



World Evangelical Alliance  
Theological Commission

# WEA Theological News

Published Quarterly ISSN 0260-3705

January 2005 Vol 34 No 1

## Dr Carver Yu

The WEA Theological Commission has added new members, and still has vacancies for more. One of the new members is Dr. Carver Yu of Hong Kong, who was appointed in September 2004 to replace his colleague, Dr. Wilson Chow, a former vice-chairman. Dr. Chow, who had served recently again after a break of a few years, was associated with the TC and its related bodies from quite early in the history of the movement.



Dr. Carver Yu is Vice President and Professor in Dogmatic Theology at the China Graduate School of Theology of Hong Kong. He graduated from Fuller Theological Seminary with M. Div. and Th. M. degrees before returning to Hong Kong to join the founding faculty of CGST in 1975. He later studied at Oxford University and was conferred the D. Phil. degree in 1981.

For ten years from 1984 to 1994, he was seconded to Hong Kong Baptist University to serve as the Head of the Religion and Philosophy Department. He was elected as Member of the Center of Theological Inquiry, Princeton, in 1991-93. Dr. Yu is an ordained minister of the Cumberland Presbyterian Church. His wife serves as General Secretary of the Hong Kong Presbyterian of the denomination. They have a son and a daughter.

Dr. Yu is a theologian deeply concerned with the present condition of our culture. He has been actively engaged in discussions on the Christian critique of both the modern and postmodern culture. His book, *Being and Relation—A Theological Critique of Dualism and Individualism in the West* (Edinburgh, 1987), is an attempt to get to the ontological roots of the spiritual predicament of our present age. He is also deeply concerned with the relevance of the Christian faith to the reconstruction of Chinese culture.

## 'Pastors Should be Free for Theological Reflection'

Munich, November 26 (idea) - A leading management consultant advises clergy to concentrate on their commission to preach and counsel. Ministers should be relieved of management activities, says Peter F. Barrenstein, German director of McKinsey & Company. He recommends that local churches hire an executive to take care of managerial and administrative tasks. Pastors should be free for theological reflection and evangelism. Neither should they be restricted to serving a small 'core congregation' of faithful worshippers. 'They should develop a counter strategy to a shrinking church', Barrenstein emphasized in an interview with the German evangelical news agency idea.

Churches are surrounded by other missionary competitors, he explained. In Germany, for instance, Islam, cults and the recreation industry register continual growth, while most churches are losing members. Barrenstein rejects the notion that mission is a thing of the past. There are in fact many missionary opportunities, for example caring for the bereaved. If a pastor delivers an excellent funeral sermon and continues to visit and comfort the mourners, this could result in people re-joining a church. But, adds Barrenstein, he has often encountered incompetent and ill-prepared pastors at burials. In his experience commercial funeral home directors often do a better job.

Barrenstein is an active Lutheran himself. On his initiative McKinsey conducted an extensive survey of Protestant churches in Munich about ten years ago. This started a lively debate about the question which management concepts could be helpful for churches. The management consultant makes one thing clear: 'The church is not a commercial venture.' The aim of bringing people to faith in Christ could never be achieved by management techniques. Barrenstein: 'That is the job of the Holy Spirit.'

*Evangelical news agency idea. Wolfgang Polzer  
Wolfgang.Polzer@idea.de*

## Theological Journal tackles Gospel Foundations and Goes on-line

*Evangelical Review of Theology*, commences a new volume in January 2005 with an issue containing articles focusing on "Gospel Foundations and Expressions" The opening essay discusses justice, forgiveness, and reconciliation in relation to the atonement, which it is argued, must be preserved in the right balance to ensure that the saving work of Jesus can be understood and proclaimed with integrity. Another article focuses on the holistic expression of the gospel, drawing attention to the multifaceted and widespread theological orientation of Evangelicalism in its three main dimensions—'word', 'experience', and 'mission'. The importance of incarnating theological expressions in local culture is explored in the Thai context, which highlights the differences in thinking that may occur in difference contexts.

The issue is rounded off with attention to the proclamation of the love and justice of God in relation to the Jewish holocaust and to making of disciples, not just converts, by emulating the servant ministry of Jesus himself.

Full text versions of ERT from Jan 2002 is now available electronically through EBSCO Information Services through their Religion and Philosophy Collection. For further information, go to <http://www.ebsco.com/home/default.asp>

**Promoting Biblical Truth by Networking Theologians**

## Environmental Stewardship Study Book Now Available



*Dr R Hille, Chair WEA TC  
with author Dr K Gnanakan  
launching Environmental  
Stewardship book*

oriented aspects' and is suitable for local church, individuals, action groups and students.

The book, *Responsible Stewardship of God's Creation*, which has been written by Dr. Ken Gnanakan of Bangalore India as a TC study project, is now available. The cost is US\$5.00 and it may be ordered from Theological Book Trust PO Box 9529 Bangalore, India 560095 or from the TC office in Australia - 17 Disraeli St, Indooroopilly, Q 4068.. The book is a 'successful blend of spiritual, biblical, analytical, apologetic and practically

## Studying Christianity in the Post- communist Central Eastern Europe

The Protestant Institute for Mission Studies in Budapest, Hungary is offering an International Masters Program in Missiology focusing on the dynamics of Christianity in the post-communist Central Eastern Europe. In conjunction with PMTI and UNISA, this program will encourage students to 'learn to think systematically and critically about the different ways in which Christians could make an impact to transform the world'. Special attention will be given to the complex missiological issues related to the "post-communist" environment.

Covering four to six semesters, the course will be offered annually in three blocks of two intensive weeks of teaching, and will include fieldwork. The teaching modules include Introduction to Missiology, Theology and Context, Missionary Church Development and Church Planting, and Mission and Ministry. Topics include such areas as missionary church development, missiological education, cross cultural ministry, mission consultant work and mission among the Roma (Gypsy) people.

The Academic Dean is Prof. Dr. Anne-Marie Kool, chair of the department of Missiology at the Reformed Theological Seminary in Pápa, and Director of the Protestant Institute for Mission Studies, Budapest. For more information contact [ferenczy@pmti.edu.hu](mailto:ferenczy@pmti.edu.hu)

## New Administrator for ACTEA

The ACTEA Council is pleased to announce the appointment of Rev. Joe Simfukwe as its new Administrator. Rev. Simfukwe succeeds Dr. Douglas Carew, who has recently been appointed as Vice-Chancellor of the Nairobi Evangelical Graduate School of Theology.

Rev. Simfukwe also serves as Principal of the Theological College of Central Africa (TCCA), in Ndola, Zambia, a post he has held since 2001. His theological training was at Spurgeon's College (London) and Morling College (Australia), and he has had pastoral ministries on three continents: in UK, Zambia (Lusaka Baptist Church for over ten years), and Australia. Since the early 80s Rev. Simfukwe has been involved in African leadership development and theological education, including contributions at TCCA and with ACTEA.

He has served on three ACTEA Review Panels and two accreditation Visitation Teams, and was elected to the ACTEA Council in 2001. TCCA was first accredited by ACTEA in 1985 and continues to play an important role in ACTEA support and accreditation services under Rev Simfukwe's leadership.

Rev Simfukwe can be contacted at: [jmsimfukwe@zamtel.zm](mailto:jmsimfukwe@zamtel.zm)

## ETS 56th Annual Meeting Discusses 'the truth'

The Evangelical Theological Society held its 56th Annual Meeting in San Antonio, Texas, November 17-19, 2004, with "What Is Truth?" as its principle theme for dealing with a so-called "post-modern culture" in which any truth claim is suspect. Affiliates of the ETS, the Evangelical Philosophical Society, the Near East Archaeological Society, and the Adventist Theological Society, held simultaneous sessions in conjunction with ETS.

Twenty-one study sessions, "Parallel" programs and plenary sessions featured over 450 papers dealing with the Conference's theme and related issues. Forty-three speakers were from thirteen different countries representing Great Britain, Europe, South and Central Americas, Canada, Mexico, Korea, the Philippines and Israel were present. Among the international figures were N.T. Wright, Bruce Winter, and Gordon Wenham from England.

The most "spirited" discussion among the sessions occurred in a Study Group on the Synoptic Gospels when Leslie Keylock of Trinity College moderated between N.T. Wright and an invited guest, John Dominic Crossan, of DePaul University. Among respondents were Darrell Bock of Dallas Theological Seminary and Grant R. Osborne of Trinity Evangelical Seminary.

Other sessions of interest involved Willaim Dembski of "Intelligent Design" fame, J.I. Packer of Regent College, Vancouver; James Charlesworth of Princeton Theological Seminary, known for his work in the Dead Seas Scrolls, and Bruce Winter and Gordon Wenham, both of England and known for their work in New Testament Studies.

Principal plenary speakers were Andreas Kostenberger, Southeastern Baptist Theological Seminary, R. Albert Mohler, president of Southern Baptist Theological Seminary, J.P. Moreland, Talbot School of Theology; and Kevin J. Vanhoozer of Trinity Evangelical Divinity School. Gregory K. Beale of Wheaton College Graduate School, outgoing president of ETS, delivered the Presidential address at the Banquet held on Thursday night, Nov. 18th. In this correspondent's biased opinion Mohler's "Truth and Contemporary Culture" and Vanhoozer's "Lost in Interpretation?: Truth, Scripture, and Hermeneutics" were most outstanding and worth attention of the WEA Theological Commission.

In the business sessions the question of making the doctrinal basis of ETS more specific with respect to its stand on biblical inerrancy was discussed and debated. It was resolved to study the matter further, especially in relation to the Chicago Statement on Biblical Inerrancy, with a view to further consideration at the 57th Annual Meeting to be held November 16-18, 2005, at Valley Forge, PA.

Craig A. Blaising, the program chair and vice-president for the San Antonio meeting, assumed the presidency, at the close of the San Antonio "convention."

One of the Study Groups, of which this writer has been moderator for two years, "Other Voices of Biblical Interpretation", in its steering committee, expressed an interest in furthering a connection with the World Evangelical Association inasmuch many of its participants past and present are from India, Thailand, Africa, and elsewhere. ETS is also an international organization with members on all continents.

*Report by Rev. Dr. Woodrow E. Walton, Prof. of Christian History and Practical Theology, American Christian College & Seminary, Moore, Oklahoma, USA.*

## Forum on World Evangelization Summary Affirmations

The Lausanne Forum on World Evangelization which met in Pattaya recently issued a statement of 'summary affirmations' reflecting the work of the 31 study groups which were the focus of the conference. For the interest of our readers, here is an edited version of that statement. For more information, see the report in our October 2004 issue.

There has been a spirit of working together in serious dialogue and prayerful reflection. Representatives from a wide spectrum of cultures and virtually all parts of the world have come together to learn from one another and to seek new direction from the Holy Spirit for world evangelization. They committed themselves to joint action under His divine guidance.

The dramatic change in the political and economic landscape in recent years has raised new challenges in evangelization for the church. The polarization between east and west makes it imperative that the church seek God's direction for the appropriate responses to the present challenges.

In the 31 issue groups these new realities were taken into consideration, including the HIV pandemic, terrorism, globalization, the global role of media, poverty, persecution of Christians, fragmented families, political and religious nationalism, post-modern mind set, oppression of children, urbanization, neglect of the disabled and others.

Great progress was made in these groups as they grappled for solutions to the key challenges of world evangelization. As these groups focused on making specific recommendations, larger strategic themes came to the forefront.

There was affirmation that major efforts of the church must be directed toward those who have no access to the gospel. The commitment to help establish self sustaining churches within 6000 remaining unreached people groups remains a central priority.

Secondly, the words of our Lord call us to love our neighbors as ourselves. In this, we have failed greatly. We renew our commitment to reach out in love & compassion to those who are marginalized because of disabilities or who have different lifestyles and spiritual perspectives. We commit to reach out to children and young people who constitute a majority of the world's population, many of whom are being abused, forced into slavery, armies, and child labor.

A third stream of a strategic nature acknowledges that the growth of the church is now accelerating outside of the western world. Through the participants from Africa, Asia and Latin America, we recognize the dynamic nature and rapid growth of the church in the South. Church leaders from the South are increasingly providing exemplary leadership in world evangelization.

Fourthly, we acknowledge the reality that much of the world is made up of oral learners who understand best when information comes to them by means of stories. A large proportion of the world's populations are either unable to or unwilling to absorb information through written communications. Therefore, a need exists to share the "Good News" and to disciple new Christians in story form and parables.

Fifthly, we call on the church to use media to effectively engage the culture in ways that draw non believers toward spiritual truth and to proclaim Jesus Christ in culturally relevant ways.

Finally, we affirm the priesthood of all believers and call on the church to equip, encourage and empower women, men and youth to fulfill their calling as witnesses and co-laborers in the world wide task of evangelization.

Transformation was a theme which emerged from the working groups. We acknowledge our own need to be continually transformed, to continue to open ourselves to the leading of the Holy Spirit, to the challenges of God's Word and to grow in Christ together with fellow Christians in ways that result in social and economic transformation. We acknowledge that the scope of the gospel and building the Kingdom of God involves, body, mind, soul and spirit. Therefore we call for increasing integration of service to society and proclamation of the gospel.

We pray for those around the world who are being persecuted for their faith and for those who live in constant fear of their lives. We uphold our brothers and sisters who are suffering. We recognize that the reality of the persecuted church needs to be increasingly on the agenda of the whole body of Christ. At the same time, we also acknowledge the importance of loving and doing good to our enemies while we fight for the right of freedom of conscience everywhere.

We are deeply moved by the onslaught of the HIV/AIDS pandemic—the greatest human emergency in history. The Lausanne movement calls all churches everywhere to prayer and a holistic response to this plague.

"9/11", the war in Iraq, the war on terror and its reprisals compel us to state that we must not allow the gospel or the Christian faith to be captive to any one geo-political entity. We affirm that the Christian faith is above all political entities.

We are concerned and mourn the death and destruction caused by all conflicts, terrorism and war. We call for Christians to pray for peace, to be proactively involved in reconciliation between Christians and other faiths and avoid all attempts to turn any conflict into a religious war. Christian mission in this context lies in becoming peace makers.

We pray for peace and reconciliation and God's guidance in how to bring about peace through our work of evangelization. We pray for God to work in the affairs of nations to open doors of opportunity for the gospel. We call on the church to mobilize every believer to focus specific consistent prayer for the evangelization of their communities and the world.

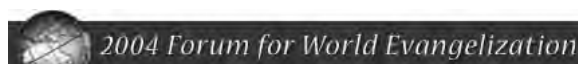
In this Forum we have experienced the partnership of men and women working together. We call on the church around the world to work towards full partnership of men and women in the work of world evangelism by maximizing the gifts of all.

We also recognize the need for greater intentionality in developing future leaders. We call on the church to find creative ways to release emerging leaders to serve effectively.

Numerous practical recommendations for local churches to consider were offered. These will be available on the Lausanne website and some of the working group papers will be published as Lausanne Occasional Papers. It is our prayer that these many case studies and action plans will be used of God to mobilize the church to share a clear and relevant message using a variety of methods to reach the most neglected or resistant groups so that everyone will have the opportunity to hear the gospel message and be able to respond to this good news in faith.

Notwithstanding the resistance to the gospel in many places and the richness of an inherited religious and cultural tradition, we here at the Forum have accepted afresh the renewed call to be obedient to the mandate of Christ. We commit ourselves to making His saving love known so that the whole world may have opportunity to accept God's gift of salvation through Christ.

The Lausanne 2004 Forum on World Evangelization, Pattaya, Thailand, October 5, 2004 [www.lausanne.org](http://www.lausanne.org)



# The Book Shelf



by David Parker\*

InterVarsity Press (Downers Grove, Illinois USA and Leicester England) have released a one-volume version of their popular NT Dictionary series (sometimes known as the 'Black Dictionary'). It is called *The IVP Dictionary of the New Testament*, edited by D.G. Reid, 1174 pages in length, and well sub-titled: 'A one-Volume Compendium of Contemporary Biblical Scholarship!' The original series (both print and electronic versions) has consistently won awards and quickly become the standard for students and scholars alike—not just in English but in several other languages.

Potential readers of this new publication will be interested to discover that it is not a condensation of the original, but contains the full article—except for a few items such as omission of some foreign language references in the bibliographies, and omission of some material on the post-apostolic perspective, but there are some additional recently-published references. The selection of articles, 132 in all covering every NT book, key events and theological topics and historical background, has been made from the point of view of the classroom and specifically, courses in NT Introduction, with additional 'see also' references to other articles in the relevant volume of the original series that have not been included. Mostly, articles on the same topic from different original volumes have been preserved intact. A six-page glossary of terms is a new feature. It is fully indexed and all authors are identified, adding further to the value of yet another essential reference work.

Dr Chris Wright, International Ministries Director for Langham Partnership (previously principal of All Nations Christian College, Ware UK), has put us into his debt with the publication of *Old Testament Ethics for the People of God* (Leicester: Inter-Varsity Press, 2004). This is a fully revised, updated and restructured version of the author's well known *Living as the People of God* (1983), also incorporating material from his collection of essays, *Walking in the Ways of the Lord* (1995) and with new surveys of historical and contemporary approaches to OT ethics. The book commences with a section on 'a structure of OT ethics' focusing on God's actions, nature and purposes, and the social and economic context of this divine revelation, to show that 'Biblical ethics flow from the reality of God' but not directly 'into the consciousness of individuals' or 'as a complete whole into a single monolithic, dictated rule-book' but rather indirectly. Thus, 'God created a people and entered into relationship with them. By this means, OT ethics could never be a matter of timeless and universal abstract principles, but rather were hammered out within the historical and cultural particularity of this people, this community, this society, this "house of Israel".' This relates to what the author refers to as 'the ethical triangle'—God, Israel and the land, or to put it another way, 'Old Testament ethics are built on Israel's worldview' and we need to 'put ourselves in Israel's position and understand how Israel perceived and experienced their relationship with God and how that experience affected their ethical ideals and practical living as a community.'

Once this framework is established, the book now addresses a wide range of specific topics, from ecology and economics to justice, law, culture and the individual, working from the original context to the understanding of God's call. The final section of the book, added in this revision especially for students and scholars, opens up methods of approach to OT ethics, covering the history of the church, recent books and especially the question of hermeneutics and the authority of the OT. This 520 page book, intended for the general reader as well as the student, is well indexed and there are extensive bibliographies at the end of each chapter.

*The Westminster Theological Wordbook of the Bible* (Westminster John Knox, 2003) edited by Donald Gowan is intended to provide a modest sized reference work with detailed articles for students and general readers, sharply focused on all the words in the NRSV which have 'any theological significance'. Giving an excellent coverage of topics in its 550 pages, it does not require knowledge of the biblical languages and restricts itself to the biblical material rather than moving into systematic theology or church history, thus filling an important gap in the field.

In a completely different field, 'The IVP Reference Collection' offers *Biographical Dictionary of Evangelicals* (2003, edited by Timothy Larsen with D. W. Bebbington and M. A. Noll) a 788 page book with 400 entries covering people with a birth date up to 1935. The selection criteria are guided by Bebbington's quadrilateral definition of Evangelicalism in tandem with Noll's network orientation, and is angled towards those who would be the subject of interest to students of the English speaking movement. Extending from 'John Wycliffe to John Wimber', there is plenty of scope for the large team of international team of authors to provide a wealth of useful information about most of the favourite and not-so-well-known historic and contemporary figures, all well indexed and referenced.

\* Contributions from readers to this new feature are welcome!

WEA Theological News  
Published by WEA Theological Commission  
Executive Chair: *Dr. Rolf Hille*  
Editor: *Dr. David Parker*  
Personal Subscription - Voluntary donation US\$15 for 2 years—cheques payable Theological Commission  
Libraries/Institutions using a Commercial Subscription Service—US\$15 per annum  
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Tel (+61 7) 3878 3178 Email:  
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On-line version published approx. monthly with overlapping content.  
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