

May God's voice be Heard and Christ be Known: the Bible in Theological Education

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The focus of this paper is on the place of the Bible in our Theological Colleges, Bible Colleges, and Ministry Training Colleges. It functions at the intersection of theology, practical theology, education and pedagogy in the world of theological education and formation.¹ It assumes that we should exercise vigilance in analyzing both our theology and our educational practice; that it is worth ensuring that our practice reflects our rhetoric; that it is easy to miss the obvious; and that 'what goes without saying often needs to be said.'

This focus on the Bible is not because of secret bibliolatry, nor because mere Bible knowledge is the heart of Christianity. It is because I want God's voice to be heard, amidst all the other voices heard by our students, and because I want Christ to be known and trusted. For as John Donne preached, 'The Bible is God's voice, the Church is his echo.'² And as James Smart wrote, 'without the Bible the remembered Christ becomes the imagined Christ, [a Christ shaped] by the religiosity and unconscious desires of his worshippers.'³

In Deuteronomy 6:4-9 Moses instructed God's people to love God by corporate meditation on the words of God. Theological Colleges, Bible Colleges, and Ministry Training Colleges are places where we do this with particular aims in mind: education, discipling, formation and training for future ministry. This shared corporate investment shapes the life of our community, and so shapes the future lives and ministries of those we train.

For lecturers and students alike must heed the words of the Lord Jesus, when he warned us that 'if anyone is ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with his holy angels' [Mark 8:38]. Jesus' words are as applicable to our Colleges as much as anywhere else! We must encourage each other to be like the wise person who hears the words of Jesus and does them, not like the foolish person who hears them and does not do them [Matthew

7:24-27]. Our future lives and ministries will either stand on a firm foundation, or fall with a great crash!

We should recognize the fact that one of the effects of sin is that sin blinds us to its presence. If we commit the sin of neglecting, refusing, or failing to hear the words of God in Scripture, we will become increasingly blind to the continued presence of that sin, and so complicit in silencing God.

In every aspect of our Colleges we must heed the warning of God to his people: “When I called, they did not listen; so when they called, I would not listen,” says the LORD Almighty.⁴

I should also explain that when I refer to the Bible in the context of theological education, I mean more than the book by itself. For me the word ‘Bible’ in this context also includes:

- Trust in the power of God to use human words, including the words of the Bible inspired by the Spirit of God, and to communicate truly, effectively, and powerfully, to achieve self-revelation, and show us the way of salvation in Jesus Christ.
- Recognition of how the Bible has been read and reflected on within the community of faith, the church of Jesus Christ, including the insights of fellow-believers in that church over the last 2000 years. And in particular, learning from past and present serious students of the Bible, whose ideas have brought reformation and renewal.
- The practice of deep study and reflection on the Bible found in our Colleges, which includes a close study of the text, the use of Biblical languages and commentaries, and the study of Biblical Theology.
- This reading of the Bible further enriched and challenged by the resources of Systematic Theology, in the light of insights from the history of the Church, and the intellectual, spiritual, and devotional history of Christianity.
- The reading and application of the Bible with due awareness of cultural context, social conditions, and human diversity within Scripture and in our contemporary world; and applied with pastoral, social, intellectual and emotional awareness and sensitivity.

We hear many voices in our Colleges, voices of people present and absent, past and present. I want God’s voice to be heard and Christ to be known in all

Colleges, so that this will also happen throughout the world in the ministries of those we train.

Our College context

Of course I cannot write on theological education and formation in general without treading on the toes of others. I apologise for this. My hope is to clarify what we are trying to achieve, and to encourage us to achieve it.

What then are the key features of the College context in which we want to achieve our aim of letting God's voice be heard, and Christ be truly known?

I assume that in theological Colleges, whatever we lecturers believe, our chief responsibility lies in what we teach, which is what our students are likely to learn. And students learn most from our passionate teaching and formation.

I observe that it is possible to engage in 'heresy by neglect,' and that key doctrines are often weakened and destroyed, not by direct attack, but by being neglected or marginalized.

It is also the case that theological thought frequently attempts to find the truth by reacting against someone else's error. This lies within the DNA of protestant theological method. It is of course a flawed methodology, as reaction against error is no way to find the truth, and overstating a truth only serves to obscure reality.

Whatever subject we discuss or teach, we should not think that each student is a *tabula rasa*, an empty vessel. Each will have existing ideas on the subject, absorbed from their ambient culture or home church or ministry. More significantly, even if students know nothing of the subject, their deepest assumptions and prejudices will shape their response to what they hear or read. So major theological ideas and values suffer through deeply held elements of thought and practice that render them implausible or irrelevant, or that disfigure or distort them.

In terms of ideas absorbed from society, there are many sub-cultures and many effects of individual personality and family background as well. Yet it is also true there is a global Western capitalist liberal world-view, which influences our

Australian culture, and which also represents the future world-view of many sub-cultures as they assimilate to a dominant world culture.

Our culture's world-view, at least in its popular version, includes a variety of ideas, a mélange of impressions and prejudices which may be mutually supportive or mutually contradictory. While the intellectual or academic expressions of any one of these ideas may have rigorous intellectual integrity, the popular mixture does not. The popular impression of these ideas may have little connection with their intellectual expression.

I have been prompted in my thinking by two authors. Neil Postman, in his book, *Building a Bridge to the Eighteenth Century*, points out that very few people in the West today could prove what they assume to be true: they believe what they believe because it is what they have been told.⁵ And David Bentley Hart, in his book *In the Aftermath*, writes of the prevalence in the West of 'the absolute liberty of personal volition.'⁶ There is a contradiction between these ideas, but both are commonly held.

It is helpful to distinguish between popular and common ideas in our society, while recognizing that it is in their current mixture that they are most potent. All of these common ideas make it difficult for people to receive and believe the Bible. Here are some of them:

- The autonomous individual: 'the absolute liberty of personal volition'; the self-created person; the right to happiness and personal fulfillment; the danger of repressed desires; the belief that communities are free to make their own rules; the belief that we create ourselves; absolute trust in personal intuition and feelings; absolute trust in 'what everybody thinks.'
- Diminished humanity: belief in genetic, chemical or psychological determinism; the view that humans are nothing more than creative animals; the devaluing of humanity and human values; consumerism as a key to personal fulfillment; the belief that human society is predominantly 'an economy,' and that politics is economics; the worship of mammon; the power of created illusion and fiction; the cult of celebrity; the democratization and simplification of ideas.
- Diminished or idolatrous view of the universe: belief in 'mother nature' or some other power that controls the universe; profound pessimism about the future; broad trust in progress; trust in Western developed industrial

and scientific capitalism; belief in continued post-mortem existence or reincarnation; karma and fate; distrust in meaning in words or texts, or belief that meaning is the product of the reader's or community's reflections and responses; either believing that only that which is factual, historical literal has any significance, or else believing that only that which is poetic and non-literal has any significance; a meta-narrative that asserts the absurdity of all other meta-narratives; distrust of a 'canon' in any area of human knowledge; an inability to pay serious attention to an ancient idea or text.⁷

Bizarrely, though one of these ideas is that of 'the absolute liberty of personal volition,' these views are very rarely the subject of personal volition: they are absorbed from the ambient culture, or are the by-products of joining a community.

All and each of these will lead to a resistance to the Bible. I note that people hold their formative ideas at what is commonly called a 'deep' level. That is, they may not be able to articulate them, they may not be able to give reasons for believing them, but they 'know' that they are true. These 'ideas' are deeply held intuitions, most of them received unconsciously from the surrounding culture. They are sub-rational, though, under pressure, people find reasons to hold them. They are often strictly speaking 'pre-judices,' untested assumptions.

Winning students to hear and teach the Scriptures

We need three miracles, if students are to hear the words of God in Scripture, and teach them to others. It is that they leave these prejudices so that:

- They believe the content of the Bible message as a gift of God;
- They trust the Bible and its authoritative teaching in their own lives and put it into practice;
- They believe that the Bible will function in the same way for others, so they will use it their ministry to others.

I recently read the following comment on Theodore Woods, a leader in a generation of English Evangelical Anglicans who moved towards Liberal Evangelicalism, which predominated in the Church of England for the first half of the Twentieth Century, until it was replaced by the more robust Reformed Evangelicalism of John Stott, J. I. Packer, Alan Stibbs, Leon Morris, and Alec

Motyer. Here is the comment of a friend of Woods on his ministry as Bishop of Winchester:

Some of us felt that he was, perhaps, too conscious of having held a Simeon Trustees' living, and too anxious to prove the breadth of his sympathies; with the result that, at times, he seemed not so much to have 'broadened' as to have changed his ground. My own impression is that his Evangelicalism, was more a matter of the heart than of the head; that theologically he had no clear grasp of the principles involved; and that temperamentally he was sufficiently akin to Anglo-Catholicism on the aesthetic side to be readily and almost unconsciously drawn over, while his human sympathies still kept him broad.⁸

Of interest is the assumption that if only Theodore Woods had been formed theologically and intellectually, he might not have drifted so significantly. It does seem obvious from the biography that his Christian formation in the Cambridge Inter-Collegiate Christian Union in the 1890s had been largely inspirational and practical, and lacking in theological and intellectual depth.

My own view is that theology or intellectual conviction is not strong enough to hold people firm to the truth. Other theories include the idea that emotion will hold us, profound religious experience, or the pragmatic success of certain styles of ministry.

I believe that nothing less than a seven-fold cord is required to keep us faithful to the words of God in Scripture in the long-term:

1. Conviction about the God-given final authority, sufficiency, relevance and power of the Scriptures for life and ministry.
2. Deep intellectual and theological convictions about Christianity and the gospel, based on the Bible.⁹
3. Deep spiritual experience, formed and shaped by the Bible; and a life of faith, obedience, repentance, lamentation, edification, mutual encouragement and Christian discipleship, shaped by the Bible.
4. The practice of ministry that is constantly shaped by the Bible.
5. A commitment to use the Bible in all ministry, both deductively [this is the text, this is what it means, this is how it applies], and inductively [here is a topic: what does the Bible say about it].

6. Constant praise of the triune God who speaks in self-revelation in Scripture through the Holy Spirit, making covenant promises of mercy in Christ, and building relationship with us, forming and shaping us as his people.
7. Constant fellowship and encouragement from colleagues, friends, and prayer-supporters who hold these same Biblical values.

It is this seven-fold cord which is not easily broken: to have some but not all will easily lead to a sense of unreality or compromise, which may then lead the abandonment of them all.

Students naturally reproduce the models of ministry that have most formed them from their pre-College experience, both in ministry that has shaped them, and ministry they have done. We need a massive investment of energy to effect change, and that investment needs to be expressed, articulated, modelled and achieved through every element of the life of the College.

It is not enough to model good values. We also need to explain them, defend them, and show why we hold them and how we implement them. Otherwise students may adopt good habits, but not be able to explain them, defend them, retain them, teach them to others, or critique other views.

The test of our ministry in the College is the future ministry of our students. One of the key questions for us is how can we best help students to retain their Biblical convictions in life and ministry in the future, so that God's voice will be heard in their ministries, and men and women come to faith in Christ through their words?

For the College, this means that our curricular and co-curricular program needs to shape and form students with all of these values, this seven-fold cord.

This needs to include both the deductive study of the Bible and its inductive use. We need to model deductive use, so we set aside our agendas and let God have his say: we also need to model inductive use so that we learn how to find out what God says about the subjects on our agendas.

Why is this hard work? A consideration of our students will make this plain. What kind of students do we have to win and change?

- Pragmatists who only value what works.
- Reductionists who do not want to invest time, and energy in the hard work of disciplined and purposeful study, thought, and learning.
- Those conscientiously committed to ‘the Bible alone,’ without regard to audience or context.
- Those whose great aim is to contextualize, even at the risk of losing the integrity and coherence of Christianity.
- Those who believe in creedal Christianity, but who have never experienced the value of close exegesis, and the careful study of a paragraph or book of the Bible.
- Those who are committed to the exegesis of the Bible text, but not to the need to work on pastoral or contextual application of that text.
- Those who read the Bible experientially, but not theologically or intellectually.
- Those who read the Bible theologically or intellectually, but not experientially, devotionally, or practically.
- Those who read the Bible theologically, experientially and devotionally, but not practically.
- Those who read the Bible theologically, experientially, devotionally, and practically, but who would not actually use it in ministry.
- Those whose reading of the Bible is so clouded by unconscious and inviolable intellectual or theological convictions, intuitions, convictions, prejudices or feelings, that they rarely meet the text and its meaning.
- Those who believe the Bible is true and authoritative but ineffective in ministry.
- Those who do not trust the authority, reliability, clarity, unity, and sufficiency of the Bible
- Those who believe the Bible is of secondary value, and certainly ineffective in ministry.
- Those who use the Bible in their ministry, but do not let the Bible shape the pattern or style of their ministry.
- Those who believe what the Bible teaches, but have a higher commitment to a psychological, social, educational or political theory which renders the Bible impotent in their ministries.

Convictions and practices

What convictions and practices do we need to reinforce or implement to achieve our aim of letting God speak through the Scriptures? For there are many voices heard in our Colleges: how can we ensure that God is not silenced, but that his voice is heard?

To achieve this we need both convictions and the practices which implement them.

1. Convictions

1. That the Bible is God's gift of an authoritative text, inspired by the Spirit, and the ultimate rule and standard of faith, conduct, and ministry, and we must receive it by faith, and submit to it and obey it.
2. That the Bible is revelatory, self-interpreting, sufficient, relevant, and coherent.
3. That the Bible is powerful and effective in ministry to believers and unbelievers alike, and is an essential God-given tool of ministry
4. That the Bible should shape every aspect of our individual and social human lives.
5. That the Bible should shape every aspect of Christian life, church life, mission and ministry.¹⁰

2. Practices

Any effective influence in the life of a College must be implemented universally: in chapel, in all kinds of lectures, in the lives, ministries and examples of the lecturers, in discussion groups, in training situations, and in the general mood and ethos of the College.

So what will this mean in the various areas of the life of the College?

1. **In chapel, where as a community we come together to hear God's word, praise God, pray to him, praise him, and encourage each other.**

In all our services we should ensure that we listen to God's word written, as we hear the Bible read and preached. Our preaching should demonstrate our respect for and joy in God's word, the Bible, and should model good expository and topical preaching. We should avoid appealing merely to head, or heart, or life, or ministry, but instead teach and preach holistically and urge a holistic response.

We should ensure that our prayers, intercessions and songs echo Scripture, claim God's promises, and express good Biblical theology and practice.

2. In our various formal and informal personal and small group ministries beyond the lecture-room, in preaching, in counselling, and in conversations.

Here students should see us both using the Bible as it stands [deductively], and also using the Bible creatively in other contexts [inductively]. They should learn how we have shaped our lives and ministries by faith in God's words, and joyful obedience to them.

3. In all subjects.

We should ensure that the Bible is included in the Bibliography for all units, including Biblical, theological, historical, contextual and practical units. [It is amazing how often it is absent!] The Bible should clearly be used not just as a resource or as offering some useful perspectives, but as providing teaching of definitive and authoritative importance.

4. In Bible subjects.

In Bible Units students should learn the content and meaning of Bible, learn how to read and interpret it, learn Biblical Theology and Biblical hermeneutics, and learn how to teach it to others and use it in ministry.

We should avoid letting secondary means displace study of the text of Scripture. These secondary means include topics like the setting and background to the Bible text, the history of interpretations of the text, interesting historical questions raised by the text that do not make a difference to its meaning, the study of possible antecedents of the text, the study of language and grammar. All of these are good servants but bad masters: they should serve the study of the text, but not displace it.

5. In Theology subjects.

Here students should learn to read the Bible theologically, to think Biblically and theologically, to use the Bible theologically, as the definitive written source for theology, and as the authoritative, sufficient, trustworthy and perfect word of God. They should learn Biblical Theology as part of every topic they study. They should learn to critique all ideas and theologies

by the Bible, and learn to use it both inductively and deductively in Christian thinking.

6. In Church History subjects.

Students should learn to see the history of the church and the history of Christian thought from a Biblical perspective. They should learn to observe the relationships between the church and the Bible in historical practice.

7. In Preaching subjects.

Here students learn to expound the Scriptures authentically, true to the text, and true to their context and congregation. They should learn to use and apply the Scriptures to congregations, and to communicate effectively. They should learn to preach expository sermons, and also topical and occasional sermons with a good use of Scripture: that is, they should learn both deductive and inductive use of the Bible in preaching.

8. In applied subjects like Ethics and Apologetics.

Students should not only learn to use the Bible as the definitive source for ethics and apologetics, but also to critique other voices they hear by Scripture.

9. In Practical ministry subjects such as Pastoral Care, Evangelism, Church-planting, Youth ministry, etc.

Students should learn the skills of both deductive and inductive use of the Bible in these ministries, to form their model of ministry from the Bible, and to critique all that they hear by the Bible. They should learn how to use the Bible in ministry in each of these areas.

10. In contextual subjects, such as Church and Society, or Other Faiths.

Students should learn to understand and analyse the evidence in the light of what the Bible teaches, and also learn how to use the Bible contextually in ministry in these contexts.

11. In Placements and training situations.

Whatever happens in the life of the College needs to be reinforced in placements and training situations. And some students will only learn the message if they see it practised in ordinary ministry contexts. For not many

people can do what they have not seen done, however much theory they are taught. So at least one Placement or training situation needs to be in a context where students can see good models of the use of the Bible in ministry.

And all of these depend on the Lecturers, both faculty and visiting lecturers.

12. Lecturers.

All lecturers should believe, practise, and teach these good uses of the Bible with passion, so that others learn. All should model a good use of the Bible, both deductively and inductively, and also train students to use the Bible to train others. Lecturers should provide accessible models of teaching and preaching the Bible contextually, relevantly and effectively, and in discussing and deciding current contextual issues. In all of this lecturers should articulate the principles of what they are doing and why they use those principles, so that students will engage in double learning, and be better equipped to teach others what they have learnt.

13. How to read the Bible.

That in all our reading of the Bible, lecturers and students learn to do so holistically: with ‘all their heart, mind, soul, and strength,’¹¹ or with head, heart, life and ministry.

All this means that students would not learn Bible content without learning how to use the Bible in personal and public ministry, how to teach and preach contextually, pastorally, with effective communication and persuasive power. Nor would they learn to tackle issues of ministry, context, ethics, pastoral care without the basis of a comprehensive knowledge of the Bible, its content and meaning, and without the ability to use the Bible to assess how ministry should be done, and would learn to use the Bible as part of their ministries.

It is now over forty years since James Smart wrote his significant book, *The Strange Silence of the Bible in the Church*.¹² It was about the curious phenomenon of the Bible being freely available, but rarely heard and so rarely influencing ideas or behaviour. If the Bible is silent, then God is silent. We must ensure that God is not silenced in our Colleges, however much we talk about him.

This view of the Bible is written into the Constitution of the Anglican Church of Australia.

This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.¹³

This theology of the usefulness and effectiveness of Scripture in training people for ministry is based on Paul's words in 2 Timothy. In this book Paul wrote to instruct Timothy about how to train people for ministry. He wrote there:

...the sacred writings...are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.¹⁴

Conclusion

Theological, Bible, and Ministry Colleges have great potential to renew and shape God's people and their mission by educating and forming future leaders, so that God's voice may be heard and Christ be truly known through their ministries.

Postscript

We have just celebrated the 400th Anniversary of the publication of the King James Bible. The translators of that Bible wrote in one of the Prefaces of their experience and expectations of the Scriptures. May all our students share this experience and these expectations.

Here are some excerpts from the preface 'The Translators To The Reader.' I have selected three sections to which I have added these headings: What are the Scriptures? Why do we need the Scriptures? And, Don't neglect the Scriptures. I have retained the original spelling in the quotations.

What are the Scriptures?

...Finally a fountaine of most pure water springing up unto everlasting life. And what marvaile? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the

Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, uprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of salvation, &c. the effects, light of understanding, stablenesse of persuasion, repentance from dead workes, newnesse of life, holinesse, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night...

Why do we need the Scriptures?

But now what pietie without trueth? what trueth (what saving trueth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. Joh. 5.39. Esa. 8.20. They are commended that searched & studied them. Act. 17.11. and 8.28, 29. They are reprov'd that were unskilful in them, or slow to beleieve them. Mat. 22.29. Luk. 24.25. They can make us wise unto salvation. 2. Tim. 3.15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reforme us, if in heavines, comfort us; if dull, quicken us; if colde, inflame us...

Don't neglect the Scriptures

It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or thinke. Hee removeth the scales from our eyes, the vaile from our hearts, opening our wits that wee may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountaines of living water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Jewes. Others have laboured, and you may enter into their labours; O receive not so great things in vaine, O despise not so great salvation! Be not like swine to treade under foote so precious things, neither yet like dogs to teare and abuse holy things. Say not to our Saviour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* sell your birthright for a messe of potage. If light be come into the world, love not darknesse more then light; if foode, if clothing be offered, goe not naked, starve not your selves... It is a fearefull thing to fall

into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednes in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to reade it; when hee stretcheth out his hand and calleth, to answere, Here am I; here wee are to doe thy will, O God. The Lord worke a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all prayse and thanksgiving. Amen.¹⁵

May these insights and values be found in abundance in the future lives and ministries of our students.

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ENDNOTES

1. I am thankful to those who have responded to earlier versions of this paper, including at a Ridley Melbourne Postgraduate Seminar in May 2011, and at a Ridley Faculty Conference in June 2011.
2. John Donne, *The Sermons of John Donne*, Volumes 1 – 10, eds., M. R. Potter, and E. M. Simpson, (Berkeley: University of California Press, 1953-1962), Volume 6, p. 223. 'The Scriptures are God's Voyce, the Church is His Echo, a redoubling, a repeating of some particular syllables and accents of the same voice.'
3. James D. Smart, *The Strange Silence of the Bible in the Church*, (London: S.C.M., 1970), p. 25.
4. Zechariah 7:13.
5. Neil Postman, *Building a Bridge to the Eighteenth Century*, (Melbourne: Scribe, 2000), pp. 161-169.
6. David Bentley Hart, *In the Aftermath: Provocations and Laments*, (Grand Rapids/ Cambridge: Eerdmans, 2009), p. 1.
7. I have also been helped by:
Daniel J. Boorstin, *The Image: A Guide to Pseudo-Events in America*, (New York: Harper and Row, 1964);
Marilynne Robinson, *The Death of Adam: Essays on Modern Thought*, (New York: Picador, 2005);
Marilynne Robinson, *Absence of Mind*, (New Haven/London: Yale University Press, 2010);
John Ralston Saul, *The Unconscious Civilization*, (Harmondsworth: Penguin, 1997);

David F. Wells, *Above all Earthly Pow'rs: Christ in a Postmodern World*, (Grand Rapids/Cambridge: Eerdmans; Leicester: IVP), 2010.

8. A comment by E. A. Burroughs, friend of Theodore, and Bishop of Ripon, in Edward S. Woods, and Frederick B. MacNutt, *Theodore, Bishop of Winchester: Pastor, Prophet, Pilgrim*, (London: SPCK, 1933), p. 191.
9. I do not mean that people need to be intellectuals, but that they need to engage their strongest intellectual capacity with the truth.
10. I argue some of these points in two books: Peter Adam, *Hearing God's Words: Exploring Biblical Spirituality*, NSBT 16, (Leicester: Apollos; Downers Grove: Inter Varsity Press, 2004), and *Written for us: Receiving God's words in the Bible*, (Nottingham: Inter-Varsity Press, 2008).
11. Mark 12:30. The context of Deuteronomy 6 links this love for God with private and public meditation on God's teaching through Moses, as we have seen.
12. Smart, *Strange Silence*.
13. *Constitution of the Anglican Church of Australia*, Fundamental Declarations, 2.
14. 2 Timothy 3:15-17.
15. 'The Translators To The Reader' <http://www.kjvbibles.com/kjvpreface.htm>