworth and Canbarra as well as eleven separate speaking engagements including a major address at the BGEA School of Church Growth, Nurture, and Evangelism.¹⁹²

Drummond's Tamworth Crusade (April 20-22, 1979) drew the most media attention and evangelistic response of all his participation in the Sydney Crusade operation. The local newspaper wrote a biographical feature on Drummond and his relationship to Billy Graham. Drummond was quoted by the paper as saying, "I try to be faithful to the entirety of the biblical truth of Jesus Christ."¹⁹³ This example continues to show evidence of how Drummond's commitment to biblical authority leads him to faithfully declare the gospel and see people come to Christ. The local media reported that one thousand people attended the Tamworth Crusade's opening night and "many in the crowd responded to an invitation to publicly declare allegiance to the carpenter from Nazareth."¹⁹⁴ Crusade records show that attendance on each of the three nights of April

¹⁹¹ Lewis Drummond to Philip Deaner, March 26, 1979, BGEA Australia Aff (Coll. 245), BGC Archives, Wheaton, IL.

¹⁹² W. B. Berryman to Lewis Drummond, April 3, 1979, BGEA Australia Aff (Coll. 245), BGC Archives, Wheaton, IL.

¹⁹³ Ann Newling, "Evangelist Is Not a Mini-Billy Graham," *The Northern Daily Leader*, April 20, 1979, BGEA Australia Aff (Coll. 245), BGC Archives, Wheaton, IL.

¹⁹⁴ Phil Dickson, "Crusade Begins," *The Northern Daily Leader*, April 21, 1979, BGEA

20-22 was 1100, 1500, and 2600, respectively. Of the attendees, 113 responded by making some sort of commitment out of which 56 (50%) made a commitment to follow Jesus Christ.¹⁹⁵

Conferences. The BGEA summoned world-wide gatherings of itinerant evangelists for a time of encouragement, equipping, and stimulating creative thinking around the evangelistic task. Three such gatherings occurred in 1983, 1986, and 2000. Drummond played a small part in each of the three. In the first gathering, he led a workshop on developing a curriculum for teaching evangelism in theological schools.¹⁹⁶ Drummond and the working committee developed three sets of curriculum standards, one each for seminaries/colleges, Bible schools, and theological extensions. One of the common threads through each curricula approach was the foundational nature of the Bible as the authority for a theology of evangelism. Drummond exhibited his leadership in that way by challenging his colleagues and itinerant evangelists to see the foundational stone of evangelistic authority hewn from a high view of the Scriptures. In 2000, Drummond was one of several Southern Baptists who gathered at Amsterdam with thousands of other evangelists to address the topic of “Evangelism and Revival.”¹⁹⁷

Drummond also participated in Billy Graham’s gathering of more than two thousand evangelists in Louisville for the North American Conference for Itinerant Evangelists (NACIE) in the summer of 1994. Drummond edited a volume of biblical affirmations for evangelism stemming from the conference.¹⁹⁸ The first affirmation

Australia Aff (Coll. 245), BGC Archives, Wheaton, IL.

¹⁹⁵ “Billy Graham Crusade ‘Daily Recap’ Crusade Inquirer Statistics,” April 20-22, 1979, BGEA Australia Aff (Coll. 245), BGC Archives, Wheaton, IL.

¹⁹⁶ Lewis A. Drummond, “Developing a Curriculum for Teaching Evangelism in Theological Schools,” in *The Work of an Evangelist*, ed. J. D. Douglas (Minneapolis, MN: World Wide, 1984), 783–93.

¹⁹⁷ Ken Walker, “Amsterdam Conference to Feature Seminars Conducted by Baptists,” *Baptist Press*, July 5, 2000, SBHLA, Nashville.

¹⁹⁸ Lewis A. Drummond, ed., *Biblical Affirmations for Evangelism* (Minneapolis, MN: World

included a strong stance on the Bible as totally inspired and fully truthful. He says, “The Bible is the source of our message and the final authority for all evangelistic ministry, and upon that Word we will evangelize.”¹⁹⁹ Again, Drummond’s clear call for a commitment to the inerrancy of the Scriptures is foundational to effective evangelistic ministry.

The Cove. In the summer of 2003, Drummond retired from his post as the inaugural occupant of the Billy Graham Chair of Evangelism and Church Growth at Beeson Divinity School to join the BGEA as evangelism professor in residence at The Billy Graham Training Center at the Cove in Asheville, NC. His responsibilities included training and equipping volunteers for crusade evangelism and conducting the schools of evangelism.²⁰⁰ His time at the Cove came to an abrupt halt when on Christmas Day in 2003, he suffered a heart attack. He died ten days later on January 4, 2004. In his final position, Drummond devoted himself to the task of theological education and equipping evangelists for effective ministry. He knew no actual retirement because the cause of Christ extended beyond his vocation. He invested the entirety of his ministry in service to Christ and His church even until the very end as a dying man declaring to his medical team the Word of the cross.

Wide, 1996).

¹⁹⁹ Drummond, *Biblical Affirmations for Evangelism*, 9.

²⁰⁰ David Bruce, interview by author, Louisville, October 10, 2016.

CHAPTER 7

CONCLUSION

This dissertation argued that Drummond's integration of epistemology and *kerygma* shape a theology of evangelism rooted in biblical inerrancy which is the basis for an effective evangelistic ministry. Drummond's commitment to the inerrancy of the Bible forms the center of faithful evangelism. Drummond insisted that faithful evangelism reflect a robust theological substructure for which Scripture alone could bear. This hallmark of Drummond's theology of evangelism manifested itself in his practice of evangelism whether as a pastor, professor, or president of a theological seminary. These concluding remarks will summarize his argument, suggest areas for further research, and give a few final reflections.

Summary

Drummond's belief in biblical inerrancy as the key to effective evangelistic ministry finds its genesis in a thoughtful examination of epistemology. Drummond, a philosopher by training, relied upon the centrality of epistemology to demonstrate the veracity of Scripture and its trustworthiness as an authoritative and propositional Word of God. With a foundation of an authority for theology, Drummond details the theological structure of evangelism in the biblical concept of the *kerygma*. The *kerygma* serves two important functions in evangelism: cognitive truth-telling and existential practice.

Drummond uses the *kerygma* to shape his broader theology of evangelism to underscore two streams of thought. The first refers to the cognitive part of the *kerygma* which speaks to the message of the cross or the irreducible part of the gospel declaration in evangelism. Drummond offers these principles from Acts 1-2 that measure the

faithfulness of an evangelist's gospel content:

1. Jesus Christ of Nazareth is the fulfillment of Old Testament prophecies concerning the coming of God's kingdom and salvation through His Messiahship (Acts 2:16-21).
2. The incarnation of the Son of God (Acts 2:22).
3. Jesus lived a sinless, revealing, perfect life doing many glorious miracles (Acts 2:22).
4. Jesus Christ was crucified on the cross to make atonement for the sin of the world (Acts 2:23).
5. Jesus Christ was raised bodily from the dead, thereby triumphing over sin, death, hell, and the grave (Acts 2:24), and ascended into heaven to be at the Father's right hand (Acts 1:9).
6. Jesus Christ is coming again to usher in the fullness of the kingdom (Acts 1:11).
7. The call comes to repent and believe and follow Christ in commitment to life as symbolized in baptism (Acts 2:38).
8. The one who responds receives the promise of forgiveness of sins (Acts 2:38).
9. That one receives the gift of the Holy Spirit (Acts 2:38).
10. A whole new life is experienced by the one who responds (Acts 2:42).

These principles contain the whole of the gospel that Drummond maintains ought to find its way into the message of the evangelist. This summary represents the essence of Drummond's evangelistic message. Drummond's insistence upon gospel content defined by Scripture was the antithesis to an approach for evangelism based on subjective experience.

The second stream of thought refers to the experiential aspect of the *kerygma*. The experiential aspect of the *kerygma* conveys the idea of actual gospel proclamation born out of a real encounter with Christ through the Word. Drummond builds the idea of revival as an opportunity God gives to awaken believers to the task of declaring the gospel to the lost. Drummond wrote extensively on revival and spiritual awakening illustrating how God's people who trusted God's Word would see God's church grow. The recovery of the Bible was paramount to effective revitalization and revival of the

local church.

The principal argument for an effective evangelistic ministry born out of a strong commitment to biblical inerrancy showcases itself in Drummond's practice of evangelism. First, he prioritized the preaching of God's Word as a pastor while engaging the lost with the gospel. Second, he defended the Bible and mentored students at SBTS during its most liberal years when much of the faculty espoused a theology rooted in sources outside of Scripture. Many of his students testify to his teaching ministry as the source of their survival in an environment that was unfriendly toward those who believed the Bible as God's propositional revelation. Third, at an institutional level, Drummond began the course correction at SEBTS toward valuing the Word of God as authoritative and inerrant along with recovering the theological integrity of the seminary. Both the recovery of God's Word and the establishment of confessional identity laid the foundation needed for his successor to bring Drummond's vision of a hub for the advancement of the Great Commission to fruition.

Further Research

To present the whole of Drummond's ministry without exclusion remains elusive for two reasons. First, the absence of a singular repository of his personal papers, correspondence, and sermons make this dissertation subject to corrections if ever discovered. Drummond's extensive published works provide an adequate basis for presenting his theology of evangelism. The partial collections from archives in the United States and Great Britain helped solidify the picture of Drummond's ministry to such a degree that it is unlikely that new revelations of Drummond's papers would substantively counter anything presented in this dissertation. The addition of undiscovered papers would likely heap additional evidence in favor of Drummond's theology of evangelism.

Second, attempting to provide the first extensive, critical presentation of Drummond leaves the door of inclusion opened wide. Accurately telling the most

important parts of his contributions to the fields of evangelism and revival make including every aspect of his ministry difficult. Therefore, opportunities exist to explore other parts of Drummond's theology and ministry. Three topics stand out as opportunities for further research.

First, the full picture of Drummond's pastorates in Texas, Alabama, and Kentucky remain fully developed. This dissertation summarizes the trends of his pastorates with respect to his various emphases, convention data, and some of his preaching record. The primary challenge with this area for further research is the lack of institutional memory and records in his churches. Attempts to discover these were difficult and met with indifference.

Second, Drummond's work on women and awakenings deserves attention. The egalitarian environment in which Drummond taught at SBTS make further research in this area stimulating. He and his wife wrote significant biographies on women in church history and contemporary evangelistic ministries of women. The 1987 Danvers Statement on Biblical Manhood and Womanhood would make an interesting comparison to how Drummond viewed the role of women in evangelistic ministry and the church.

Third, Drummond's ministry in Eastern Europe offers the historian a fascinating opportunity to discover the extent to which Drummond preached and disciplined preachers in the Soviet bloc. Many records exist about Billy Graham's initial forays into Eastern Europe but few know the extent to which Drummond preached behind the iron curtain.

Final Reflections

The culmination of this project leaves me with a deep sense of gratitude for Drummond (and those like him) who stood on theological conviction for the defense of the Scriptures in SBC seminaries and the wider evangelical world. Four reflections come to mind as this dissertation closes. First, Drummond's vigorous commitment to the

Scriptures from a reformed epistemology give a refreshing and winsome defense of the doctrine of the Bible. Some describe the present cultural milieu as post-truth, however, the signposts in this present world reflect a pre-Christian context where Christ has not been named or at least long abandoned among people groups around the world. Drummond's arguments in epistemology break down intellectual barriers for the unbelieving world so the hope of the gospel may find its way to the lost soul. Drummond's work in this area provides the helpful fundamentals for defending the faith using a presuppositional stance.

Second, Drummond's approach to theology is ecclesiocentric. For Drummond, the outlet for theology is the church. He lived his life for the sake of edifying the church whether preaching to his people or equipping preachers. His teaching on revival and spiritual awakening benefit the church in such a way as to recover sound theology and faithful ministry practice. The revival many churches need is the revival of practicing New Testament Christianity which includes disciple-making.

Third, Drummond elevated evangelism to a legitimate academic discipline. That is not to suggest that no evangelism courses or departments existed in seminaries or Bible colleges. Rather, Drummond provided the needed theological and philosophical weight to lift evangelism to a real academic discipline. This suggestion in no way diminishes the contributions of his peers like Robert Coleman and Roy Fish who did remarkable works in their institutions. Drummond, however, provided the necessary theological foundation for a robust study of evangelism in the academy. He was the first to ever supervise PhD students in the field of evangelism in the world.

Finally, Drummond's character matched his theology. Most who knew him remark how the indelibility of his kindness and humility disarmed his harshest critics. His teaching ministry at SBTS tested his forbearing nature as he faced ridicule and scorn from some for his stance on the Bible. The cauldron of SEBTS during his presidency gave him reason to lash out against those who hoped for his failure, but he refused. He

continually turned the other cheek in front of protestors, in meetings where faculty cursed him, or trustees who grew weary of his patience. His resolve to recover confessional identity and the primacy of the Scriptures was for the benefit of those who opposed him. Drummond's commitment to the Word of the cross in the face of great challenges showed others that he was a man of the cross.

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ABSTRACT

THE THEOLOGY OF EVANGELISM IN THE MINISTRY OF LEWIS ADDISON DRUMMOND

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The Southern Baptist Theological Seminary, 2020
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This dissertation examines the theology and practice of evangelism of Lewis A. Drummond to show that effective evangelism does not happen apart from a commitment to biblical inerrancy. Chapter 1 introduces the thesis by examining the utility of a theology of evangelism. The principal argument of this dissertation shows that Drummond's integration of epistemology and *kerygma* shape a theology of evangelism rooted in biblical inerrancy which is the basis for an effective evangelistic ministry.

Chapter 2 provides a biographical sketch of Lewis A. Drummond that details the events of his early life including his conversion and service in World War II. This section also outlines the contributions of his academic training and pastoral ministry before entering the teaching ministry of a professor and his eventual presidency of SEBTS.

Chapter 3 presents Drummond's epistemological work for the building of an authority for evangelism. His academic work in philosophy and influence of Charles Arthur Campbell and Rudolf Otto help feed Drummond's defense of the supra-rational character of God as part of the authority for evangelism. The chapter culminates in the usefulness of propositional revelation in evangelism and apologetics. Drummond's doctrine of Scripture gives the final shape to the authority for evangelism.

Chapter 4 includes the heart of a theology of evangelism that is shaped by the *kerygma*. The two aspects of the *kerygma* Drummond argued included the cognitive and

experiential. Both elements are essential to gospel heralding and this chapter will explore the particulars of the cognitive elements including the doctrines of salvation and the Trinity.

Chapter 5 explains the experiential aspect of the *kerygma* in terms of the efforts made to bring spiritual renewal. This section also delves into the synthesis of the *kerygmatic* structure for a theology of evangelism by assessing Drummond's commitment to the sovereignty of God in revival (cognitive) as well as the doctrine of the church (experiential). The chapter ends with Drummond's implications for church health beginning in revival.

Chapter 6 assesses Drummond's evangelistic practice in theological education and evangelicalism in a broader sense. This chapter helps provide the context of Drummond's educational ministry which makes his commitment to *kerygmatic* proclamation stand in bold relief. This chapter also looks at Drummond's widening impact on evangelicals worldwide in the Billy Graham Evangelistic Association, Baptist World Alliance, and his later writings.

Chapter 7 gives a summary of the analysis and its implications for the field of evangelism. The chapter points out additional avenues for further research in the life and ministry of Drummond and final reflections.

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