

# 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)

<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.**  
**Bromley** (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

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

the Old Testament and New Testament groups, have over the years been the launching-pads for a number of significant joint publications, and have stimulated many more individual pieces of research. Tyndale House provides a centre where evangelicals can share and shape their ideas and researches, and a unique specialist library of which we are, we believe, justly proud.

So there is cause for satisfaction over the developments of the last 35 years. The vision of the founding fathers has been amply vindicated, and God has given the increase. Evangelical biblical scholarship is alive and well, and it is becoming increasingly recognized.

But recognition can have its dangers. It is comforting for an evangelical scholar to have his work praised by the establishment, and the temptation will always be there to write what will be acceptable rather than what is truly evangelical. Now there is no necessary incompatibility between the two, and our hope is that in doing our work honestly and well as evangelicals we shall carry conviction in the wider world of biblical scholarship. But in practice it doesn't always work that way, and the result can be a tension within the individual scholar's mind and within the ranks of a group like the Tyndale Fellowship.

If it were a simple matter of being acceptable versus being evangelical, the decision would be clear, if uncomfortable. And that, of course, is how it often seems to those who are not themselves involved in the world of biblical scholarship. To the outsider it may seem a straightforward matter to define an evangelical position in terms of certain clear-cut critical views to which evangelicals have apparently always held, often at the cost of some ridicule. But when evangelicals question whether these views were the proper or necessary results of a truly evangelical scholarship, it is not good enough to retreat to a defence of the familiar landmarks on the grounds of evangelical tradition alone. Such questions oblige us to ask ourselves what constitutes a truly evangelical approach to biblical scholarship.

Basic to any evangelical approach properly so-called must be the conviction that the Bible is authoritative and true.

It is authoritative in that evangelicals come to the Bible as the Word of God, and are therefore prepared to conform their ideas to whatever they find the Bible to be teaching, even if this leads them to abandon either their inherited traditions or the accepted tenets of secular society. In particular, they will be careful not to impose on the Bible an alien thought-world which has no place for a living God, but will interpret it in its own terms.

It is true because it comes from God who does not lie. Evangelicals will start with the conviction that the Bible's teaching is neither false nor self-contradictory. They will interpret its writings with due attention to their historical and cultural particularity, but what they thus find it to declare they accept as God's truth, with an inner coherence and unity which overrides the very diverse form of its literary expression.

Members of the Tyndale Fellowship are, then, committed to an acceptance of the divine inspiration and infallibility of Holy Scripture, both by the terms of their doctrinal basis, and because this belief is essential to evangelical theology. But does this belief carry with it any guidance as to the interpretation of the Bible's literary form? Does it, for instance, allow or preclude the possibility of pseudonymity, or of a non-chronological order of narration? Is it simply a matter for literary decision whether a passage is to be interpreted as literal or symbolic or as a "mere figure of speech," or does divine inspiration place limits to the freedom of human language and literary conventions?

In facing such questions (and they are not new) evangelical scholars are pulled several ways. They hear the stirring call to "man" the barricades and to stand where the saints have always stood; they fear to lose valued friends and to be misunderstood; they feel the seductive appeal of respectability and of hobnobbing with the great; they savour the heady excitement of pioneer-

ing radical new approaches. They must face up to these and other pressures, and decide where the path of responsible scholarship lies, scholarship which will be true to God and to his word, true to the legitimate demands of critical rigour, true to the position of trust in which they stand in relation to the church at large. It can prove a lonely and uncomfortable position to hold.

The pressures and tensions which face the individual scholar are naturally also reflected in a group such as the Tyndale Fellowship; for while we start from an agreed commitment to evangelical doctrine, we cannot lay down the results of our researches in advance, and so we are not always agreed on what that doctrinal commitment implies for our interpretation of the human words in which God's word has come to us.

But the value of such a fellowship is that we can think and work and pray together, learning to understand and respect one another's attempts to explore and articulate God's revelation, questioning, where necessary, the validity of one another's approaches, and encouraging one another to develop a truly evangelical biblical scholarship in the context of today's debates.

It is, we believe, a vital task. Biblical scholarship at large needs the contribution of thoughtful evangelicals. And the churches need a sensitive lead in understanding and obeying the Word of God.

Biblical scholarship is not a luxury for evangelical Christians. For the sake of our own discipleship we must learn to be responsible in our use of the Bible which we claim as our authority. If evangelicals do not try to answer the many questions raised by modern biblical study, others will, and the results will be felt far beyond the world of academic debate.

This is the task to which the Tyndale Fellowship is committed. We want to be good scholars and faithful exponents of evangelical truth. We hope for the prayers and understanding support of our fellow Christians in this, so that the gains of the last 35 years will lead to further advances, for the benefit of the church as a whole.

#### **THE LONDON INSTITUTE FOR CONTEMPORARY CHRISTIANITY**

The London Institute for Contemporary Christianity, a new non-residential Christian community in central London, will hold its Inaugural School April 19-June 25, 1982. Directed by John Stott and Andrew Kirk, the Institute is being created in response to questions concerning the lordship of Jesus and the mission of the church. What does it mean in a largely non-Christian society to confess that "Jesus is Lord," and to bring every part of our being under his rule? As secularism corrodes the formerly Christian culture of the West, how can new forms of mission be developed to encourage lay Christians to penetrate non-Christian society more deeply and creatively as its salt and light? The Institute will offer courses in Christian faith, life, and mission to people in the professions, in business, and in industry. Students will meet together five days and one evening per week for worship, lectures, tutorials, and seminars, and will be encouraged to participate in a mission project. For more information, write: The London Institute for Contemporary Christianity, 12 Weymouth St., London W1N 3FB, England.

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.