

Westminster Today

WINTER 2009 | VOL 1, ISS 2

RELEVANCE . LEADERSHIP . RESOURCES . DISCOVERY

GLOBAL *impact*

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global impact



Proclamation of the Gospel

JESUS CHANGED THE WORLD. His coming as the God-Man, the Messianic Word in flesh, still is the measure of time, even for a post-modern world.

Yet, Jesus' earthly life and ministry had a specific starting point in space and time. From humble beginnings in Bethlehem and Capernaum and from the ancient city of Jerusalem, His good news spread and impacted the entire world.

Because Westminster Theological Seminary was formed by a profound love for Christ and His Word, we are part of the ongoing world impact of Jesus' message of salvation for a fallen world. As followers of Christ, we are heirs of Calvin's Reformation in Geneva and Luther's scriptural commitment from Wittenberg. From our humble beginnings in Philadelphia in 1929 to our maturation and growth in the little Philadelphia suburb of Glenside, Westminster's proclamation of the gospel of Jesus Christ has impacted the globe.

As we prepare for our 80th anniversary in 2009-2010, Westminster Theological Seminary rejoices in God's gracious blessings upon our ministry. Westminster's impact extends from Nigeria to China, from England to Australia, from Athens, Greece to Birmingham, Alabama, over 60 countries in all.

Please join us in celebrating and furthering WTS's ongoing part in Jesus' world impact. Rejoice with us that WTS's 6,000 living alumni, 700+ current students serving over 100 denominations under the banner of our Lord Jesus Christ, are impacting the world.

Come study at WTS and discover how the Christ-centered truths of Scripture will change your heart. Invest in Westminster and together with Christ we will continue to impact the world until He comes.

Sincerely in Christ,

Rev. Dr. Peter A. Lillback,
President

Westminster Today

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Westminster Theological Seminary

All Scripture references are from the English Standard Version unless otherwise noted.

Westminster Today's mission is to highlight the Westminster difference—relevance, leadership, resources and discovery—in the lives of faculty, students and alumni who are engaging the changing world with the eternal Word.

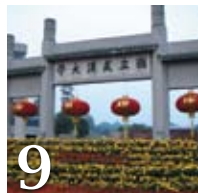


In any given year, Westminster students—coming from 100 denominations, 40 countries and 35 states—are being equipped to become ministers, missionaries, professors, writers, speakers and Christian workers worldwide.

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WESTMINSTER VOICES

Westminster Theological Seminary exists to serve Christ and His Kingdom by extending the knowledge of the glory of God in Christ until that knowledge “covers the earth as the waters cover the sea” (Hab. 2:14).



Founder J. Gresham Machen; painting by Thomas C. Carney

Would you recommend Westminster and why?

Mexico } “Yes...no other seminary provides the depth of preparation.”
Rev. Laurence C. Trotter, M.Div., '86 – Pastor, Missionary and Church Planter

New Zealand } “Yes. Scholarship, commitment to the Bible and Van Tilian apologetics.”
Rev. Peter Reynolds, M.Div., '84 – Pastor, Church Planter and Professor

Scotland } “Yes...unflinching acceptance of biblical authority coupled with Reformed standing. Also, I think it is helpful to have an interdenominational mix. There is a rigour to the teaching, which makes the degree and training worthwhile—giving a clear Reformed perspective.”
Rev. Scott Kirkland, M.A.R., '94 - Pastor

Taiwan } “Yes...especially for the M.Div Counseling program, which combines the best of the Westminster program.”
Prof. Tim Yates, D.Min., '97 – Missionary and Counselor

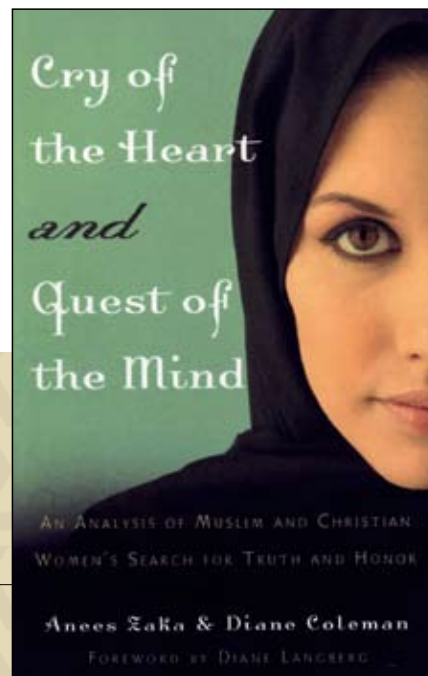
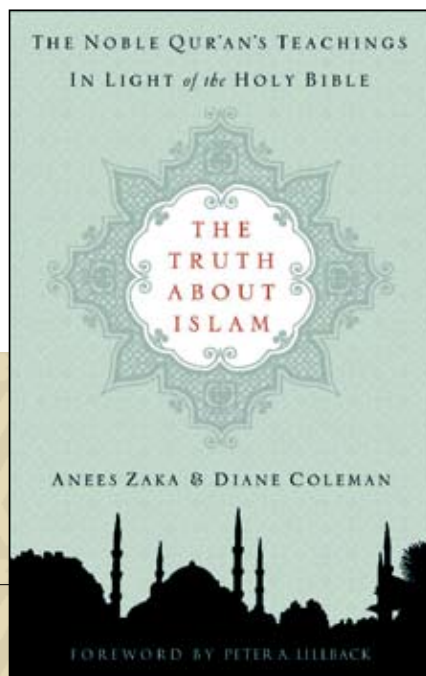
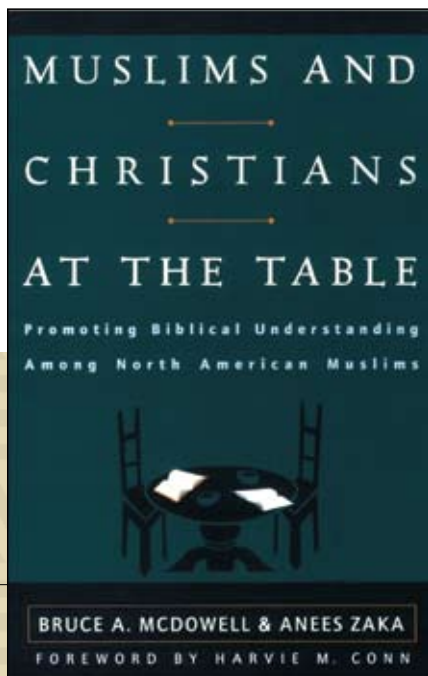
Australia } “Yes...particularly if they were academically inclined and desired to work as a seminary professor or pursue a non-ministry related vocation...one of Westminster’s great strengths is its commitment to the inerrancy of Scripture preparing (one) to address relevant theological and cultural issues in our world.”
Rev. Phillip D. Paul, D.Min., '99 – Pastor, Counselor and Teacher

England } “Yes. It continues to have standards of conservative scholarship and evangelical piety that are vital for faithful ministry.”
Rev. Mark G. Johnston, 'M.Div. '86 – Pastor and Church Planter

QUOTABLES

Must READS

Considering opportunities for *global impact* of the gospel, make time this year to read any one of these...



Muslims and Christians at the Table

"I am delighted to commend *Muslims and Christians at the Table*...clear, specific and understandable... this book promotes evangelism at the table...fulfilling a great need in the life of the church."

- Harvie M. Conn, late professor of missions at Westminster, 1972-1998

The Truth About Islam

"Zaka and Coleman take us to the original sources—the Holy Scriptures and the Noble Qur'an—to compare each faith's holy text point for point. They do so with conviction, but also with careful scholarship and sincere respect. Their task is apologetic in nature, but their defense of Truth does not lose sight of the ideal of 'speaking the truth in love.'"

- Dr. Peter A. Lillback, president

Cry of the Heart and Quest of the Mind

"Even a cursory study of the life and ministry of Jesus Christ when he was here in the flesh reveals one who never denigrated women, never blamed them for the sins of men, did not cast them away as dangerous nor treated them as unimportant...He offered dignity, safety and honor to the women who populated his life."

- Dr. Diane Langberg, adjunct professor of practical theology, Westminster, 1987

Order these and other Reformed books at great prices at wtsbooks.com!



Anees Zaka (Th.M., D.Min., '88, Westminster Theological Seminary, Philadelphia) is the founder and director of the Church Without Walls and founder and president of Biblical Institute for Islamic Studies. Born in the Middle East, having been a pastor there and in N. America, Dr. Zaka has many years of experience ministering to Muslims. He has extensively researched Islam for his master's and doctoral degrees.



Bruce A. McDowell (M.A.T.S., Gordon Conwell Theological Seminary; D.Min., '91, Westminster Theological Seminary, Philadelphia) is the Missions Pastor and the Director of International Students Christian Fellowship, Tenth Presbyterian Church, Philadelphia, PA. He has studied Islam at Temple University and has experience in Muslim ministry in the United States and countries around the world.

要忧虑,说,吃什么? 喝什么? 穿什

你们需用的这一切东西,你

你们要先求他国和他的义。这

们了。你们不要忧虑。因为

虑。你们不能穿进衣。马太



Magnificent and legendary, the Chinese Phoenix Fenghuang (凤凰) is synonymous with good fortune, opportunity, and luck. It is a symbol of high virtue and grace. The head represents virtue (德,) the wing represents duty (义,) the back represents propriety (礼,) the abdomen says belief (信) and the chest represents mercy (仁.)

么？这都是
们的天父是
些东西都要
明天自有
福音6:31



Land of Opportunity

THE OCTOBER 2, 2008 ARTICLE “SONS OF HEAVEN” in *The Economist* reported that the Chinese government claims 21 million Christians reside within its borders. A Westminster Ph.D. candidate and founder of a non-profit Christian organization whose mission is to serve the persecuted church and advance religious freedom in China, estimates 130 million in a country of 1.4 billion. *Who’s right?*

The May 2008 *Christianity Today* introduced us to Job in “Great Leap Forward.” Communist Party officials were regular patients in his medical practice. He regularly reported to them on the progress and activity of his church; and given how the church benefitted the common good, no one interfered with the work. An alumnus (anonymous for security purposes) tells a different story in his June 18, 2008 report to the U.S. Congressional Committee on China. Investigating China’s persecution of Protestant Christians

during the approach of the Beijing 2008 Olympic Games, he noted an 18.5% rise in the numbers of Christians persecuted last year compared with the previous year, and a 30.4% increase in persecution cases. Who’s right about China? Westminster knows one thing. The answer to the world’s sin is Christ alone. He will build his church “and the gates of hell shall not prevail against it” (Matt. 16:18). M.A.R. candidate Jane Joyce Cha has witnessed this first hand in Beijing. She invites you into this land of opportunity.



In Her Father's Footsteps *by Jayne Joyce Cha*

I AM A WESTMINSTER BABY. I was born to Korean parents and brought up in Beijing, China as a missionary kid. Our family left our extended family network throughout the east coast of the United States to be welcomed to China by a cold winter in 1990. I was only four and knew nothing of the extreme culture shock my parents experienced.

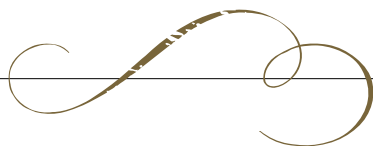
My brother Jason and I grew up among Chinese children, happily breathing in the polluted air and joyfully returning home from kindergarten as we sang the Communist anthem at the top of our lungs, "No Communism... No China."

When we returned on sabbatical, the contrast between my life in China and those of my cousins in America was dramatic. I was truly tempted by the material luxury and the endless chances to eat pizza. However, just when I was at the height of being convinced that I needed to stay and live with my relatives in the states, the Lord used my mother to teach me about *calling*. Her faith was such that she knew in her heart of hearts that the Lord was calling us to return to China and complete the task that was bestowed on our *entire* family.



*Jane Cha's mother's face has been blurred for security purposes.

Today, I am at the very seminary that nurtured my father into becoming a visionary. He was enabled by God to see the potential in China for a growing church movement to God's glory. He did not quit despite all the obstacles. He simply believed and God blessed.



Since then, this idea of a *family calling* has continued to develop in me as I witnessed my parents' ministry and their passion in sharing the glory of God displayed through Christ Jesus. They ceaselessly exposed me to their joy in ministry; and thus their students became my "uncles" and "aunts," and I did not hesitate to become one of them.

What always puzzled me was the look of pity in the eyes of our family and friends, as they seemed to say, "Why are they always swimming against the current?" Instead of staying in America to lead a prosperous life like most immigrant families should, in their minds, ours chose to enter a country that still echoed with the aftermath of the Tiananmen Massacre.

Similarly, the non-Christians in China mostly thought of our family as cursed because my mother gave birth to a Downs Syndrome, baby boy Joseph in a country that aborted even healthy babies up to seven months into pregnancy.

Another 'curse' in their eyes came in April, 2002, when my father passed away in a traffic accident in Beijing, leaving behind his wife, three children, a ministry of twelve years and his seminary, Westminster, in Beijing.

Nothing could have brought us any lower, and my patience was just about to run out, when I witnessed God mysteriously lift up our family and our ministry to heights that we never could have imagined. Of course, Ephesians 3:20 (NIV) comes to mind, "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us..."

Today, six years after the passing of my father, who was a proud Westminster alumnus, the seminary he started in Beijing has a total of over 80 graduates, now serving in over 1,000 house churches across China. Who would have known that a small insignificant family like ours would later come to serve over 70,000 people in a land that was once foreign to us!?

Today, I am at the very seminary that nurtured my father into becoming a visionary. He was enabled by God to see the potential in China for a growing church movement to God's glory. He did not quit despite all the obstacles. He simply believed and God blessed.

I am sitting in the same lectures under Dr. Gaffin and Dr. Poythress, while reading the works of a man named Cornelius Van Til, who once gave my father a ride when he didn't have a car.

I sit in the Sarang Center* surrounded by books that once belonged to a man that my father used to chase around campus. And I long for that day when I may return to that land where there lies a shiny black gravestone with our family name carved on it. [more...](#) at wts.edu/ezine

*SaRang Korean Missions Center

The SaRang Korean Missions Center, located in Westminster's Library, is an outgrowth of Westminster's relatively long history with the Korean church in training a significant number of Korean pastors, ministry leaders and theologians. Created in 2001, through the generous support of the SaRang Community Church in Seoul, the Center exists to advance research and academic discussion on the past, present and future of the Korean church, via visiting scholars and workshops.

Wuhan University dates back to the Ziqiang Institute, which was founded in 1893 by Zhang Zhidong, governor of Hubei and Hunan Provinces in late Qing Dynasty.



Wuhan Seeks Truth

by J. Michael Cuzzolina

During the Cultural Revolution (c. 1966 – 1976), China cleansed itself of all things western. Consequently the history of the West was lost. Given the goal to have world-class universities, China has been welcoming western scholars in the past decade. Re-studying world history, Chinese scholars discovered that one cannot study western history without studying Christianity. Separation of church and state was a modern invention.

Thus, the door of opportunity has swung wide open for Westminster in a scholarly exchange with Wuhan University, 武漢大學, which is situated in Hubei Province's capital, Wuhan, a major city on the Yangtze River of central China, known as "the thoroughfare leading to nine provinces." Because it is managed by the Ministry of Education of the People's Republic of China, the story is compelling.

Originating in 1893, it is among the first colleges in the country and in the early 1920s became one of the first modern universities. Consequently, it is considered most competitive in offering desirous degrees. More than 45,000 students are matriculated under the knowledgeable guidance of over 5,000 professors. Their website—www.whu.edu.cn—promotes the university well.

What leaps out to a western eye reading some recent statistics is "In the last ten years...300 famous foreign scholars and political personages have been invited as

part-time professors, honorary professors or guest professors, and Wuhan has established relations of academic cooperation and exchanges with 200 universities, colleges and scientific research institutions in more than 60 countries and regions." Herein lays the evidence of the heart of openness. This is vitally important to meet their academic goal (in their own words) to "Improve oneself, promote perseverance, seek truth and make innovations." Clearly God has pried open the iron clad seal of secrecy.

Our president, Dr. Peter A. Lillback, Ph.D. 1985, has wholeheartedly embraced this openness. He is establishing the Westminster Institute for the Study of Philosophy and Religion (WISPR). This new organization will embrace any freedom afforded Westminster to share its academic rigor in China and beyond. The approved partnership with Wuhan is an initial two year curriculum, the first part being "How Christianity Impacted the West" and the second consisting of lectures regarding the influence of Western philosophy on Christian thought. The first year it will be hosted by Wuhan, the second at Westminster's Philadelphia campus.

Sharing the vision, Dr. Lillback noted decisively, "The fact is schools in China, especially colleges and universities, were started by western missionaries." Taking a breath, he captured the breadth of WISPR's, bottom line "Westminster is working with everyone in the Chinese context." His point was simple. He truly believes in our global mission, for

"Westminster Theological Seminary exists to serve Christ and His Kingdom by extending the knowledge of the glory of God in Christ until that knowledge 'covers the earth as the waters cover the sea'" (Hab. 2:14). This mission is blind to socio-political divides.

With a smile of wonderment, he capped another reason he has accepted Wuhan's invite, "In recent years I have been invited onto 15 different campuses throughout China." Then pausing, "What is amazing is that this far exceeds my invites onto campuses throughout the United States?"

When China seeks truth should we stand silent? As we support the church in its mandate to "equip the saints for ministry," can we do so in a vacuum? Westminster teaches that in studying God's Word "Context is king," thus, Dr. Lillback is as committed as any one of our alumni worldwide to the cultural relevance of the gospel. One of Westminster's many "distinctives" is the stalwart conviction that God's eternal Word does apply to this changing world. Pray for Dr. Lillback and his hand-picked team who will bring the history of Christianity in the West as the most brilliant sunrise in the East. +++

Dr. Lillback welcomes questions and suggestions concerning WISPR in this collaborative, scholarly effort to know the truth and make it known. The opportunity to bring the truth about the Bible, church history and Christian scholarship to China has arrived. Please contact the President's office at President@wts.edu.



Samuel Boyd, M. Div. '06, in S.E. Turkey, in the 10x10 meter square he supervised, next to where the stele was discovered.

Alumnus Samuel Boyd, M.Div. '06, Translates » Kuttamuwa Stele

ZINCIRLI, TURKEY. I was invited to the dig as an archaeologist, though my training in my doctorate is more linguistic/philological, specializing in Northwest Semitic languages (as well as a few non-Northwest Semitic languages, such as Ge'ez and Akkadian). While in other fields inscription discoveries are not rare, in ancient Semitic languages the last time an intact and *in situ* inscription was discovered like this was Tell Fekherye in 1979.

For instance, the Tell Dan inscription with 'House of David' was significant, but not intact and not found in its original location. So, we were not expecting to find an inscription and the department had some funds left over and, therefore, invited a few philologists to get field experience.

The dig director, David Schoen, made me a square supervisor. Archaeologists dig in 10 x 10 meter squares, and I oversaw one of these squares (we had approximately 10 of these squares in operation this summer) with an assistant who was a masters student from Oxford and four to seven Turkish locals who help out on the dig as excavators. I reported to an area supervisor (one of my jobs was also to stand in for one of the area supervisors, who was sick), who reported to the dig director.

The **stèle** (pictured, above right) was discovered in the square adjacent to mine. In the morning before breakfast, the supervisor of that square remarked to me how wonderfully round one of

the stones in his square was. After breakfast, one of the Turkish locals saw writing on the back, and the area director called me over to read it.

I was the first person to lay eyes on the inscription and read it in 2700 years, which was amazing. I called one of the other philologists over to confirm my reading, and once the inscription was taken from the



ground I was one of three field philologists who provided a 'round' translation of the inscription. We worked in the back room of the municipal building in a small city called Fevzipasha in S.E. Turkey.

After we completed the epigraphy and translation work, we conferred on a fairly regular basis with the dig director and co-director regarding how it should

be interpreted in light of the archaeological, cultural and material context. We also sent our transliteration, translation, and photos to my adviser, who is publishing the *editio princeps*.

So, between me and the two other philologists, the dig director and co-director, and my adviser (Dennis Pardee, a professor of near eastern languages and civilization in Chicago), we arrived at the basics of what has been reported in the November 17, 2008 *New York Times*' article, "Found: An Ancient Monument to the Soul," by JOHN NOBLE WILFORD:

'I, Kuttamuwa, servant of [the king] Panamuwa, am the one who oversaw the production of this stele for myself while still living. I placed it in an eternal chamber [?] and established a feast at this chamber: a bull for [the god] Hadad, a ram for [the god] Shamash and a ram for my soul that is in this stele.'

However, there are many more linguistic and cultural questions to ask, particularly as the language closely resembles Sam'alian (either a sister language or daughter language of Aramaic; their relationship is debated) and Old Aramaic, but does not match either precisely.

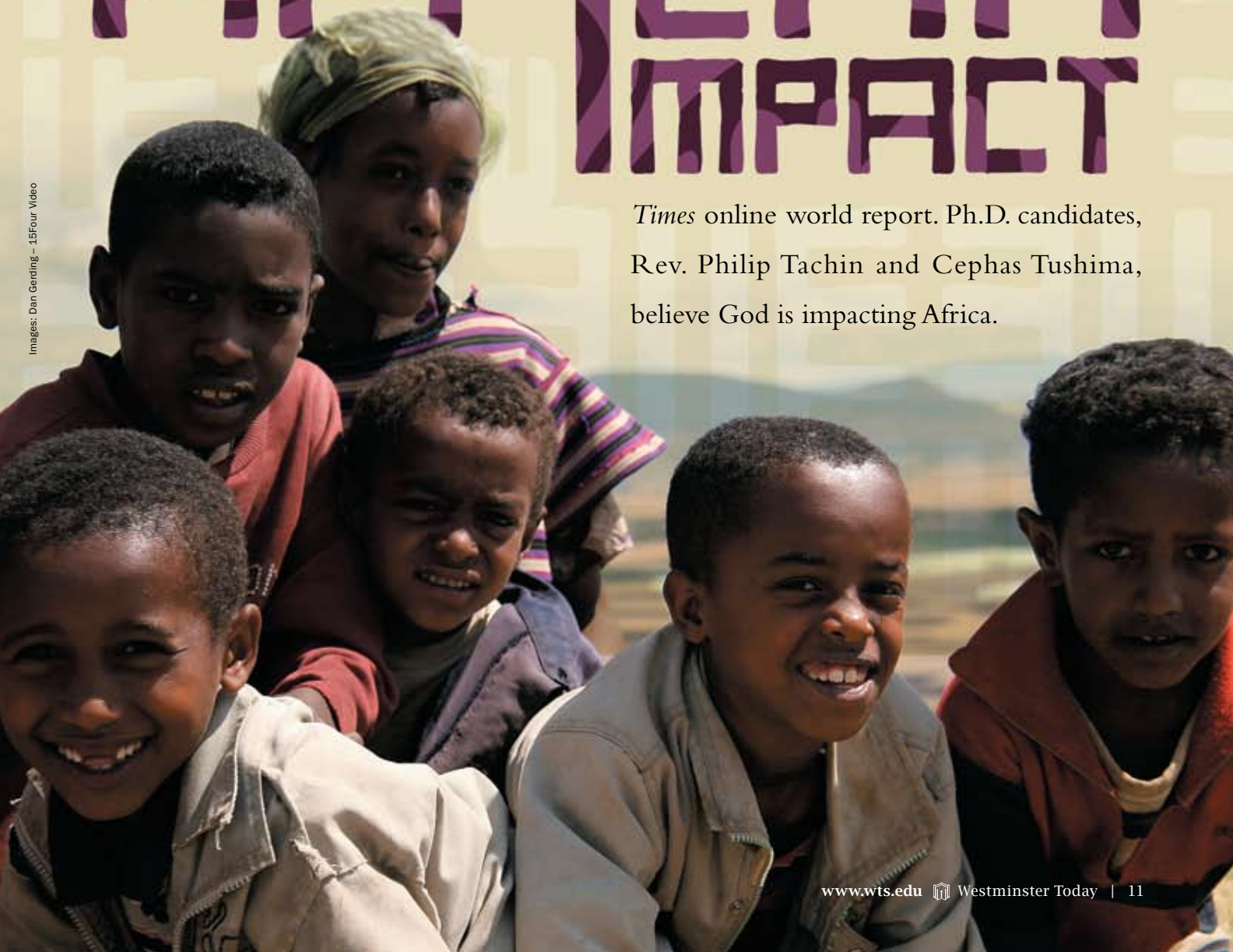
In addition, we have dated the inscription to approximately 730 BC, and the king following the king mentioned in the inscription was absorbed directly into the Assyrian Empire, putting it (again, approximately) around the same geo-political/military push of the Neo-Assyrian Empire which also exiled the Northern tribes of Israel. [more... at wts.edu/ezone](#)



AFRICA'S MOST POPULOUS COUNTRY
– 140 million, its largest oil producer and its
second largest economy is Nigeria. A 1999
return to a civilian government, after long
failed military dominance, did nothing to
dispel the divide of 250 ethnic groups and a
fractious split between Christians and
Muslims, according to *The New York*

AFRICAN IMPACT

Times online world report. Ph.D. candidates,
Rev. Philip Tachin and Cephias Tushima,
believe God is impacting Africa.



Shitsav's Scar: God Marks His Own as recounted by Ben Moore

FAR OUT IN THE BUSH OF AFRICA, in a small thatched mud hut in Nigeria, a woman gave birth to a son. His parents named him Shitsav. Shitsav's father had two wives, which was the local custom. It was a tiny village of 50 people...no cars...only a few bicycles in the village, belonging to very proud owners. Horrifically, this part of Africa was plagued with civil war.

The rebel Ebos people were coming into Shitsav's area, whose people were Tivs, and kidnapping children to take back with them. Shitsav's father worried for his son's safety, so he had the 'doctor' of the village come with a sharpened nail to their house one evening, when Shitsav was just 8 years old. He smeared black ash across Shitsav's cheek. His father said, "Be a man don't show pain!" Then the sharpened nail dug into his cheek. Now, if he were ever stolen away by the rebels, even for many years, he would know his son.

Shitsav grew up in a village where the children were always fighting. Ancestor and spirit worship were normal, and no word of the gospel had ever come to them. Yet, in primary school, Shitsav was first exposed to the gospel in a mandatory chapel.

The old preacher, wearing a pair of old flip flops and worn out glasses, preached a fiery message of the gospel. "You remember how the brush fires sweep through the land during the dry season? How they are as high as the trees? There is a place called Hell, which you deserve to go to, where the fires never stop. Unless you turn to Jesus, you will burn for eternity!" Shitsav was terrified at the awful thought of burning forever...yet he walked away from the sermon and fell back to his wayward ways.

In high school, Shitsav became even wilder and more rebellious. His life became 'dirty' and violent. He chased girls, and fought with knives, thinking that he would find joy and peace. But he didn't. And in the midst of tears and despair one day, he went to the church.

The Lord drove back the message that he heard as a child. He confessed before the elders, "I have lost my way! Please help me!" They took him in and accepted him.

He enthusiastically dove into learning about God and the Bible. And for the first time in his fearful and violent life he found that joy and peace he had been looking for. He thought, "There's nothing better than to serve God in the church!" So he went to Bible college and became a pastor. He served many years as a pastor before getting his masters degree in a seminary in Nigeria. Yet, he continued to feel that he was being led to receive further education. At that time Patty Comber, director of international students at WTS Philadelphia, visited his church in Nigeria and encouraged him to come to Westminster. He applied and received the international scholarship. All he had to do was to get to the state capital to the US embassy to get his visa. He just needed \$90...but he had no money. He went around to all his friend's houses, but they didn't have any money to lend to him. He gave up hope and was walking by the village high school.

The principal of the school saw him and ran out to him. "Why aren't you at the state capital?" said the principal bewildered. Shitsav replied, "Because I don't have any money to get the visa!" "Well...why didn't you ask me?" queried the principal. "Because you are always complaining about how you don't have any money!" Shitsav said with assuredness. "Well, here take this...here is the money you will need," said the principal without hesitation.

Shitsav walked away with his head swimming. Quickly telling his wife, he flew to the bus station just in time to get the last bus to the state capital. Sadly, there were no seats for him on the bus, so he had to ride all night on the floor, sick, tired, hungry and confused. He prayed, "Lord if you want me to go to America, why are you making it so difficult!?" He arrived in the capital, went to the embassy and to his shock and amazement received the visa.

Shitsav has been here at Westminster for six years. His English name is Philip Tachin. He is now working on his Ph.D. and wants to return to Nigeria to teach in the seminary and successfully reach out to Muslims with the sure hope of the gospel of Christ. [more...](#) [at wts.edu/ezine](http://wts.edu/ezine)

The Reformed
Outreach Initiative,
Abuja, Nigeria

Join us and pray as we seek to change Nigeria, and the world, for God's glory alone. We trust God will take N. Nigeria captive for Christ via evangelism, and He will help believers combat their habit of returning to pagan spiritualists for answers. Pray the sovereign power of God consumes unreached Muslims with the gospel. Shitsav has written three evangelical books with 500,000 in print – [pictured] is *John Calvin: True Life of the Christian Man* in the Hausa language. Please contact Rev. Tachin, president, revtachin@yahoo.com or Rev. Igyar, secretary, verseter5@yahoo.com to learn more.



Perspectives on Justice: A Personal Journey in the Jungle of Injustice

by Cephas Tyo Anju Tushima, Ph.D. candidate,
Jato Aka, Nigeria

FROM A BIBLICAL STANDPOINT, we locate the contemporary concept of (social) justice in the use of biblical concepts whose true meanings are contained in some Old Testament Hebrew terms. Two of these are *mishpat* and *tsedeqah*. *Mishpat* inherently has the idea of judicial activism consisting in either the provision of standard criteria for conduct and/or adjudication; and/or the actual arbitration between parties with the goal of ascertaining culpability or otherwise, and administering the requisite sanctions or acquittal. *Tsedeqah*, on the other hand has its emphasis on established norm as just order for right conduct both in the larger society and for individuals.

While *mishpat* emphasizes the action that seeks to establish or enforce right patterns of behavior, *tsedeqah* stresses the existence (or otherwise) of such a norm in society or between individuals. When used in combination as a word pair or hendiadys, the two terms signify inherent requirement for conformity to established norm (whether it is in the religious sphere or in civil society) or the requirement of loyalty or right conduct between individuals. To a person who stands to benefit from this norm, it is a right. Conversely, there is an implicit duty placed upon the person who is in the position to make the conformity to such established norm possible. This is what, in today's parlance, is termed Human Rights.

For a clearer legal definition of the criteria or norm for justice in modern societies, we may turn to the UN's Universal Declaration of Human Rights, the UN Convention's Rights of the Child and the constitutions of modern democratic nations. In a summary statement, these instruments provide for such things as right to life; right to free speech; right to a dignified life; right to fair trial; right to private property; the right to equality before the law; the right to presumption of innocence until proven guilty; the right to appeal a conviction; the right to be recognized as a person before the law; the right to privacy and protection of that privacy by law; freedom of thought, conscience and religion; freedom of opinion and expression; freedom of assembly and association.

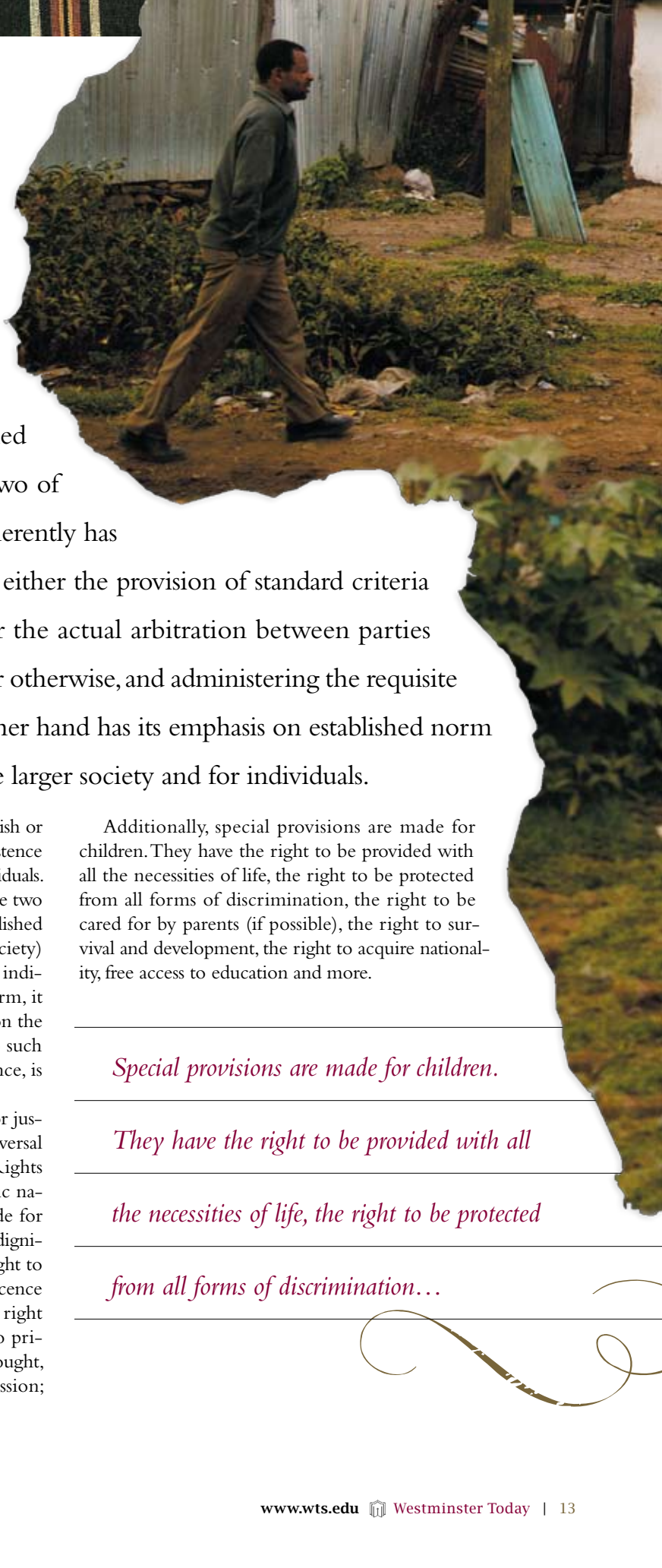
Additionally, special provisions are made for children. They have the right to be provided with all the necessities of life, the right to be protected from all forms of discrimination, the right to be cared for by parents (if possible), the right to survival and development, the right to acquire nationality, free access to education and more.

Special provisions are made for children.

They have the right to be provided with all

the necessities of life, the right to be protected

from all forms of discrimination...



My personal experience with injustice was manifold. My father, as a polygamist, did not provide even the basic necessities of life. Worse yet, he incessantly abused us children and all his wives physically. Then there was my sister's friend, Mrs. W. Upon the death of her husband, her brother-in-law expropriated all of her late husband's assets. Then he shoved her and her five children into the street, when she refused to go into levirate marriage with him. Given the cultural norm, my elementary school experience was likewise abusive.

The community itself was built on the quicksand of abuse. Conflicts between ethnic groups engulfed us again and again. Inter-faith conflicts were suffocating. Muslim persecution of Christians ensued in 12 states of northern Nigeria, where Islam is the state religion and, by implication, all other religions are illegal. It is estimated that over 10,000 Christians have been killed in Nigeria within the twenty-first century alone.

The state's grip strangled the people. Mrs. David, a high ranking civil servant, lost her job for refusing to collude with politicians to rig elections. The Zaki-Biam genocide is well-known. The Government of Olusegun Obasanjo, president of Nigeria from 1999–2007, sent the military to wipe out the town of Zaki-Biam and surrounding villages. It was his way to settle the score with General Malu, the then Chief Army Staff, who hails from the area—all because of a policy disagreement.

The soldiers reduced the major town of Zaki-Biam and its surrounding villages to rubble, killing over 200 people, maiming hundreds of others and either looting or destroying most of the property. My younger sister, who lived in the town, lost all her property during the incident (she had a fashion design business there). She and many others survived by literally hiding in the bushes for three days. Some died from snake bite.

Even the international community betrayed us. IMF's Structural Adjustment Program (SAP), imposed on many developing countries, removed government subsidy from all sectors of the economy.

In Nigeria, when this was followed in the 1980s, it led to the collapse of food security as peasant farmers (the main producers of food) could no longer afford the farm inputs they needed. The resultant importation of food priced out the average consumer, leading to malnutrition that has led to a sustained rise in infant mortality rates in the country in the past 20 years. The removal of subsidy on education also led to the collapse of the

standards of education. The high cost of education has made it the prized jewel of the rich. Children of peasants, like me, who had previously depended largely on government subsidy to attend college, can no longer afford a higher education.

What are the possible steps to ensure justice in Nigeria and elsewhere? In Christ, calling on Christians worldwide, let us remember, "Nothing is impossible with God" (Lk. 1:37). First, create an environment where justice will thrive. Pray for the provision of education. Cry to the Lord for general literacy, liberal education (in the sciences and the arts), entrepreneurial skills for the market place, as well as civic education. Pray for the building of a viable judicial system that guarantees enforceable justice. The Lord says in Proverbs 31:8–9, "Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy." Pray for the economic empowerment of the people. Meditate on Ecclesiastes 10:19, "Bread is made for laughter, and wine gladdens life, and money answers everything." He speaks likewise in Deuteronomy 15:11–14.

Second, the West must change its attitude about Africa—the aid mentality with which Africa is approached has to stop. The West must move to the stage of constructive engagement with Africa. A good example of this can be seen in the evolution of Paul David Hewson's (Bono of U2) approach to helping Africa. Yes, there is a place for Aid (see Isa. 58:3–10), but we need to move beyond just giving aid to constructively engaging the oppressed, enabling their economic empowerment (see Deut. 15:11–14 again). Many of the emerging Asian economies (e.g., South Korea and China) were kick-started, not by the provision of aid (aid helped meet immediate felt needs), but by western investments in those economies that addressed the problems at their most foundational level.

Third, demolish structures that perpetuate division and rivalry. Pray God heals ethnic divides, tribalism, inter-faith distrust, corruption in economics by creating equal opportunities to the means of production and unhindered access to due process of law.

Fourth, building civil society institutions that will focus on: (a) Adequate advocacy – Psalm 82:3–4, "Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked." (b) Build subsidiary groups that address matters of justice and injustice as well as economic empowerment at the most fundamental level.

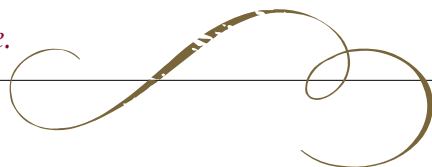
At this point, we need to focus on developing catalysts who will be agents of change in the communities. These will serve to stimulate the building of subsidiary groups ensuring sustainable development and an equitably just society.

What can the Westminster family do? [more...](#) at wts.edu/ezine

My personal experience with injustice was manifold.

My father, as a polygamist, did not provide even the

basic necessities of life.



[*Westminster students*]



by Igor Kim » Moscow, Russia

Christ proclaimed to the church in Philadelphia: “Behold, I have set before you an open door, which no one is able to shut” (Rev. 3: 8). His words are true in the whole of the church’s history.

Being raised during the Communist era (we called it Socialism), I remember how all Christians had been treated. They were not considered equal. I agreed given the propaganda. Then, twenty years later, I experienced the transforming power of Christ’s gospel. I still remember the first sermons I heard from missionary, Dr. Paul Kim.

When Socialism collapsed in the early 1990s, euphoria ensued, packing churches with

thousands of spiritually hungry people. This is gone. Now church growth is a patient and most delicate labor, especially among urban agnostics. My evangelical association has over 100 churches, yet the average membership is from 40 – 100, with a few exceptions. The good news is that sound theology is being sought and yet only found in the Reformed tradition. Korean missionary, Dr. Hwang Sang Ho, author of the famous autobiographical book, *Bury My Bones in Russia*, is devoted to raising up a new generation of Russian ministers in the Reformed faith.

Reformed literature is still very scarce. However, the growing thirst for it is substantial. In this regard, I wish Russian believers in the near future will have the opportunity to read the translated works written by Westminster faculty, past and present. Let us pray for this wish to come true one day. +++



by Kamal Sulaiman » Amman, Jordan

Jordan is an Arab country in S.W. Asia. Kamal, M.Div, Counseling student, is from the capital, Amman—biblical Philadelphia.

“My wife is Jamileh. We have three sweet daughters. Grace is 15, Katherine is almost 13 and Joy is 4. I was raised Greek Orthodox. After graduation, we plan to return to the Middle East and continue ministering with Campus Crusade. We pray Christian leaders will enable us to do biblical counseling and training. One thing heavy on my heart is to create a safe place for Christian leaders to find rest and encouragement. We will also comfort those who come to Christ from non-Christian backgrounds. Some countries severely persecute those who leave their mother religion, others lawfully execute people. The life of a Middle Eastern Christian is anything but abundant. But the Lord promises in John 10:10, “...I came that they may have life and have it abundantly.” In light of this, my vision for Jordan is for the church to grow, be fruitful, bold

and Christ-centered. Pray for us to be wise in presenting the gospel to the non-Christian majority. Pray for protection from the schemes of the extremists and fanatics. Pray the Lord raises up local leaders to lead their countries and peoples in their journey with Christ. Pray the Lord will provide the spiritual, financial and emotional support needed to fulfill our vision. Not only are Christian counselors needed in the Middle East but also pray for those who can provide family and marriage care, too. We as a family are so thankful for the opportunity the Lord has given us to study Christian counseling at Westminster, one of the best and leading seminaries in the States that teaches counseling from a biblical prospective. We are looking forward to our time in the seminary and also our involvement in the community and church here in the States.” [Kamal’s picture is withheld because he is blacklisted].

more... at wts.edu/ezone



Renewed Commitment

Doors of opportunity have opened wide given the exponential pace of change in the world today. Through the years Westminster has prepared over 6,000 individuals to share the gospel of Jesus Christ around the world, whatever their vocation. This flows from our unyielding commitment to Scripture, as “the very Word of God written,” being absolutely authoritative and without error. Bringing the promises of God to a lost world is our shared stewardship.

With a renewed commitment to the heritage of our founders, we are driven in Christ to fully develop the minds, ministry acumen and piety of our students. Fully trained leaders, teachers and workers are being sent out worldwide. A fundamental mandate of the church, discipling the nations for the glory of Christ, requires culturally sensitive, theologically competent ministers and Christian workers who have both the ability and the passion to apply “the eternal word” of Scripture to “the changing world” in which God has placed them.

Westminster is indebted to the many individuals who contribute regularly to the General Fund without which, it would be nearly impossible to:

- Promote widespread interest in the Seminary,
- Cultivate volunteer leadership to champion the cause,
- Determine who the prospects are for special projects,
- Present the case for the Seminary each and every year,
- Measure how the public feels about the Seminary,
- Create a cogent appeal and a sense of immediacy, and
- Build a Seminary image through solicitation efforts.

While much can be said about Westminster’s influence extending from Africa to China, from England to Australia, from Athens, Greece to Birmingham, Alabama, over 60 countries in all, the same can be said about those who send unrestricted gifts to the General Fund. Yes, it is true that over 90% of these gifts come from the United States. The remaining percentage comes from Canada, Asia, Europe and beyond. Preparing to celebrate our 80th anniversary in 2009, we praise God for the gracious and generous donors who have blessed us with their faithful giving.

Your gifts and prayers will allow you to join us in standing in awe of God as He is revealed in his Word, and as we progress in impacting the world for Christ. Your giving makes you a part of the family in supporting the 700 current students who are diligently preparing to be sound, biblical influencers in the world for our Lord Jesus Christ.

Robert F. Davis,
Director for Development

DOUBLE YOUR IMPACT!

A *Challenge Grant* has been awarded to us. The design of the award is to mirror dollar-for-dollar up to \$500,000 every gift from a new donor, from someone who has not given to WTS in the last year and for membership in the alumni association.

TRIPLE YOUR IMPACT!

You may have your gift even tripled by submitting your company’s *matching gift* form for employees, retirees and even from your spouse’s company. Start giving today by contacting us at WTSDonations@wts.edu or 215-572-3834.



TOP 10



PRAY WITHOUT CEASING

In his first letter to “the church of the Thessalonians” (1:1)—modern day Thessaloniki in Greece—Paul encouraged the saints to “pray without ceasing” (5:17). Join our new Alumni Association in praying for our alumni worldwide.

- 1 Cameroon, Africa**, Dr. Wilfred T.W. Fon – Ph.D. 1995 – president, Cameroon Baptist Theological Seminary

- 2 Sydney, Australia**, John Davies – M.Div., 1978 – principal, Presbyterian Theological Centre

- 3 Santiago, Chile**, Dr. Samuel A. Mateer – D.Min. 1989 – pastor, San Marcos Church; church planter with Mission to the World, a mission-sending agency of the Presbyterian Church in America (PCA)

- 4 Hong Kong, China**, Dr. Wai-Yee Ng – Ph.D., 1997 – professor, China Graduate School of Theology

- 5 Berlin, Germany**, Elizabeth Matthias – M.Div. ~ Counseling, 1999 – professor of biblical counseling, Martin Bucer Seminary

- 6 Suwon, South Korea**, Dr. Deok Kyo Oh – Ph.D., 1987 – President, Hapdong Theological Seminary

- 7 Otterburne, Manitoba, Canada**, Dr. August H. Konkel – Ph.D., 1987 – Providence College and Seminary

- 8 Dehradun, India**, Dr. Matthew Ebenezer – Ph.D., 1998 – adjunct prof. of church history and practical theology, the Luther W. New Jr. Theological College; vice principal of the Presbyterian Theological Seminary for over twenty years until 2004

- 9 Kalk Bay, South Africa**, Dr. Peter Smuts – Ph. D., 1996 – vice principal, The Bible Institute of South Africa and professor of NT, hermeneutics, pastoral theology and Greek

- 10 Aix-en-Provence, France**, Dr. Paul R. Wells – M.Div., 1972 – professor of systematic theology, Faculte Libre de Reformee

POINT OF CONTACT

[*Westminster alumni*]



At his installation ceremony, (from l to r) Rev. David Riddell, M.Div. '84, New International Director of World Team; Rev. Dr. Carl Spackman, D.Min., '88, Senior Pastor, Grace Bible Fellowship Church, Harrisburg, PA, and his wife Helen; and David's wife, Becky.

◀ Major Turning Point

“Westminster was the major turning point for me, which led to where I am today. My degree is respected around the globe, and it gave me the tools to go the long haul,” Rev. David Riddell asserted decisively.

David and his wife, Becky, joined World Team in 1985, while David was pursuing his Westminster degree. The purpose of World Team is to glorify God by working together to establish reproducing churches focusing on the unreached peoples of the world. After David was ordained in the Bible Fellowship Church denomination, he and Becky left in 1988 to serve as church planters in France. On October 1st, he was named the new International Director and will be based in Paris.

Pastor Ron Schmitt, World Team board chairman, said, “After seeking guidance from the Lord and input from the World Team family, it became readily clear to the Board of Directors that David Riddell was God’s man to take the leadership reins of global ministry operations for World Team. The combination of David’s leadership example in Europe, his passion for church planting, his heart for the Lord and his vision for World Team will serve to impact our Kingdom work across the globe in a significant and exciting way.”

Join us in praying the Lord blesses the Riddells with a smooth transition as David assumes this new role. The Riddells have four children: Sarah (28), Lydia (24), Joseph (21) and Julia (19). +++



REV. STEVE CAIRNS, M.Div., '84
Director of Alumni Relations and Educational Advancement

◀ Sharing in the Sacrifice

AS A WESTMINSTER ALUMNUS you have experienced and understand the sacrifices involved in attending seminary. The rigorous academic course of your studies demanded much. And for most, the financial sacrifice involved was just as great. No doubt you can point to others who shared in that sacrifice with you: your spouse, your family, your church.

The sacrifices that you experienced while at Westminster are shared by current students, their families, their churches. In fact, a growing number of today’s students will leave WTS with a degree in one hand and a substantial student loan in the other. The newly established Westminster Alumni Scholarship Fund seeks to help current students to lessen their financial sacrifice.

As a member of the Westminster Alumni Association you have the privilege of ‘sharing the sacrifice’ as a portion of your membership dues goes to fund this new scholarship. In addition, all membership dues paid during the current academic year will be matched, helping to further reduce the costs of training each student. Please consider ‘sharing in the sacrifice’ by joining the Alumni Association. [more... at wts.edu/waa](http://wts.edu/waa)



eternal Word, changing world



[*The discipline of practical theology*]

Trans-Cultural Shepherding

BIBLICAL PRINCIPLES are trans-cultural and this is certainly the case with shepherding. Wherever the Chief Shepherd calls a flock unto himself, he provides shepherds after his own heart to care for them. Westminster is committed to equipping such shepherds to feed, lead and protect his sheep wherever he might call them to serve.

One of the primary means given by Christ for shepherding his flock is ministry of the Word. At Westminster, we offer several preaching electives. One of my favorites is “Special Preaching Situations” in which we cover, among other things, ministry of the Word at weddings and funerals. The very first time I taught the course I was somewhat apprehensive as I thought about what the first “funeral” sermon presented by a student would be like. Chris Kennedy went first, and as he spoke it became clear that this man knew how to bring God’s Word to bear in targeted ways.

With previous experience in churches in the UK and the BBC, Chris came to Westminster to hone his skills. He completed his mentored ministry experience with me at Crossroads Community Church, where he was able to witness the elders of the church engaged in their shepherding ministry. He was also a great blessing to the church when he had opportunity to feed the flock through the ministry of the preached Word.

Chris is now serving as associate minister of the Knock Presbyterian Church in Belfast, Northern Ireland, a church of nearly 1,000 families with nearly 60 elders. Among his many responsibilities is to provide shepherding care for the elders and their families: shepherding the shepherds, if you will!

What actually qualifies Chris and others to be a shepherd or overseer in God’s church? Paul’s first letter to Timothy outlines these requisites in (3:1-7). An elder is to be “...above reproach...the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard,

not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive...not be a recent convert.... well thought of by outsiders...” Through the Apostle Paul our Lord informs us that in our training of shepherds, Westminster must be concerned not only for soundness of theology and development of ministry skills, we must attend to the *character* of the shepherd.

An emphasis of our mentored ministry program seeks to develop the character of our students, that the students might be not only academicians of the Word but practitioners of it in the trenches of ministry to their sheep.

Knowing well the eternal, inerrant Word of God is essential to the teaching prerequisite. Yet, God’s view of the shepherd looks not only to the ministry of the Word but also to the *minister* of that Word. As our own Professor Al Groves, now face to face with Jesus, used to say to the majority of our students who are “...married, have children, jobs and ministry internships; if you are getting an A, you are sinning!”

Serving the Lord is a matter of the heart. As B.B. Warfield explained, “A minister must be learned, on pain of being utterly incompetent for his work. But before and above being learned, a minister must be godly.” Pray for us as we continue to train future shepherds, ministers of the Word and Christian workers worldwide. Pray that we continue to balance well a true heart for Christ, his church and this changing world with the academic excellence required to produce specialists in the Bible. +++

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Master of Arts

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