

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

[https://biblicalstudies.org.uk/articles\\_tsfbulletin-us.php](https://biblicalstudies.org.uk/articles_tsfbulletin-us.php)

# TSF BULLETIN

JANUARY/FEBRUARY 1982

TSF BULLETIN VOL. 5 No. 3

(Formerly *TSF News & Reviews*)  
 Published by Theological Students  
 Fellowship, 233 Langdon, Madison WI  
 53703. ISSN No. 0272-3913

Editor: **Mark Lau Branson**  
 (TSF General Secretary)

Advisory Editors: **Clark H. Pinnock**  
 (McMaster Divinity College)  
**Paul A. Mickey**  
 (Duke Divinity School)

Managing Editor: **John Duff**  
 (TSF Administrative Assistant)

Associate Editors:  
**Stephen T. Davis** (Claremont McKenna  
 College) Philosophy; **Donald Dayton**  
 (Northern Baptist Theological Seminary)  
 News Analysis; **Robert E. Frykenberg**  
 (University of Wisconsin) World Religions;  
**Robert L. Hubbard** (Denver Seminary) Old  
 Testament; **Richard J. Mouw** (Calvin Col-  
 lege) Ethics; **Grant R. Osborne** (Trinity  
 Evangelical Divinity School) New Testa-  
 ment; **Charles R. Taber** (Emmanuel School  
 of Religion) Missions; **Donald Tinder** (New  
 College, Berkeley) Church History; **David**  
**L. Watson** (Perkins School of Theology)  
 Evangelism; **Keith Yandell** (University of  
 Wisconsin) World Religions.

Perspectives Editors:  
**Edward D. Ellis** (Madison, Wisconsin);  
**Nancy A. Hardesty** (Atlanta, Georgia);  
**Thomas F. Stransky** (Oak Ridge, New  
 Jersey).

Contributors (Faculty):  
**Donald Bloesch** (University of Dubuque  
 Theological Seminary); **Geoffrey W.**  
**Bromiley** (Fuller Theological Seminary);  
**Donald Buteyn** (San Francisco Theological  
 Seminary); **Charles Ellenbaum** (College of  
 DuPage); **Vernard Eller** (University of  
 LaVerne); **David Gill** (New College,  
 Berkeley); **Larry Hurtado** (University of  
 Manitoba); **Thomas Oden** (Drew University  
 Theological School); **James Parker, III**  
 (Eastern Baptist Theological Seminary);  
**Bernard Ramm** (American Baptist Semi-  
 nary of the West); **Gerald Sheppard** (Union  
 Theological Seminary, New York); **Gregory**  
**A. Youngchild** (New Haven, Connecticut).

Contributors (Students):  
**Bernard Adeney** (Graduate Theological  
 Union); **Vaughn Baker** (Perkins School of  
 Theology); **Keith Cooper** (University of Wis-  
 consin); **David M. Howard** (University of  
 Michigan); **John Hobbins** (Pontifical Bibli-  
 cal Institute, Rome); **Susanne Johnson**  
 (Princeton Theological Seminary); **William**  
**Mangrum** (Denver Seminary); **Linda**  
**Mercadante** (Princeton Theological Semi-  
 nary); **Hal Miller** (Boston College); **Kenneth**  
**Morris** (University of Georgia); **Mark**  
**Roberts** (Harvard University); **Al J. Salz**  
 (Harvard Divinity School); **Oliver Lee**  
**Trimble, Jr.** (University of Chicago Divinity  
 School).

## FOUNDATIONS *(Doing theology on the basics of classical faith)*

Participating in the Sufferings of God Patty Taylor 2

## INQUIRY *(Questions, proposals, discussions, and research reports on theological and biblical issues)*

Evangelism and Social Ethics Richard J. Mouw 6

## ACADEME *(Reports from seminary classrooms, special events, and TSF chapters)*

News from TSF Chapters Tom McAlpine and Mark Lau Branson 9

## INTERSECTION *(The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions)*

The Public Face of Evangelicalism Jim Wright 10

Guarding the Ashes or Tending the Flame: Wesley  
 Theological Society 1981 Annual Meeting Donald Dayton 11

The Tyndale Fellowship — Then and Now R. T. France 12

## SPIRITUAL FORMATION *(Probing questions, suggestions, and encouragement in areas of personal and spiritual growth)*

The Search for Spiritual Guidance John W. Ackerman 14

## EDITORIALS *(Opinions, Options, and Olive Branches)*

Mainline Theological Education: A Loss of Focus  
 Clark H. Pinnock 15

## REVIEWS *(Notes and critiques on recent books and periodicals)*

Evangelism and Missions: A Survey of  
 Recent Books (part III) David Lowes Watson 16

Book Reviews (Itemized on back cover) 18

wasn't about to dodge this issue; he said Christians do have a responsibility to alleviate poverty. But he emphasized that the task should be attempted, not through government institutions but through individual volunteerism. Thomas claims that the government's working on poverty only makes the matter worse.

The Moral Majority has often been accused of not understanding the delicate nature of pluralism in America, so naturally that topic received some attention during the conference. Thomas emphasized that the Judeo-Christian ethic has a "better track record" than secular humanism, and so its values should win out. Buzzard made the observation that there is a version of pluralism definitely unacceptable to believers; a version that accepts any idea as long as it's *not* based on Christian principles or the nation's religious tradition: a pluralism "that allows for the teachings of Marx, McLuhan or Camus, but not Christ or Paul." To illustrate that unacceptable pluralism was already at work, Buzzard added that in one major American city a resident must now have a permit to hold a home Bible study.

One of the more theological position papers was read by historian Robert Clouse. Clouse pointed to an underlying confusion in the Moral Majority leadership. They want to maintain a traditional post-millennial vision of America, emphasizing the importance of its role in Christianizing the world. Yet they are essentially pre-millennial in eschatology, attaching importance to Israel in the end times. Clouse says they cannot have it both ways. If they are essentially pre-millennial then they must conclude that America is just another world power.

Although discussion on the political religious right dominated the conclave, some attention to other public representatives of evangelicalism served to provide balance. United Press International correspondent Wes Pippert, who covered President Jimmy Carter, spoke highly of the Georgian's personal faith in Christ and his commitment to utilize Christian ideals in domestic and foreign policy. Pippert said Carter's ideas on human rights were shaped by his understanding of God's word. Yet Pippert saw a weakness in Carter's failure to surround himself with sufficient evangelical policy makers and his unwillingness, outside of church attendance, to engage in evangelical fellowship.

Historian Richard Pierard focussed attention on Billy Graham, examining the socio-political changes in the evangelist's thinking. On the issue of racism, Pierard described Graham's transformation from a traditional segregationist into a model integrationist, though one who sees his role in the struggle as that of a pulpit preacher, not a street marcher. On the issue of Communism Graham has moved away from his earlier hardline position. On Christianity and America, Graham used to identify the Gospel with American culture, but now says the Gospel cannot be identified with any particular culture. Pierard observed that Graham does still slip on occasion, as, for example, when he retracted his criticism of Falwell for identifying the Gospel too heavily with America's culture. He apologized to Falwell when the press printed the rebuke, saying journalists were trying to drive a wedge between them.

Those attending the Huntington conference came away with a clearer, deeper understanding of how evangelicalism and the religious right are perceived by the nation today. The conference had a moderate evangelical slant and included much criticism of the political religious right, especially the Moral Majority's failure to address the issues of racism and the poor. Yet the remarks of John Oliver of Malone College raised an important question. He said Falwell does not have it all together, but neither does the evangelical left as when some of them call for the acceptance of homosexual activity as a viable lifestyle and allow for abortion under the label of choice. Should we impugn our Christian brothers and sisters on the right if we have confusion and failure on both sides? Such questions as these, raised at the Huntington conference, need much continuing discussion.

## **GUARDING THE ASHES OR TENDING THE FLAME: WESLEYAN THEOLOGICAL SOCIETY 1981 ANNUAL MEETING** **By Donald Dayton, Assistant Professor of Historical Theology, Northern Baptist Theological Seminary.**

A continuing search for a distinctive identity was in evidence as over 200 scholars gathered at Asbury Theological Seminary (Wilmore, KY), November 6-7, 1981, for the 17th annual meeting of the 1700-member Wesleyan Theological Society. President-elect Paul Bassett of the Nazarene Theological Seminary had put together a program asking whether there was a specifically "Wesleyan mode" in the several theological disciplines. Papers were presented on Christian education, Old and New Testament studies, and systematic and historical theology.

The meeting in some ways revealed a tradition repositioning itself on the theological map. The papers on biblical studies surfaced both a growing openness to modern modes of biblical interpretation and a parallel impatience with an "evangelical" resistance to such that had apparently been more influential on an earlier generation of Wesleyan scholars. Even a more conservative and less well-received paper by Gene Miller, Dean of Gulf Coast Bible College (Church of God, Anderson, Indiana) affirmed that "honest, critical study of the New Testament" should enhance faith rather than undermine it. Professor John Hartley of interdenominational Azusa Pacific College built bridges to "form criticism" of the Old Testament by working with the "inductive" or "English Bible" hermeneutical tradition popular in the Wesleyan schools (derived from approaches developed in an earlier generation at Biblical Seminary in New York as a way through the fundamentalist/modernist controversies). Sherrill Munn, reflecting in part some theological struggles at Northwest Nazarene College, was even more emphatic in responding to Hartley, arguing that an earlier Nazarene resistance to critical scholarship was "incorrect" and "prejudicial," as well as contributing to unnecessary barriers between theology and biblical scholarship.

There was more debate about the existence of a distinctive "Wesleyan mode" of biblical studies. Munn feared that a rush to find one might run the risk of distorting the reading of the biblical material in traditional directions. Hartley argued that the Wesleyan tradition supported a "synergistic hermeneutic" that allowed a greater recognition of the role of the interpreter and the creative role of the Holy Spirit. Others argued that the Wesleyan tradition has contained perceptions of the inter-connections of biblical themes that were demonstrably correct and needed broader articulation. Illustrative of the latter was the fact that Daniel Fuller had, after a long struggle with "dispensationalism," recently come in *Gospel and Law* to an essentially Wesleyan position without any awareness that this position had been characteristic of the Wesleyan tradition. Several skeptical questions from the floor pressed hard for concrete cases where a scholar's biblical interpretation *should* be influenced by his theological tradition.

The theological papers revealed some uncertainty about how to retrieve and restate the Wesleyan tradition in our own times. United Methodist Carl Bangs of St. Paul School of Theology, working in the tradition of historical theologian Jaroslav Pelikan, pointed to complexities in the Wesleyan tradition: the dual roots in English Puritanism and "high church" Caroline Anglicanism; its "tripartite" multifaceted ecclesiology expressed in local societies, the annual conferences, and the episcopacy; its complex integration of love and justice, justification and sanctification. Calling attention to the danger of "guarding the ashes rather than tending the flame," Ray Dunning of Trevecca Nazarene College, currently at work on a Wesleyan systematic theology,

argued that Wesleyan theology is characterized by a soteriological concentration that integrates the Protestant version of "faith alone" with the Catholic vision of "holy living"—all set in the broader context by the Wesleyan doctrine of prevenient grace. A response to Dunning was made at several points by Irish Methodist Billy Abraham of Seattle Pacific University (author of the just published *Divine Inspiration of Holy Scripture*, which critiques the dominant "evangelical" concepts of inspiration in favor of a more Wesleyan paradigm). Abraham argued especially for the Wesleyan affirmation of "reason" and for a recovery of natural theology as appropriately at home in the Wesleyan tradition. President Leon Hynson of Evangelical School of Theology in responding to Bangs emphasized the ethical and teleological character of Wesleyan thought, arguing that it has focused as sharply on "orthopraxis" as "orthodoxy." This range of issues seemed to set the agenda for the society's future efforts to articulate the Wesleyan theological tradition.

Other papers moved off in a different direction. Dean Wayne McCown of the interdenominational Western Evangelical Seminary dealt in his banquet "presidential address" with the problem of passing on faith to the next generation; he called particularly for the integration of adult disciplining relationships into the spiritual guidance of children and youth. Nazarene Wesley Tracy, editor of the *Preacher's Magazine*, surveyed the ambiguities of Wesleyan traditions of Christian education in both theory and practice; he emphasized in particular the Wesleyan tendency to collapse evangelism and education and the resulting impact on the rise of the Sunday School movement.

Attention at the meeting this year was concentrated on the papers, but there were other issues in the background. The society authorized a study of the doctrinal statement to see whether it should be simplified to be brought into line with the single article of the Christian Holiness Association. This body, which sponsors the WTS, several years ago rewrote an earlier statement that had been largely modeled on the National Association of Evangelicals to permit wider participation of those Wesleyan bodies not identified with the strict "evangelical" traditions of the NAE (i.e. the Salvation Army, The Church of the Nazarene, The Church of God, Anderson, IN, etc.). Also in evidence at this WTS meeting was more concern, reflected in both program and attendance, with the society's relationship with the broader Methodist traditions. Upcoming international theological meetings and bicentennial celebrations of the founding of Methodism promised more intermingling of the range of Wesleyan theological traditions.

Asbury Seminary Old Testament Professor David Thompson (Wesleyan Church) is the new President-elect and program chairman for next year's meeting (to be held at the Nazarene Bible College in Colorado Springs the first weekend in November). Nazarene New Testament scholar Alec R. Deasley is the new editor of the society's semi-annual *Wesleyan Theological Journal*.

#### SCUPE CONGRESS ON URBAN MINISTRY

The Seminary Consortium for Urban Pastoral Education (SCUPE) will hold its third Congress on Urban Ministry April 22-24, 1982 in Chicago, Illinois. SCUPE, an educational organization cooperating with nine seminaries in the Chicago area, offers students training in urban ministry. The national Congress has as its theme: "Anticipating the Future of Urban Centers." The Congress will explore three topics in light of the theme—Food, Work, and Shelter/Land. Planned for both clergy and lay participation, the Congress will include each day two plenary sessions, a number of workshops highlighting specific ministry models related to the day's topic, and creative strategy sessions.

Address all inquiries about SCUPE or the Congress to Dr. David J. Frenchak, SCUPE, 30 West Chicago Ave., Chicago, IL 60610.

## THE TYNDALE FELLOWSHIP — THEN AND NOW.

By R. T. France, former Warden of Tyndale House, Cambridge; now Senior Lecturer in New Testament Studies at London Bible College.

*Our brochure states that TSF "encourages students to work toward academic excellence within their schools and to advance an approach to the Bible that seeks to be both intellectually sound and based in a commitment to its authority and relevance." That purpose was inspired largely by the British Tyndale Fellowship. Scholars like F. F. Bruce, I. Howard Marshall, John Goldingay, Anthony Thiselton and R. T. France are active participants in this scholarly community. The Institute for Biblical Research here in North America is a closely-related sister movement. Professor France's article, adapted from the British Christian Graduate, provides an appropriate introduction to their organization. (It should be noted that the "UCCF" is the British counterpart to Inter-Varsity Christian Fellowship in the U.S. References to Inter-Varsity Press are to the British publisher, whose books are often published in the U.S. by Inter-Varsity Press here, as well as by Eerdmans and Baker.) — MLB*

A decade or so ago an evangelical theological student at a British university was advised by a much-respected Professor that there would be little point in a man of his views doing research for a PhD in biblical studies, despite a clear first-class degree. Today that student is a lecturer in that same university (under a different Professor!), with a PhD and a growing international reputation — and he is still an evangelical.

That, in a nutshell, is what the Tyndale Fellowship is all about. In the early forties (so I am told; I was not particularly interested in such matters then) the climate in university circles was almost uniformly hostile to evangelical biblical scholarship, where it was noticed at all. Students of evangelical convictions who wanted to specialize in biblical studies tended to find their way in via the "safe" areas of ancient history and linguistics. Biblical criticism, interpretation and theology as such were almost "no go" areas, the preserve of the liberal establishment.

It was then that several senior members of the UCCF family dreamed their dreams, and from these dreams came Tyndale House, Cambridge, as a centre for evangelical biblical scholarship, and the Tyndale Fellowship for Biblical Research. It was hoped that two results (at least) would follow, and would between them change the climate — books, and scholars. The books and articles have appeared in ever increasing number, some through the channels of Inter-Varsity Press (notably the *New Bible Dictionary* and the *Tyndale Commentaries*), many more in the wider sphere of academic theological publishing. And the scholars, both those who have lived and worked at Tyndale House and who have been inspired by their association with the Tyndale Fellowship, are now scattered all over the world, teaching in secular universities as well as in evangelical colleges. Many of them hold positions of respect and influence in the professional societies for their respective subjects. It is now a very different world for the evangelical theological student.

The Tyndale Fellowship has now some 270 members, elected as evangelicals engaged in research and/or teaching in university or college in biblical and theological subjects. Its doctrinal standpoint and basis of membership is the UCCF Doctrinal Basis. It publishes an annual *Tyndale Bulletin*, and holds several conferences each year on a variety of biblical and theological subjects. Its specialist study groups, especially