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in church or society, whether in the U.S., South Africa, or elsewhere in the world—against all that contributes to continuing oppression.

The grace of God compels us to respond. The *Kairos* of these times judges our nation as well. U.S. administration support of the government of South Africa is mirrored by a domestic policy, grounded in racism, that imposes economic apartheid. Its victims are disproportionately men, women, and children of colour. The majority of our people remain insensitive to the p. 224 poverty and oppression of their sisters and brothers throughout the world and unaware of our complicity in the systems that inflict and prolong their suffering.

Called to a new radical commitment by the *Kairos* of our times and in active solidarity with our oppressed sisters and brothers in South Africa, we pledge in the name of Jesus Christ crucified and resurrected:

to tell the truth about the evil of apartheid in South Africa and work to abolish it; to offer increased support to the people of South Africa in their own struggle; to support the peoples of southern Africa who are victims of U.S. and South African political, military, and economic destabilization; to speak the truth of justice in our churches; to fight racism, sexism, and economic injustice in our own society; to challenge our social and political structures to send clear messages to the South African government: we will not as a nation tolerate apartheid, and we will encourage all other nations to stand together against it; to renounce a self-centred U.S. lifestyle that exists at the expense of blacks in South Africa and other oppressed people in our country and throughout the world.

The hour is late. The judgment of God is at hand. God asks us to love more deeply, work more diligently, risk more courageously. We give thanks to God for this opportunity to help prepare the way for the gift of a reign of justice in which the present signs of death will be swept away and God's new Life will fill us all.

4. The continuing quest to relate faith to culture, the probing questions of indigenization and inculturation, largely in continental Africa, but to some degree in South Africa, have profound relevance for the ongoing mission of Christ's Church. How do we hear the new sound of respect for African traditional religions? Does the motif of ancestry arrest our interest? Is John Mbiti right when he speaks of 'the God already known'?

5. If there is a church struggle being waged in South Africa, and in other parts of the African continent, how would we depict our own Western struggle? In the light of the giant issues we face—racism, sexism, nuclearism, militarism, homelessness, AIDS, violence, affluence, boredom, political corruption, educational impotence, health care costs, sexual promiscuity—is ours not also a church struggle with breathtaking consequences?

I have no doubt about the answer.

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The Gospel

Hugh Wetmore

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In today's world, I hear many confusing references to the 'gospel'. I hear the term 'gospel' used almost as a synonym for the whole of God's written revelation in Scripture. I hear the 'gospel' defined in complicated philosophical terms that ordinary people, let alone the poor, cannot understand. I hear the gospel treated as plasticine, with a content that depends not on God whose gospel it is, but on the felt needs of people, so that the gospel is defined as being that which constitutes 'Good News' for different people. Similarly, others describe the gospel as dependent on the context for its content. I hear some decry any attempt to express the content of the gospel in words, alleging that these are inescapably contextualized formulations of the gospel, even if the very words of Scripture are used. Others devalue the verbal proclamation of the gospel message, emphasizing visual and experiential communication. For yet others, the gospel is presented as a spiritual psychosomatic cure-all for man's ills, and a guarantee of a 'hassle-free' life ever after. For many people, the 'gospel' is a set of religious requirements which must be done. For others it is so 'free' that it has become 'cheap'. I hear others use the gospel as a magic formula which, if one gives the right answers, guarantees eternal life.

It is against this background of widespread confusion that I present this personal Bible study concerning 'the gospel'. I welcome the reader's evaluation.

Each generation has the joyful responsibility of 'defending and confirming the gospel' ([Phil. 1:7](#)) because there are always 'those who are trying to pervert the gospel of Christ', introducing confusion and influencing people to 'turn to a different gospel' ([Gal. 1:6, 7](#)). While Christians may hold different views on many issues and interpretations of Scripture, and should be tolerant of these differences ([Rom. 14:5](#), [Phil. 3:15, 16](#)), we may not differ concerning the 'gospel'. If anyone preaches a gospel other than the one Paul preached, 'let him be eternally condemned!' This is a very serious matter. We must ensure our gospel is the gospel Paul preached ([Gal. 1:8, 9](#)).

But what about 'the gospel of the kingdom' which Jesus preached? Some have alleged that Jesus' gospel and Paul's gospel were not the p.226 same, and that Paul hi-jacked Jesus' gospel—and the Church. Paul denies this. In fact he did once wonder whether the gospel he had received directly 'by revelation from Jesus Christ' was the same gospel that the other apostles had received from Jesus in the flesh—so he went to Jerusalem to check out his gospel with the other apostles. He was relieved to find that 'these men added nothing to my message', that they recognized he had been 'entrusted with the task of preaching the gospel to the Gentiles just as Peter had been to the Jews', and that these apostolic 'pillars' in the Church 'gave me the right hand of fellowship, recognizing the grace given to me' ([Gal. 2:6-9](#)). So we can confidently affirm that the gospels of Jesus, of the eleven apostles and of Paul, are one and the same in essence.

But what about the references to the gospel in the Old Testament (e.g. [Isaiah 52:7](#))? Paul affirms that the gospel he preaches is the same 'gospel of God [that he] promised beforehand through his prophets in the Holy Scriptures regarding his Son ...' ([Rom. 1:1, 2](#)). He then wrote his *magnum opus*, this letter to the Romans, expounding this gospel in detail. The gospel promised in the Old Testament Scriptures, and the gospel Paul preached, are one and the same in essence.

I believe that this is one of the reasons the Holy Spirit allocated so much space in Scripture to the preaching and teaching of the apostle Paul regarding the gospel. As God drew his written revelation to a close, he wanted to entrust to his Church the clearest

possible statement of his gospel. So he gifted Paul to understand, proclaim and explain the gospel to more people, and to leave a greater written legacy, than any other apostle.

Paul was very conscious of having received the gospel as a sacred trust, to be passed on to others: 'The gospel I received, I passed on to you as of first importance' (1 Cor. 15:3), for 'God had entrusted to me his glorious gospel' ([1 Tim. 1:11](#)). The gospel in its essential content may not be changed or modified, even though different times and situations will make it necessary to change the way it is presented.

THE ESSENTIAL CONTENT OF THE GOSPEL

It is this 'essential content' of the gospel that we must now seek to identify. We turn to the authoritative Scriptures.

There are six passages of Scripture where the Holy Spirit specifically reveals the *content* of the gospel message. I regard these as very important in our search, because they are written with the express *purpose* of stating the content. We do not have to deduce from implications. p. 227

[Rom. 1:1-17](#) Paul introduces the theme of his letter: it is a treatise on the Gospel.

[Rom. 2:16](#) 'My gospel declares that ...'

[1 Cor. 15:1-4](#) 'I remind you of the gospel ...'

[Col. 1:21-23](#) 'This is my gospel ...'

[2 Tim. 1:8-11](#) 'This is the gospel ...'

[2 Tim. 2:8](#) 'This is my gospel ...'

Let these passages of Scripture decide what the essential themes of the Gospel are.

- a. Jesus Christ (8x)
- b. Jesus is descended from David (2x)—his humanity
- c. Jesus died (on the cross) (5x)
- d. Jesus rose from the dead (3x)
- e. We are sinners (2x)
- f. We must believe (4x)
- g. Then we will be saved (4x), justified and made holy in God's sight (3x), be reconciled to God (1x) and have eternal life (1x)
- h. The gospel is given in the Scriptures (3x)
- i. We must be continually reminded of the gospel (2x)

Jesus Christ gave his Great Commission, five expressions of which are given: [Mt. 28:18-20](#); [Mark 16:15, 16](#); [Luke 24:44-49](#); [John 20:21](#); [Acts 1:8](#). It is Luke who describes most clearly the *content* of their message (see chart): Jesus Christ, his death and resurrection, the fact of our sinfulness, repentance, forgiveness and the revelation of this message in Scripture. See the strong similarity of themes in Jesus' given content, and Paul's received-and-passed-on content of the gospel.

Three fairly complete presentations of the gospel are recorded in the Acts of the Apostles: [Acts 2:14-40](#); [Acts 13:16-48](#) and [Acts 17:22-31](#). Note how strongly the same gospel themes recur. For me this consistent emphasis on a few major themes gives me a confidence based on Scripture that these are the essential themes for any reasonably complete presentation of the gospel today. These constitute the essential content of the gospel message.

This study of the content of the gospel can be expanded by further pursuing a study of each of these essential gospel-themes. God wants to lead us ever deeper in his revelation on these themes in Scripture.

Another analysis of the content of the gospel reveals repeated use of two phrases in Scripture: 'The gospel of Jesus/Christ' (14x) and 'The gospel of the kingdom' (9x). These are highly significant.

The first emphasizes that the gospel is not about what we must do, [p. 228](#) neither is it a philosophical system, nor is it man-centred (dependent for its content as 'good news' on the condition of the recipient, or on his context). The gospel belongs to Jesus Christ. It has its source in him. It is all about him—who he is, and what he has done in grace. It can be rightly said that the gospel is a *person*—Jesus Christ. In fact, Paul says as much in [2 Tim. 2:8](#): 'Remember Jesus Christ, raised from the dead, descended from David. This is my gospel.' The word-study analysis given in the chart would be wooden and lifeless if it weren't for the fact that it shows that every reference to the gospel is also a reference to Jesus Christ! And he is the dynamic God-man, who died and is alive for evermore, the Saviour of the world.

The second frequently mentioned description of the gospel refers to the Kingdom of God. It is 'the gospel of the kingdom'. This Jesus Christ is King. He brings in his person the rule of God. (Paul referred to this same theme in his emphasis that 'Jesus Christ is Lord' ([1 Cor. 12:3](#); [Phil 2:11](#)).) The synoptic Gospels introduce Jesus' public ministry in these words: 'Jesus went into Galilee, proclaiming the good news [gospel] of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news [gospel]"'. ([Mark 1:14, 15](#).) He demonstrated his kingly power over untameable spiritual forces of evil: 'If I drive out demons by the Spirit of God, then the Kingdom of God has come upon you' ([Mt. 12:28](#)). His ultimate victory over the devil and all his demons, over sin and death, was demonstrated in the central events of the gospel: Jesus 'disarmed the powers and the authorities, he made a public spectacle of them, triumphing over them by the cross' ([Col. 2:15](#)). This was the victory of which Jesus himself spoke when he foretold his death on the cross: 'Now the prince of this world will be driven out, and when I am lifted up [on the cross] I will draw all men unto me' ([John 12:32, 33](#)). Paul enjoyed describing the death-resurrection victory of Jesus, and his total kingly rule: 'God exerted his mighty strength in Christ when he raised him from the dead, and seated him at his right hand in the heavenly realms, far above all rule and authority ... and God placed all things under his feet ...' ([Eph. 1:19–22](#)). The Gospel of the Kingdom emphasizes that in the Person and Work of the Lord Jesus Christ God has demonstrated his conquest of all evil, and his kingly rule over all creation. Sinners are saved when they 'believe in the Lord Jesus Christ' ([Acts 16:31](#); [1 Cor. 12:3](#)), 'denying themselves, taking up their cross and following Jesus' as Lord of their lives ([Luke 9:23](#)).

It is significant that Luke sums up Paul's evangelistic ministry using both these gospel-related terms: 'He preached the kingdom of God and taught about the Lord Jesus Christ' ([Acts 28:31](#)). [p. 229](#)

THE GOSPEL—THE ROOT AND THE FRUIT

I believe it is important to distinguish between the root (the essence) of the gospel and the fruit (the results) of the gospel. Failure to do so can lead to a 'salvation by works' that negates the grace of God. God makes this distinction most clearly when he teaches that 'it is by grace you are saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do' ([Eph. 2:8–10](#)). 'He saved us, not by works of righteousness which we had done, but because of His mercy.... This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good' ([Titus](#)

[3:5, 8](#)). Those who say that the essential content of ‘the gospel’ includes ‘doing good’ confuse the root with the fruit, and ‘set aside the grace of God’ ([Gal. 2:21](#)).

Paul rejoiced that ‘all over the world the gospel is bearing fruit and growing’, and describes this fruit and growth more fully as ‘bearing fruit in every good work, and growing in the knowledge of God’ ([Col. 1:6, 10](#)). Good works are the fruit of the gospel, not the gospel itself.

A relevant example of this distinction is found in [Gal. 2](#). Some people today believe that ‘the gospel is helping the poor’. In this chapter Paul specifically ‘sets before (the apostles) the gospel that [he] preaches’ to ascertain whether it was the same gospel they were preaching. It is. They have compared the contents of the gospel messages they preached, and found them the same. The discussion is over. Then the apostles added a further exhortation: ‘They asked that we should continue to remember the poor’, and Paul replies, ‘Of course, we are eager to do this.’ The issue of ‘remembering the poor’ was not part of the essence of the gospel, but was a definite, required ‘fruit’ of the gospel.

THE IMPLICATIONS OF THE GOSPEL

Similarly, we must not confuse the essence of the gospel with the implications of the gospel. The sinner responds to the gospel, repents and trusts Jesus. He is saved. If he has not done so before, he now begins to realize the implications of the gospel—and he will spend the rest of his life learning more and more what the gospel implies, ‘working out his salvation’ as God works in him to will and to act according to his good purpose ([Phil. 2:12, 13](#)). This is the process, under the powerful influence of the Scriptures and the Holy Spirit, of [P. 230](#) becoming like Christ ([Rom. 8:29](#); [Gal. 4:19](#)), of ‘being transformed by the renewing of your mind’ ([Rom. 12:2](#)).

‘The biblical gospel has inescapable social implications’ (*Manila Manifesto*, A.4.4.). For example, racial segregation is ‘not acting in line with the truth of the gospel’ ([Gal. 2:14](#)). Accepting the gospel of God’s Kingdom means accepting his standards of justice and righteousness ([Mt. 6:33](#)). We respond to the mercy of God, received in the forgiveness of our sins according to the gospel, by forgiving those who have sinned against us ([Mt. 18:15–35](#)). These responses are not intrinsic to the gospel itself, which majors on God’s gracious work in saving us. But these are intrinsic to the fruit of the gospel. They are necessary proof that the gospel is real in the life of the one who trusts Jesus Christ. This is what is meant by ‘being obedient to the faith’ ([Acts 6:7](#); see also [Rom. 16:25, 26](#)). It is God’s requirement that in all circumstances we ‘conduct ourselves in a manner worthy of the gospel of Christ’ ([Phil. 2:27](#)). The Bible often reminds us that we are known by our fruit ([Mr. 7:17](#); [Mt. 12:33](#); [Mt. 13:23](#); [James 3:9–12](#)).

EVANGELISM

Evangelism is the act and process of communicating the gospel, the good news. The Lausanne Covenant, reaffirmed at Manila, describes evangelism as ‘spreading the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.’

In Scripture, the most common word associated with the gospel is ‘proclaim’. As a herald announces good news, so we announce the gospel. Whatever else it is, it is inescapably verbal. If we remove the verbal element from evangelism in the Scripture, we hardly have any record of evangelism at all. The gospel is a ‘message’, and it must be given as such. ‘Evangelism itself is the proclamation of the historical, biblical Christ as Saviour

and Lord, with a view to persuading people to come to him personally and so be reconciled to God' (Lausanne Covenant 4). The ministry of Jesus clearly distinguishes between the verbal proclamation of the kingdom of God, and the acts of loving mercy and power that accompanied it (e.g. [Mt. 9:35](#)). Just as we have distinguished the root of the gospel from the fruit of the gospel, and then insisted that they may never be separated, so we must distinguish between the proclamation of the gospel from acts of mercy and power, and then insist that they may never be separated. I believe that to blur [p. 231](#) these distinctions will blunt the edge of our evangelism, and to separate these elements will nullify our evangelism.

As I try to encapsulate the wider picture of evangelism, I identify these distinct but necessary elements:

Incarnation. Identifying with the people to whom we bring the gospel. Winning their confidence, learning their world-view, earning the right to speak. Jesus found this essential in his evangelistic assignment; how much more must we.

Personal integrity. We must live the life that we preach. The gospel must be seen to be bearing fruit in our lives ([Rom. 2:17-24](#)). Those who fail in this area, fail in the total task.

Deeds of mercy and power. Love can break down barriers, melt hard hearts. Love is especially important among those in the Church who are spreading the good news ([John 13:34, 35](#)). Jesus helped people because he loved them. We must beware of using 'love' to manipulate people into the kingdom of God; the test is—do we stop loving them *when they do not respond*? Signs of God's power over demons and sickness are also valuable companions to evangelism. Jesus demonstrated the rule of God in this way. But again we must not try to use the power of God to manipulate people into the Kingdom. Jesus found that miracles were not all that effective in persuading people to come to him. They enjoyed the benefits of his power, but often turned away from commitment to him personally ([John 6:26](#), and many other comments in this Gospel, make this point).

Sacrifice and suffering. Evangelism in Jesus' way is costly. Love is self-denying sacrifice. 'We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us. Surely you remember, brothers, our toil and hardship; we worked day and night in order not to be a burden to anyone while we preached the gospel of God to you' ([1 Thess. 2:7-9](#); see also [Acts 20:17-35](#)).

Proclamation. The verbal presentation of the essential elements of the gospel message, in terms and concepts appropriate to the people being reached.

Persuasion. ([2 Cor. 5:11](#)). Our love and concern for the salvation of others will not allow us to proclaim the gospel with a 'take it or leave it' attitude. But neither will we err on the opposite extreme, or exerting undue pressure on people, and so either plucking unripe fruit, or antagonizing them in a way that pre-empts later conversion. [p. 232](#)

Leading a person to repentance and faith in Christ. This is the immediate (short-term) goal of evangelism. The net that is cast out must be drawn in ([Acts 2:38-41](#)). It is important to see this as the sinner's *response* to the gospel, not as a way of achieving salvation.

Discipling. This is a long-term process, involving the sacrifice of time, and much patience. This is the real, long-term goal in evangelism. Jesus sent us to make disciples, not converts ([Mt. 28:18](#)). Baptism should occur early in the discipling process. The main elements in discipling are (a) modelling the Christian life: 'Follow my example, as I follow the example

of Christ' ([1 Cor. 11:1](#)); (b) teaching to observe 'all that Jesus commanded us'—a pretty full syllabus, touching the whole of life. It is my concern that evangelicals have usually taught only basic devotional habits (pray, read the Bible, go to church, witness) and have failed to disciple in other more practical areas of life—the use of money, value-systems, marriage and family relationships, sociopolitical issues, work, missions, community responsibilities, education, health, etc. Jesus disciplined his followers in all these areas.

Reproduction. We should expect those we disciple to reach the point where they begin to win others to Christ, beginning with 'incarnational' rapport-building, and leading on to discipling and reproduction. In fact, the sooner this skill is developed, under the anointing of the Spirit of God, the wider the network of friends outside the Church will be influenced for Jesus. For it is a fact that young Christians still have many friends 'outside', but older Christians tend to have more friends 'inside' the Church.

SOCIAL ACTION

I find myself in ready agreement with the CRESR *Report on the Relationship Between Evangelism and Social Responsibility*. *Inter alia* it spells out this relationship in three valuable ways: as a bridge into the lives of people who need the gospel; as a companion to evangelism; and as a result of evangelism—the young Christian's heart is filled with love that must work to remove social evils that oppress people. I agree with the Lausanne Covenant (5) that social action and political liberation are not *per se* evangelism, yet both are part of our Christian duty. In this regard I find it useful to see the 'mission' of Christ and his Church in wider terms than 'evangelism', which lies at the heart of our mission, but which is more specific than our total calling in Christ's service.

My overarching rubric for the place of social action in the life of the [p. 233](#) Christian is found in the 'fruit of the gospel', that purpose which God has in saving us: 'That we should be conformed to the image of his Son' ([Rom. 8:29](#)). The gospel 'calls' us into this life-long process of becoming like Jesus, till ultimately we see him as he is and become glorified, like him ([1 John 3:1-3](#)). In this process we will respond as he did to the social evils of the world around us. This will be costly, as it was for him.

A parallel rubric is that of 'knowing God'. As we grow in the knowledge of God, so we become more 'godly' ('godlike'). His attributes of love, justice, righteousness are infused into our lives, and we begin to behave more as God does—loving the unloved and marginalized, angry at injustice, active in promoting righteousness—in our own lives and in society.

CONTEXTUALIZATION

Peter Kuzmic, at Lausanne II in Manila, rightly warned against the danger of 'that kind of relevancy that amputates the gospel. The *context* changes, but the *content* of the gospel never changes.' I believe this is both biblical and necessary to emphasize as we face the challenges of today's theological trends.

The three major gospel sermons in the Acts of the Apostles illustrate beautifully how the content of the gospel is the same in each situation, but the way it is presented varies with each situation. That is why I can say that 'the gospel can never be contextualized', but 'evangelism must always be contextualized'. Let us examine these three sermons:

[Acts 2:14-40](#) The gospel is preached to orthodox Jews in Jerusalem, shortly after the crucifixion and resurrection of Jesus Christ, and the coming of the Spirit at Pentecost. The

bridge into the message is contextual to the hour! The message is presented in terms of their Jewish background.

[Acts 13:16–48](#) The gospel is preached to Jews of the Dispersion at Pisidian Antioch. Proselytes are also present. Paul rehearses at length the history of the Jewish nation, a story that wins their attention. He refers often to Old Testament Scriptures.

[Acts 17:22–31](#) (interrupted before he is able to finish his message). This time the gospel is presented to heathen Greek philosophers in Athens. Paul's introduction is a local idol he had observed, and from this starting point he spoke of God the greater Creator. It is a philosophical discussion comparing idols with the true God. He cites a Greek writer, not a Hebrew prophet.

Yet in each sermon the basic elements of the gospel message are [p. 234](#) apparent. The essential content of the gospel is there, but it is presented differently each time, in a way that is understandable to the audience. *Contextualization must not alter the content of the gospel message, but it will decide the 'entry point' into the audience's worldview, and the way it is explained.*

A great danger in attempting to contextualize the gospel is that it can be subject to 'man-pleasing'. In our noble desire to make the gospel *intelligible* to people, we easily fall into the danger of making the gospel *acceptable* to people. We tell worried people that the gospel will solve their worries. We tell ambitious people the gospel will give success. We tell oppressed people the gospel will give them liberation. We find ourselves asking, 'What do they want?' Then we make the gospel suit their needs.

Paul faced this temptation—and avoided it. By God's grace we can avoid it too. After Paul made his unpopularly harsh anathema on all who preach a different gospel, he posed the question that revealed the temptation he had just overcome: 'Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be the servant of Christ...' ([Gal. 1:10](#)). 'We dared to tell you the gospel in spite of strong opposition.... We speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts ... We were not looking for praise from men' ([1 Thess. 2:1–6](#); see also [2 Cor. 4:7–12](#)).

CONCLUSION

There is an essential *content* to the gospel, which is explicitly stated in six passages of Scripture. These common elements of the gospel message are in harmony with the Great Commission, the teaching of Jesus, and the message of the Old Testament Scriptures concerning Jesus. The gospel centres in the Person and Work of the Lord Jesus Christ, who brought the kingdom of God into this evil, broken world. Sinners respond to the gospel in repentance and faith.

This gospel bears fruit in the lives of those who receive it. This fruit must be distinguished from the objective message of the gospel, but must never be separated from it. If there is no sign of fruit, the person has not received the true gospel, and is not saved. The gospel also has many implications in personal living, and in society. Again, these implications must be distinguished from the essential gospel itself, but must not be separated from it.

Evangelism is the act and process of spreading the gospel. It involves [p. 235](#) the following elements: Incarnation, Personal Integrity, Deeds of Mercy and Power, Sacrifice and Suffering, Proclamation, Persuasion, Leading a sinner to faith in Christ, Discipling and Reproduction.

Evangelism and social action are distinct, and must not be confused. But they must not be separated either, for both are part of our total mission in God's purpose for this world.

Hugh Wetmore is General Secretary of the Evangelical Fellowship of South Africa. p. 236

A Commentary on the 'Manila Manifesto'

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The Australian Evangelical Alliance Council meeting in Melbourne in August 1989 commended the Manifesto of the Lausanne Congress II in Manila to member bodies for study and action. Here is a commentary and evaluation from the perspective of the AEA Statement of Faith prepared by the AEA Theological Commission and edited by the Convenor, Revd. Dr. David Parker. Some of the authors were present at Manila while others are heavily involved in EA activities and others are sympathetic observers.

INTRODUCTION: A MANIFESTO OF CONVICTIONS

by Revd. Dr. David Parker, MA, BD, PhD,
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The original Lausanne Congress held in 1974 was certainly of great importance, and not unexpectedly, high hopes were held for Lausanne II as it met at Manila in July 1989. On the world scene, many people connected with the World Evangelical Fellowship/Evangelical Alliance (WEF/EA) are involved in the Lausanne Movement (LCWE), although relationships between the two bodies are still not satisfactory. Apparently there will be two world bodies for evangelicals, each with its own character—WEE as a fellowship of national Alliances providing a channel for evangelical unity on the basis of commitment to its doctrinal statement, and LCWE as a self-perpetuating movement promoting world evangelization. There has been some cooperation between WEF and LCWE (especially in joint conferences), but LCWE has declined any closer organizational relationship.

LCWE's emphasis upon 'world evangelization' is clearly displayed in the Manifesto, which is not presented as a general doctrinal statement, but as a 'public declaration of convictions, intentions and motives'. It therefore differs from the 'covenant' of Lausanne I by which signatories committed themselves to cooperation in world evangelization and so created the 'Lausanne movement'. Since 1974, this Movement has grown rapidly, with ever widening scope and organizational complexity.