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## EDITORIAL

**I**n the past two years two theological journals of an evangelical persuasion have emerged on the Caribbean scene. The first to appear was BINAH, which means in Hebrew *understanding* or *insight*. BINAH was a joint effort of the Jamaica Theological Seminary and the Caribbean Graduate School of Theology.

The second journal appeared a year later under the name *Caribbean Journal of Evangelical Theology* (CJET) and was sponsored by the Theological Commission of the Caribbean Evangelical Theological Association (CETA). CETA is an interdenominational and regional organization which serves as the theological education arm of the Evangelical Association of the Caribbean (EAC), which is a broader regional body. CJET was CETA's organ, and by extension that of EAC as well. As such its mandate was to be the theological voice of the evangelical church of the Caribbean. Its scope was, consequently, much wider than that of BINAH.

Over a year ago, after careful thought and extensive discussion, the editorial committees of the two journals took the decision to merge them into one journal. The decision was motivated by the desire to make more efficient use of our limited resources. With this issue, that decision becomes effective.

The new entity will retain the name of CJET and will carry the Caribbean map on its front cover. As was the case with its "parents," CJET will appear annually, and will target pastors, theologians, theological students, and lay Christians. It will feature articles by a wide cross-section of evangelical scholars living in the region and abroad.

The chief objective in combining the two journals is the creation of a better and richer publication. We trust that this first issue marks the beginning of the realization of that objective.

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This first volume of the merged *Caribbean Journal of Evangelical Theology* (CJET) focuses on how Christianity will respond to a pluralistic and multicultural world. Stanley Bohn demonstrates that Christianity is confronted on all sides with a pluralistic world. The demand of the age is to present the gospel of Jesus Christ to people of all faiths and cultures. Instead of universal truths and philosophical arguments that can overwhelm opposing faiths and philosophies, Christianity presents a King on a donkey who has the power to transform life in any and all cultures.

Errol Carrim addresses the question of how to teach Scripture in a pluralistic age. Calling for a more aggressive stance than has been seen in the past, he challenges the Christian church to boldly state its commitment to the authority of Scripture and scriptural definitions of the nature of humanity, sin, final judgment, life after death, etc. He is convinced that in this way non-Christians can be won to Christ.

Errol Joseph challenges Christian leadership training institutions to prepare their graduates to boldly and powerfully present the claims of Christ in this pluralistic age. He presents suggestions for a new leadership paradigm and a new leadership training curriculum that will meet this need.

Samuel Murrell and Erica Campbell investigate the political responsibility of God's people in a pluralistic society. Noting the dangers and challenges of Christian involvement in politics, they call for true Christians to accept the risks and actively participate in Jamaican political life. In this way, the Christian will be both salt and light in this pluralistic society.

A pluralistic society is an open door to the bold proclamation of the gospel of Jesus Christ. Pluralism allows the Christian witness to proclaim the gospel unhindered. When the message is proclaimed, people will be converted from every culture and ethnic group. These new converts must be released to form their own churches and to develop their own forms of worship and evangelism. They must be free to do church in culturally appropriate ways. One great hindrance to this freedom is foreign money. Wayne Allen demonstrates by a case study that it is imperative that the new churches provide for their own pastor. In this way, the proper symbiotic bond between pastor and congregation will be strengthened, and the congregation will be empowered to grow as the Spirit leads rather than as the foreign missionary leads.

D. Vincent Palmer reminds us that the nature of the Christian is the same regardless of culture or ethnic origin. All human beings must deal with their sin nature. The Christian, as the bearer of the image of God, is

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a creature of dignity and destiny, even though the depraved sin nature continues to manifest itself in the life of the Christian.

We trust that this issue of the *Caribbean Journal of Evangelical Theology* will stimulate you to more incisive thinking about Christian faith and practice, and motivate you to great service to God and His Christ.

**Dieumeme Noëlliste**