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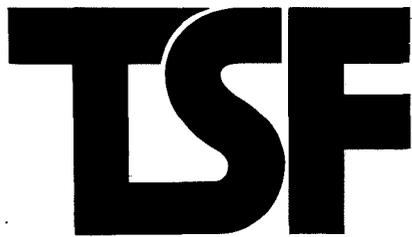
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- Key articles include a critique of church growth theories, contextualization, and urban evangelism.
- Kraybill, Donald B. *The Upside-Down Kingdom* (Herald, 1978). An important book for those interested in the church, the nature of the Kingdom, discipleship, community, justice and the movement of the gospel "down" to the poor.
- Mouw, Richard J. *Called to Holy Worldliness* (Fortress, 1980). Mouw is a lay theologian, arguing for the importance of lay ministry in the world.
- _____. *Politics and the Biblical Drama* (Baker, 1983 Reprint). Mouw's Calvinism assists him in his attempt to understand God's purposes in the world, transforming unjust systems, unmasking powers toward a "redeemed" society that exhibits a concern for justice and the poor. Mouw's book is in dialogue with John Howard Yoder's *Politics of Jesus* in this discussion.
- Niebuhr, H. Richard. *Christ and Culture* (Harper & Row, 1951). A classic. Niebuhr typifies five approaches to civilization and culture, including "Christ, The Transformer of Culture" (Calvinism), "Christ and the Culture in Paradox" (Luther); and "Christ Against Culture" (Anabaptism). The best chapter may be "A Concluding Unscientific Postscript."
- _____. *Social Sources of Denominationalism* (World, 1929). We are just now beginning to appreciate the impact of culture and economic status on our theology and religious lifestyle. This book is a significant help.
- O'Connor, Elizabeth. *Journey Inward, Journey Outward* (Harper & Row, 1968). This book is a portrayal of how one church adapted to a changing context in Washington, D.C. O'Connor dramatically impacts one's understanding of the nature of the church, spiritual gifts, Christian community, and covenanting for mission.
- Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming The City: Theology, Politics and Urban Policy* (Pilgrim, 1982). The authors note how a biblical theology of shalom guides them to think creatively about the church's role in the formulation of urban policy, wholly lacking in the present administration.
- Perkins, John. *With Justice for All* (Regal, 1982). In this book, Dr. Perkins gives the three R's of the quiet revolution (redistribution, reconciliation, and relocation) concrete expression. The gospel "burns through" racial, cultural, and class barriers.
- Rauschenbusch, Walter. *A Theology For the Social Gospel* (Abingdon, 1945). Rauschenbusch's significance is that he recognized the importance of the Kingdom of God, and the effect of evil systems and corrupt institutions. In the urban context, individuals are sinners, but they have also been sinned against.
- Sider, Ronald J., ed. *Evangelicals and Development: Toward A Theology of Social Change* (Westminster, 1981). A renewed concern for poor, hungry and oppressed on the part of evangelicals has led to a proliferation of evangelical development agencies. Ron Sider and others think theologically and biblically about development and social transformation.
- Snyder, Howard A. *The Problem of Wineskins: Church Structure In A Technological Age* (InterVarsity, 1975). A significant work on the nature of the church by a free Methodist urban pastor. The author is particularly interested in the importance of spiritual gifts, and the church's call to be a community, a fellowship of sharing with the poor and needy.
- Scott, Waldron. *Bring Forth Justice* (Eerdmans, 1980). An important work for conservative evangelicals. Evangelism cannot be separated from justice and peacemaking.
- Stott, John R. W. and Coote, Robert. *Down To Earth: Studies In Christianity and Culture* (Eerdmans, 1980). These exceptional articles tackle the relationship of theology, evangelism, conversion, mission, and culture.
- Wallis, Jim. *The Call To Conversion: Recovering The Gospel For These Times* (Harper & Row, 1981). The editor of *Sojourners* magazine redefines conversion as an ongoing process that reshapes the whole of our values. A test of the depth of our conversion is found in our commitment to peace and to justice for the poor. A powerful book.
- Webber, George W. *Today's Church: A Community of Exiles and Pilgrims* (Abingdon, 1979). Webber uses the verse, "Seek the Shalom of the City" (Jeremiah 29:7) to build what amounts to a theology of urban mission. Many important theological themes are found in this little book.
- Winter, Gibson. *The Suburban Captivity of the Churches* (MacMillan, 1962). Winter argues that the church's suburban flight from the city demonstrates a rejection of the church's call to mission, a diluting of church's identity, a denial of the interdependence and the essence of humanity, and reflects an impoverishment of theology. One fears that he may be right!

Recent Conferences

Society of Pentecostal Studies

by Gerald T. Sheppard

Around the theme, "Pastoral Problems in the Pentecostal-Charismatic Movement," more than three hundred registrants with the Society of Pentecostal Studies (SPS) met in Cleveland, Tennessee, November 3-5, for the thirteenth annual meeting. Dr. Harold Hunter, First Vice-President and program chairperson, graciously hosted the meetings at the Church of God School of Theology, one of a growing number of relatively new pentecostal seminaries.

The majority of the scholarly presentations reflected the unfinished effort to recover and to understand the significance of the social, class, racial, and theological roots of the pentecostal/charismatic movements which find their origins in the late nineteenth and twentieth century. For this reason, an increasingly sophisticated level of historical-theological work tended to dominate the discussions.

This orientation in the papers was reflected at the outset by the impressive presidential address of Cecil M. Robeck on "Name and Glory: The Ecumenical Challenge." Robeck drew upon the now familiar scenario of how some predominantly white pentecostal denominations came to adopt fundamentalist perspectives and negative attitudes toward Christian unity in order to prove their orthodoxy to those who had previously and publically condemned them. Against this background Robeck explored the recent tensions between pro-ecumenical pentecostal leaders (e.g., British leader Donald Gee and pentecostal ambassador at large David du Plessis) and those

who have been actively opposed to such fellowship (e.g., Thomas F. Zimmerman, General Superintendent of the Assemblies of God). Robeck stressed the older pentecostal visions of unity intrinsic to the conception of the Spirit as the presence of God which is opposed to denominational divisions. He described numerous instances in which pentecostals had aggressively sought to bear witness to their unique spirituality as participants within the larger church family, including some who were actively involved in the World Council of Churches (WCC).

We were reminded that, at present, several pentecostal denominations from Latin America, including, for example, a Chilean pentecostal group, have joined the WCC. In a bold appeal at the end of his paper, Robeck observed that, "Pentecostals and evangelicals alike have criticized the WCC for replacing evangelicalism with social action, and they have essentially labeled them as non-Christian by making the basis of fellowship into a declaration of beliefs far beyond the earliest Christian creed, 'Jesus is Lord.'" Citing the statement by "Evangelicals at Vancouver," from the last WCC meeting, and noting other invitations to the SPS for participation in ecumenical dialogues, Robeck affirmed these new opportunities with the assurance, "We are being asked, not to compromise, but rather, to give to them from our distinctiveness."

Of course, one of the gifts and liabilities of such a historical-theological approach to pentecostal traditions lies in the mix of both laudable and less attractive elements which it must acknowledge. Immediately after Robeck's paper, Grant Wacker, Jr., assistant professor at the University of North Carolina, presented his paper on "Primitive Pentecostalism in America: A Cultural Profile," which documented the tendency toward disunity and splits among pentecostal groups in the early generations of the movement. If the richer theological resources of early pentecostals were often co-opted by funda-

These reports were written by Mark Lau Branson (General Secretary of TSF), Donald W. Dayton (Associate Professor of Historical Theology at Northern Baptist Theological Seminary), David M. Scholer (Dean of Northern Baptist Theological Seminary), and Gerald Sheppard (Associate Professor of Old Testament at Union Theological Seminary, New York).

mentalist perspectives alien to an earlier diversity of the pentecostal movement, it is equally evident that any scholarly hopes for the future of theology in pentecostal churches must rely on a selective avocation of certain elements while questioning others which can be found in the same formative period. Pentecostal scholars, like Robeck who himself relied heavily on S. Terriens' recent *The Elusive Presence*, are becoming increasingly aware of the need to draw upon the widest range of contemporary social scientific and theological resources for a continuing dialogue and constructive interpretation of the past.

The business meetings picked up this same issue in the question of how pentecostals and charismatics should relate to the subject of Christian unity and to invitations for ecumenical dialogue. On the one hand, pentecostal/charismatic leaders, including David du Plessis, who has regularly participated in a set of dialogues with Roman Catholics sponsored by the Vatican, strongly urged the election or appointment of liaisons from the Society to those meetings. Their concern focused on the need for some official pentecostal/charismatic sanction to be given to these conversations. On the other hand, in letters to the SPS, Brother Jeffrey Gros, Executive Director of the Commission on Faith and Order of the National Council of Christian Churches (NCC) also invited the Society to appoint a liaison for dialogue within the Commission. Since the Commission on Faith and Order includes regular participants from non-NCC member denominations (e.g., Missouri Synod Lutheran Churches, Southern Baptists, *et al.*), such a link between the SPS and the Commission need not imply any formal ties with the NCC.

While no substantive objections were raised from the floor to either of these invitations, Russell Spittler, the Secretary-Treasurer, questioned whether making such appointments by the Society might "politicize" it and, thereby, jeopardize its nature as principally an academic group. Gerald Sheppard argued that the society was already politicized by the requirement that full members agree to a Statement of Purpose of the World Pentecostal Fellowship. As a way out of these difficulties, Vinson Synan, a well-known pentecostal historian, suggested informally to members of the executive committee that the Society might find a different rationale in the concern of the Statement of Purpose for a witness to other groups regarding the pentecostal faith, perhaps facilitated through a commission from the Society. Though this issue will likely require further consideration at the next annual meeting, the Society voted unanimously:

To encourage ecumenical dialogue by members of the society, including participation of members in dialogues, such as that arranged by the Roman Catholic/Pentecostal Dialogue and the Commission on Faith and Order of the (U.S.) National Council of Christian Churches.

The keynote banquet speaker was C. Eric Lincoln who sought to circumscribe in social scientific terms the nature of "Cultism in the Church." The paper was full of insight without solving some persistent problems of definition. Respondents generally recognized that terms like "church" and "cult," or "church" and "sect," may contain necessary distinctions though they are dependent on highly eclectic judgments. For that reason, primarily social scientific treatments are as vulnerable as theological assessments to misinterpretation based on the observer's social and cultural prejudices.

Among other papers were R. M. Anderson's "The Vision of the Disinherited Revisited," Jay Beaman's "Pacifism and the World View of Early Pentecostalism," G. M. Burge's "Problems in Healing Ministries within the Charismatic Context," Murray Dempster's "Soundings in the Moral Significance of Glossolalia," Gordon Fee's "Some Reflections on Church Order in the Pastoral Epistles, With Some Further Reflection on the Hermeneutics of *Ad Hoc* Documents," Nancy Hardesty's "Holiness is Power: The Pentecostal Argument for Women's Ministry," Paul K. Jewett's "The Ordination of Women," Robert K. Johnston's "The Use of the Bible in Pentecostal-Charismatic Theology," Gerald T. Sheppard's "Pentecostalism and the Hermeneutics of Dispensationalism: Anatomy of an Uneasy Relationship," and John C. Thomas's "Discipleship in the Synoptic Gospels."

Following Professor William Menzies' resignation, the executive committee of the SPS appointed Cecil M. Robeck as the new editor of the Society's bi-annual journal, *Pneuma*.

Wesleyan Theological Society

by Donald W. Dayton

A new air of self-confidence and new questions were in the air as some 200 members of the Wesleyan Theological Society gathered at the Anderson (Indiana) School of Theology for the nineteenth annual meeting, November 4-5, 1983. Observers commented on the high level of papers and innovative programming while the members began to take up hard questions about the relationship of the society to other groups and movements.

The program featured a double session on "Restorationism as a Motif in Wesleyan Thought"—a topic chosen in part because of the location of the meeting on the campus of Anderson College, at the headquarters of the Church of God (Anderson, Indiana), a restorationist movement within the Wesleyan tradition. The session featured a summary of a recent dissertation by Luke Keefer, Jr., of Messiah College on the theme of "John Wesley, Disciple of Early Christianity." In part reflecting issues troubling his own denomination, the Brethren in Christ, with its affinities to both the Wesleyan and Anabaptist traditions, Keefer struggled with whether Wesley fits more appropriately among the magisterial "reformation" figures or among the more radical "restitutionists" in his vision and strategy for church renewal, arguing that he stood somewhere in between but would have to be assigned to the latter category if a choice had to be made.

The session then featured three responders with recent dissertations in the area. Free Methodist Howard Snyder, author of the recent Inter-Varsity Press volume on *The Radical Wesley* and several books on church renewal, basically agreed but placed greater emphasis on the ecclesiological rather than the soteriological character of Wesley's thought. Wesleyan Clarence Bence of Marion College challenged the "primitivistic" orientation of other responders and argued that the "eschatological kingdom" was the determinative motif in Wesley's thought. Merle Strege, young professor of historical theology at Anderson School of Theology, dealt with the question from the viewpoint of the Church of God and their ambivalent attitude toward Wesley, having been deeply influenced by Wesleyan soteriology but having major reservations about Wesleyan ecclesiology.

After a brief break the society reconvened to another experiment in format when John Howard Yoder, prominent Mennonite scholar, was invited to open up the plenary discussions as an outside guest. Yoder applied his formidable skills at theological analysis to the discussion, raising questions about the usefulness and clarity of the concept of "primitivism," about the difficulties of working helpfully with a figure like Wesley (or Luther or Calvin or whomever) and how to relate to such a "theological canon" in a creative way without falling to a slavish "hagiography," and opening up other angles of access to the questions being discussed.

Other papers at the meeting tended to pick up issues from earlier years. A continuing theme in Wesleyan Theological Society discussions has been the extent to which Wesleyan theology should be articulated in the style of the more "Reformed" theologies that dominate the evangelical world. This question had come to a head with a paper by Free Methodist Stanley Johnson of Western Evangelical Seminary that gave a more "catholic" reading to Wesley by emphasizing the theme of the "love for God." This had led to a call for a study of the atonement from a Wesleyan perspective, and R. Larry Shelton, Director of the School of Religion of Seattle Pacific University, responded with a paper interpreting the atonement from the concept of "covenant" and inter-personal categories and over against the "juridical, penal, and legal" metaphors of other traditions.

Johns Hopkins professor Timothy L. Smith of the Church of the Nazarene presented another in a series of reports of his recent research into the classical figures of the eighteenth century "evangelical revival" in England. This paper consisted of a study of the relationship between John Wesley and the more Calvinistically-oriented George Whitefield. Smith expressed surprise at the common themes that he found, especially in their understandings of the "new birth," biblical authority, and evangelism, and argued that the splits that occurred were later developments.

Albert Truesdale, professor of philosophy of religion at the Nazarene Theological Seminary, presented a paper on the extent to which