

Westminster Today

SPRING 2012 | VOL 5 . ISS 1

FORMING . TEACHING . ENGAGING

WESTMINSTER
TO THE WORLD:

Asia



Westminster
needs your help.

See page 20 for details.

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Westminster to the World



Our Deepening Relationship with Asia

WESTMINSTER has had an important role in bringing the gospel to Asia. This past year, we celebrated the establishment of the

Stephen Tong Chair of Reformed Theology. Dr. Tong's ministry spans many countries in Asia and his home base is in Jakarta, Indonesia. In this issue of *Westminster Today* we focus on what Westminster has been doing to impact this growing and significant part of the growing global community. Specifically, we'll consider stories and concerns that emanate from Korea and China.

Korea. The historic partnerships between Westminster and the seminaries and churches in Korea are deepening and strengthening. This is due to our long partnership with our alumni living and serving there, and Westminster's renowned professor Harvie Conn. Here you will find a brief biography of the Rev. Dr. In Whan Kim, an alumnus with a long partnership with Westminster.

China. Internationally recognized mission leader with an honorary doctorate from Westminster, the Rev. Dr. John Bechtel, addresses "The Truth about the Church in China". He states, "Part of the reason for the phenomenal growth of the church in China, and indeed a major part, has been the hard, early work of Jonathan Chao." Jonathan, "a Westminster graduate, sacrificed his health and time to accomplish" his fruitful ministry.

Please pray for Westminster as we seek to further the kingdom of Christ. The future of ministry in Asia holds great promise. Westminster intends to continue to strengthen our bond in this work through our relationships with our many alumni serving in Asia. Thanks for reading *Westminster Today*, and for praying as well as supporting our efforts to bring the gospel of Christ to the ends of the earth! Please consider using the enclosed envelope to give a gift today.

In His Service,

Rev. Dr. Peter A. Lillback, President

Westminster Today

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All Scripture references are from the ESV,
unless otherwise noted.

MISSION

Westminster Today's purpose is to highlight the way Westminster uniquely forms, teaches and engages in light of our overarching mission "to form Christian leaders to proclaim the whole counsel of God throughout a changing world."

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

ON THE COVER

Despite being half a world away, Westminster maintains a close connection with Asia. The photo collage was inspired by Saul Steinberg's illustration, "View of the World from Ninth Avenue" featured on the cover of *The New Yorker* magazine in 1976.

COVER PHOTO

Chae Chong, Luxdei Photography
Dave Senior, Cause Design

W. Brown Vincent and J. Michael Cuzzolina have resigned. We thank them for their service to Westminster and wish them well in their future endeavors.

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“The more I work along this line of Christian service the more I come to know that I am the least of the saints both in knowledge and devotion.”

—Yune Sun Park, quoted while working in Machen



Hall room 218 on Biblical commentaries: I and II Thessalonians, Colossians, and Joel. From the Westminster Annals, 1940



Korean Theology:

Where has it been? Where is it going?

WESTMINSTER
SPEAKS

WHICH WAY FOR KOREAN THEOLOGY in the near future? The basic issues of revelation in history, revelation as truth, will continue to remain as long as Christ is divorced in any way from his Word. The question of hermeneutics will remain a question as long as it is hermeneutics without an infallible standard. The indigenization of theology will remain unfinished as long as, and insofar as, the task moves from culture to the Bible and not from the Bible to culture. Liberalism will continue to decry conservative theology for repeating the theology of the West, while themselves quoting Bultmann, Bonhoeffer, and Tillich. And hopefully, conservative theology will produce books with healthy footnotes and find a voice for a world that sits in darkness.

How shall we proceed as Reformed churches together? I ask this question because I know these problems are not unique to Korea. They are your problems also, and, as the body of Christ, we must solve them communally. How?

It must be through self-examination in the light of the Scriptures. We must turn to the Word and turn to ourselves. And we must ask hard questions.

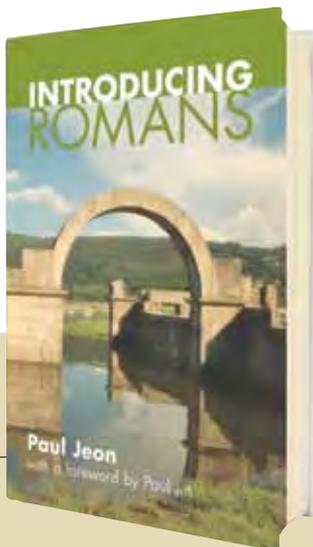
[more...](#) at wtsbooks.com

*A paper presented to the Reformed Ecumenical Synod Pacific Conference
Harvie M. Com, November 1970*



Must READS

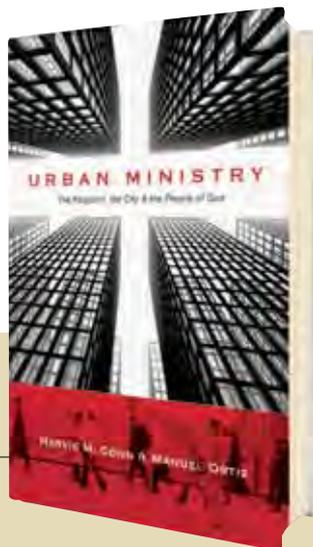
"The saints shall flourish in His days, dressed in the robes of joy and praise; Peace, like a river, from His throne shall flow to nations yet unknown."



The letter of Romans has changed countless lives, and it can change your life as well! If you have ever wanted to know God, there is no better introduction other than Romans. The depth and length of the letter, however, have discouraged many people from exploring it. This short book was written to help you start that exploration—an exploration that you will take again and again throughout your life.

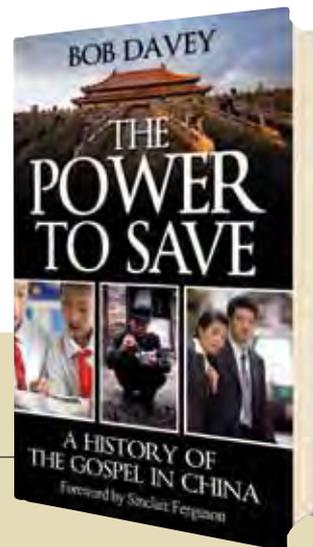
"I contend here that Dr. Paul Jeon has given us an initiation, of lucid brevity, into Romans and the wonders of God's sovereignty and grace. I am quite certain that though it is short and designed to rouse our interest in further study, we will find ourselves coming back to it again and again, and gleaning from it insights anew."

—From the Preface by Paul Jin



Here, in one comprehensive volume, Harvie Conn and Manuel Ortiz, two noted scholars and proven practitioners of urban ministry, address the vital work of the church in the city. Their dual goal: to understand the city and God's work in it.

Through four great waves of development, Conn and Ortiz trace the history of the city around the world. Then they tackle the critical issue of a biblical basis for urban mission. How does the Bible view the city? Are we closer to God in the country than the city? Does the Bible have an anti-urban bias? These questions are given a thorough analysis that unveils God's urban mandate as reflected in both Old and New Testaments.



Bob Davey gives us a detailed account of the works of God in China from the nineteenth century onwards. It will inform and encourage believers in its depiction of the fire of God's Spirit spreading through China unquenched by persecution and suffering.

"This should be prescribed reading for Christians in the Western world..."

—From the foreword by
Sinclair B. Ferguson,
former Westminster faculty

"It will inform and encourage believers..."

—Joel R. Becke, President,
Puritan Reformed Theological Seminary

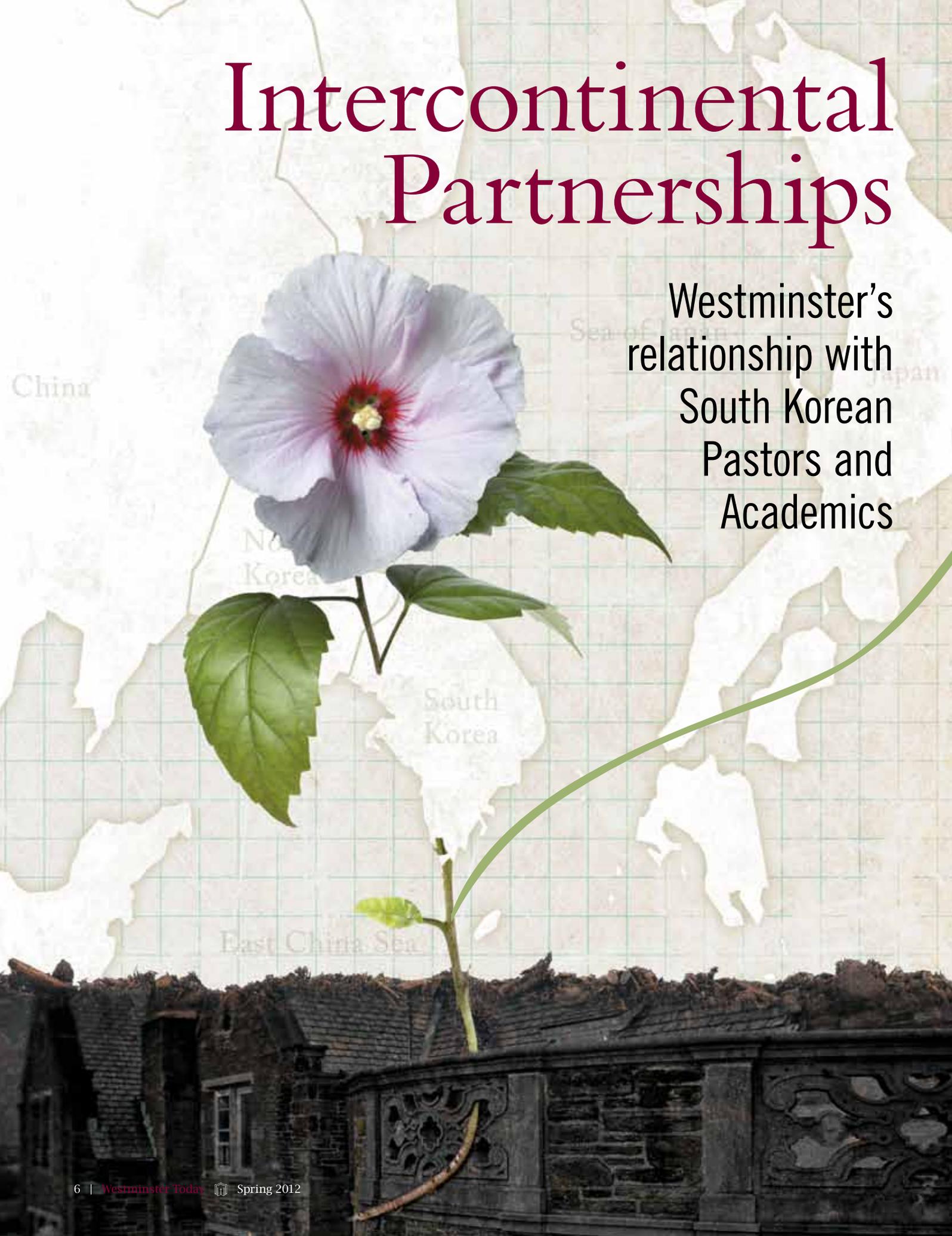
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and other
Reformed books
at great prices at
wtsbooks.com!



Dr. Harvie Conn was professor of missions at Westminster Theological Seminary from 1972-1998. Before that time, he served as an itinerant preacher and lecturer to South Korea, most notably teaching New Testament at the General Assembly Theological Seminary in Seoul for ten years. Conn has authored many books on missions and urban ministry, including *Eternal Word and Changing Worlds* and *Planting and Growing Urban Churches*.

Intercontinental Partnerships

Westminster's
relationship with
South Korean
Pastors and
Academics



By Dr. Peter A. Lillback, President of Westminster Theological Seminary.

As the President of Westminster Seminary, it is a privilege to see God building our relationship with the great nation of Korea. Korea has been most important in American history because of the long mission history, the terrible wars, and the international crises that we have faced together. Yet Westminster sees itself very closely connected with the nation of Korea because of our alumni.

It's hard to believe, but there is a revival that has never stopped growing in Korea. It's over a century old, and a lot of that revival is connected to Presbyterians. Ironically, many of them are from North Korea who fled to South Korea during the tragic events just before the Korean war occurred. As we look at that connection, what I see is the tremendous impact of Westminster theology upon many schools and missionaries worldwide that have been built on our relationship of training Korean students and faculty.

On a personal note, I can remember my first trip that started to deepen our relationship with Korea. I was less than a year old in my office as president when I was invited to Korea. I didn't know what to expect, but I was welcomed with open arms. I was told by one of the friends of the seminary, "when the Westminster Seminary president goes to Korea, it's like the President of the United States going to Korea: you'll be welcomed, and the red carpet will come out!" Well, you know, it's true! I had no idea how much love and respect for Westminster Seminary was in the Korean church.

It really became apparent when I was invited to a breakfast for seminary presidents. I was the only American with about five or six Korean leaders, all of whom were presidents of seminaries and universities. The first gentleman to my left introduced himself as the president of his seminary, and said that they had 8,000 students! I was utterly stunned. Westminster in a good year has 700-750 students! The next gentleman introduced himself, and said that his seminary had 5,000 students. By the time they finished, it was 4,000, 3,000, 2,000, and it came to me, and I said, "I am so embarrassed. I'm the president of Westminster Seminary, and we have 720 students this year." They looked at me and said, "sir, you don't understand... *we're all Westminster seminary graduates.*" I couldn't believe it! I suddenly realized that Westminster, through its training, has created some of the most important leadership of theological training in Korea.

That was my first insight into the extraordinary theological linkage between Westminster and Korea. As we began to consider a return trip to Korea, we had opportunity to connect with one of the great statesmen of Korea who is actually a Westminster alumnus as well: the Rev. Dr. Lee, who just retired at the end of this last year from Seoul Presbyterian Church. He came and visited Westminster's campus, and as he was walking through our modest campus, he said "this brings back so many memories!" He began to talk about how precious it was to have been here.

Dr. Lee had published his student papers for Dr. Van Til. I got a copy of those, and as I began to read them I said, "my goodness, this

reads like a theological textbook!" As a student he was already writing with an extraordinary understanding of presuppositional apologetics. I asked him for a caseload of those to share with the faculty, and we're really thrilled to reconnect.

I was with Dr. Lee for a while at the World Reformed Fellowship meeting in Edinburgh, and he was one of the keynote speakers there. He said, "it's amazing as I look back how formative my years were at Westminster. My theological understanding was fashioned in such a great way." Dr. Lee has been elected to lead close to 10 million Korean Presbyterians from 27 denominations. They have had projects, such as finding a new way to translate the Lord's Prayer, and other theological ideas that have brought together diverse, reformed bodies in Korea. He is a great leader and one of our friends. We had an opportunity to extend to him an honorary doctorate in 2010, which is a great way of deepening our partnership with Korea.

We began to have other relationships as well: Chongshin University sent over a delegation. Their chairman of the board, their dean, and their president came to meet on Westminster's campus and said, "*We want to have an exchange*



program with our students.” Another school in Korea, even before this, had talked to us and we began an exchange program.

The partnerships between Westminster and the schools in Korea are now deepening and strengthening. Based upon what? A long history, and a special professor by the name of *Harvie Conn*.

The Harvie Conn center under Rev. Dr. Steve Park’s direction at Westminster and the SaRang room, named for the SaRang church in Seoul, have come together to create a way of emphasizing the Korean legacy here on our campus at Westminster.

It is important that we find friends like this and connect with schools. Something we have observed is that there is a gradual change of attitude from those earliest connections of Korean students and scholars, with a more recent generation. We might ask the question, what happened?

On Westminster’s side, we have not always done our part to keep that relationship as strong as we should have. Over time, we let some of those relationships weaken. There are many fine, reformed theological schools that have been established in the US, and as a result, it is easy for Korean students to have an alternate way to get a good education, not necessarily from Westminster. Thus we are endeavoring now to strengthen our historic ties.

Also there is the coming of the liberal face of theology. Sadly, that has made its impact on Korea as well. Liberalism and

historic orthodoxy are often in tension with each other.

So we recognized that we need a new strategy to make an impact on Korea. We’ve begun to put a task force together: a group of people that are Korean alumni and faculty members here, those who have an interest in Asia. All of them recognize that this partnership is one, not just of Westminster, but now as peer institutions, because they have become mature in their own theology. Over the language barrier and divide, we’ve come together and started asking the questions, “How do we strengthen our work with the Korean community? How do we work with their schools? How do we work with different denominations and different theological institutions who are very deeply connected with us in faith and practice?”

One of the strategies we are employing is trying to take advantage of emerging technologies. We’re aware that we can produce a magazine not just in English, but we have so many fine Korean scholars on our campus that that same magazine and its articles can be translated very quickly into Korean, with the same pictures, same layout, same concepts. With some contextualization, it becomes a very powerful way to connect to the Korean community.

We’re beginning to work on other means: videos, websites, book translation projects,

partnering with the Korean alumni association and our alumni association. We are also considering a Westminster smartphone app.

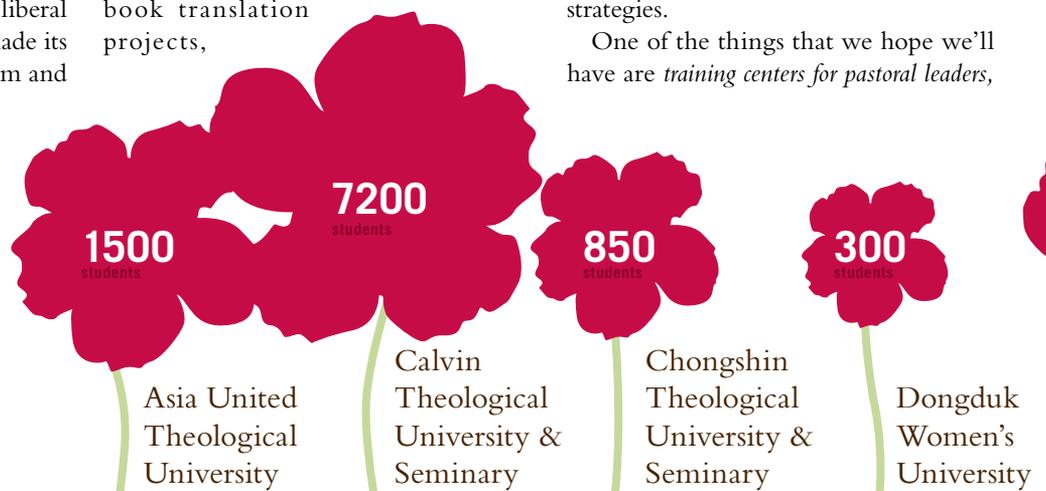
We also hope to launch some supplemental ministries. For example, there are cultural issues that are impacting not just Korea, but also the United States. Some of these ministries include conferences, colloquia, dialogues, and publications taking on issues facing what we could call a post-Christian and a postmodern culture. Coming face to face is something we can do with great strength and wisdom if we partner with our Korean friends. We’re figuring out over the next several months ways to have conferences on topics of relevance.

I’m envisioning that we’ll bring together various Korean leaders here at Westminster, and we’ll have an extensive brainstorming meeting where we’ll sit back and ask the question, “how do we as reformed Christians from different parts of the world, yet all facing postmodernity, engage it with intelligence, with biblical integrity, with a deep commitment to the reformed faith, and contextualize it in English and Korean?” All those things are beginning to take place, so we believe that we are strengthening our partnership, we’re deepening our relationship, and we’re using new technologies, new ministry strategies.

One of the things that we hope we’ll have are *training centers for pastoral leaders*,

Westminster graduates have served as president at several Korean Theological Universities and Seminaries.

Rooted in Westminster



for church planting, and for common mission activities. America stands in awe of the number of nations where Koreans have missionaries actively working. They are sent out by Korean churches, they are self-supporting, establishing seminaries, evangelizing, and doing church planting. We have a lot to learn from the Korean missionary task force that's already in the field. There's also a need to strengthen and deepen that with some of the insights of the very extensive reformed missionary work that has been going on in America and in the West for over a century. That partnering, we think, will bring about mutual strengthening of missions as we learn from each other.

One of the things that Westminster is excited about is the continuing establishment of a *world-class faculty*. Faculty that are second to none in terms of their scholarship, coupled with a Westminster distinctive of a deep, abiding personal piety and reformed orthodoxy. Right from the beginning, when our faculty came out of Princeton, they were accomplished world-class scholars. They took their stand to start Westminster, because they saw the lessening of orthodoxy at Princeton and they predicted the eventual waning of orthodoxy. So that project of bringing together world-class faculty at Westminster

Westminster, through its training, has created some of the most important leadership of theological training in Korea.

is what we're seeing happening in Korea, as world-class scholars begin to emerge. Over time, we pray that God would bless us as we seek to exchange professors, and in God's time that we will begin to have bilingual Korean-American scholars on our staff, administration, and faculty here. We sincerely desire this and pray.

All of this leads us to the bottom line: *Without doing God's work in God's way, you cannot please God.* We also believe that God's work done in God's way will ultimately not lack God's resources. God's supply will come. Part of our vision, part of our prayer, part of our concern is to develop friends in Korea, in the United States, and in other countries around the globe that love the gospel, that have a high view of the scriptures, that have a reformed commitment to the way theology is done, and that have a desire to invest in this work, because Westminster is the epicenter of reformed education worldwide. What goes on here is eventually going to

touch every reformed movement, and many evangelical movements around the globe. We need resources to do this work well. We need the gospel and God's word to do it wisely.

I love those verses in Ephesians chapter 3, beginning at verse 20 that tells us that our "God is able to do above and beyond all that we ask or think, according to his power that is at work within us." And that vision that Paul shared in Ephesians 3 says that in the coming generations, the glory of God in Christ will continue forever and ever. We think we're a part of an unbroken chain of people who love the gospel, who proclaim the word of God, who are loving God with all their heart, soul, mind and strength. We want to partner with Koreans, other people groups around the earth, and advance this gospel so that the coming generations will be able to look back and say "Westminster is a key reason why the gospel is still going forth in our day." +++



Yune Sun Park*
Myung Hyuk Kim
Hyung Yong Park
Deok Kyo Oh

Jong Yune Lee

Suk Tae Son

Kyu Nam Chung**

Hyung Yong Park**

Lee Kang Pyung

Pray for Asia

The gospel is needed throughout Asia. The continent of Asia holds approximately two thirds of the world's population (4.2 billion), and yet only 3.5% are Evangelical Christians. Pray that God's work would grow throughout this vast continent, and that God would "send out laborers into his harvest" (Matt. 9:37-38). See below for specific ways to pray for some countries in Asia.



Jordan

POPULATION: 6,472,392
NUMBER OF EVANGELICAL CHRISTIANS: 19,116 (0.3%)
PEOPLES: 21 (67% unreached)
LARGEST RELIGION: Islam (96.47%)
PRAY FOR: God to reverse the trend of decline that has seen those who claim Christ go from 6.5% to 2.2% of the population between 1980-2010.

Saudi Arabia

POPULATION: 26,245,969
NUMBER OF EVANGELICAL CHRISTIANS: 88,620 (0.3%)
PEOPLES: 42 (62% unreached)
LARGEST RELIGION: Islam (92.41%)
PRAY FOR: The Lord to shake this center of Islamic influence and make His Lordship known.

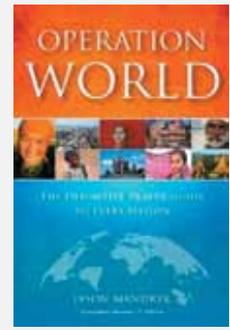
India

POPULATION: 1,214,464,312
NUMBER OF EVANGELICAL CHRISTIANS: 26,290,283 (2.2%)
PEOPLES: 2,533 (88% unreached)
LARGEST RELIGION: Hinduism (74.33%)
PRAY FOR: Political, economic, and social stability in a country where corruption, malnutrition, poverty, and human rights abuses are prevalent.

Singapore

POPULATION: 4,836,691
NUMBER OF EVANGELICAL CHRISTIANS: 377,398 (7.8%)
PEOPLES: 51 (41% unreached)
LARGEST RELIGION: Buddhism (40.3%)
PRAY FOR: The Spirit to break the trend of materialism in this nation of considerable affluence. Also pray for fair economic treatment of outside nations.

All figures and prayer points come from www.operationworld.org. Visit www.wtsbooks.com to order your copy of the Operation World prayer guide.



Thailand

POPULATION: 68,139,238
NUMBER OF EVANGELICAL CHRISTIANS: 307,305 (0.5%)
PEOPLES: 114 (67% unreached)
LARGEST RELIGION: Buddhism (85.32%)
PRAY FOR: The Spirit to break structures of sin that are embedded in the culture evident in corruption, the sex trade, drug networks, crime syndicates, and ecological degradation.

Taiwan

POPULATION: 23,561,660
NUMBER OF EVANGELICAL CHRISTIANS: 648,506 (2.8%)
PEOPLES: 41 (32% unreached)
LARGEST RELIGION: Chinese (60.74%)
PRAY FOR: Wisdom for leaders, and pray that peaceful and mutually beneficial relations with China might be established for the long term.

Japan

POPULATION: 126,995,411
NUMBER OF EVANGELICAL CHRISTIANS: 596,498 (0.5%)
PEOPLES: 34 (68% unreached)
LARGEST RELIGION: Buddhism (69.59%)
PRAY FOR: Healing in the wake of the 2011 tsunami, which has killed thousands. Also pray for Spirit-led guidance in a culture without a moral center or direction.

Cambodia

POPULATION: 15,053,112
NUMBER OF EVANGELICAL CHRISTIANS: 240,196 (1.6%)
PEOPLES: 42 (71% unreached)
LARGEST RELIGION: Buddhism (83.34%)
PRAY FOR: Physical and psychological healing for those who survived the genocide in 1975-1979 which killed nearly two million people.

Malaysia

POPULATION: 27,913,990
NUMBER OF EVANGELICAL CHRISTIANS: 1,207,985 (4.3%)
PEOPLES: 183 (31% unreached)
LARGEST RELIGION: Islam (62.61%)
PRAY FOR: Socioeconomic stability in the midst of a country where the rich minority is getting richer and the poor majority is getting poorer.

Indonesia

POPULATION: 232,516,771
NUMBER OF EVANGELICAL CHRISTIANS: 13,010,751 (5.6%)
PEOPLES: 784 (26% unreached)
LARGEST RELIGION: Islam (80.31%)
PRAY FOR: Political strength in governing a nation spread out across 17,500 islands. Also pray that the government would act justly towards all peoples and communities.

In Whan Kim

We are pleased to announce Rev. Dr. In Whan Kim—WTS alumnus and retired President of Chongshin University, Seoul, Korea—has joined Westminster Theological Seminary, Philadelphia, PA as Advisor to the President.

Q: What were the major influences that the Lord used to bring you to Westminster?

A: “Committed to Scriptures’ inerrancy and wanting to build my theology and worldview via the orthodox, Reformed Faith, my professors at Chongshin unanimously recommended Westminster as the best in the world.”

Q: How has God used your Westminster education?

A: “He nurtured my salvation, solidified the authority of the Scriptures and kindled a burning heart to live a life fully devoted to the Word of God. He also informed my teachings at Chongshin University and Seminary, helped me build-up Chongshin and directed my denomination as well as the Korean Protestant Churches everywhere.”

Q: Why would you recommend Westminster?

A: “I enthusiastically recommend Westminster as the best seminary committed to the Reformed Faith. It encourages us to live a life wholeheartedly for God’s Kingdom and Glory. Whether a pastor, scholar or layperson, God will use it to promote a Christocentric life as only derived from the Scriptures.

Education

BA, Chongshin University

MDiv, Westminster Theological Seminary, ‘80

ThM, Westminster Theological Seminary, ‘95

PhD, University of Wales

Teaching

Chongshin University, Seoul, Korea:

Professor of Old Testament Studies since 1982

Chairperson of Department of Theology

Dean of Academic Affairs

Vice President

President

Currently Professor Emeritus

Other Careers

Ordained by the Philadelphia Presbytery, PCA

Planting and pastoring a church in Plymouth Meeting, PA

Served as a collaborate pastor in a number of churches in Seoul, Korea

Columnist of Kidok Shinmoon (Christian Times)

Chairman and CEO of Dongjak Social Welfare Foundation

President of Association of Theological Universities and Seminaries in Korea, Korean Council for University Education

Board member of Korean Council for University Education

Board member of the Association of the Private Universities in Korea

Vice President of Evangelical Theological Universities and Seminaries in Korea

Founder and President of the Society of Reformed Theology

Currently A Member of Board of Directors and a member of committees of Theology and Education of World Reformed Fellowship

Author

Theology of Tithe: Does a Christian Have to Tithe?

A Study of Role of the Covenant Curse in the History of Redemption (in Korean)

Calvin and Covenant (in Korean)

Creation Motif Reflected in the Book of Exodus (in English)

The Significance of Sexual Union in the Marriage from the Biblical Perspective: Focus on the Sexual Union at the First Night of Marriage (in English)

“It is time for all of us Korean alumni to give back to Westminster because of the sacrifice and love which it has shown us for many years. Join me in helping Westminster discover new ways to serve one another.”





FEAR OF THE UNKNOWN HAS A WAY OF SEVERING ALLEGIANCES



Lion-Sized Fears in a Bear Market

by Dr. David B. Garner

CONVINCING US TO DIVERSIFY OUR SPIRITUAL INVESTMENTS.



Dorothy was afraid of the forest, its unknowns, its wild beasts. Her apprehensions on the road to Oz have become a household refrain: “Lions and tigers and bears! Oh, my!” However frightened Dorothy may have been, only one of those beasts seems now to threaten our livelihood. In our economic crisis, media moguls whine loudly, “Bears and bears and more bears! Oh, my!” Their opining comes all too close to home. The bear market seems to be almost more than we can bear.

Examining mass and forces, Sir Isaac Newton pointed out how every action has an equal and opposite reaction. What is true with bodies and motion is also true with grizzly economic markets. With the Dow Jones Industrials cascading, fears in peoples’ hearts skyrocket. The downward plunge of financial markets reciprocally ignites the fear factor in human hearts,

catapulting any sense of security into hopeless oblivion.

Think for a moment about Dorothy. She didn’t see lions or tigers, and she didn’t actually see bears. What prompted her song was the fear of what might be in the forest. It was the unknown, the uncertainty, the possible danger that claimed her heart. It was that moment when perception of the plausible blossoms into conviction of the inevitable.

One of the more extraordinary things about the financial markets is how they are actually driven by perception. People, convinced of success and prosperity, invest in the market. The Dow rises. People, persuaded of doom and gloom, cash in on investments.

The Dow falls. Shared confidences inspire prosperity; shared worries conspire to tank our portfolios. While myriads of cultural, political, philosophical and economic factors

compound to influence these collective impressions, it is the trajectory of cultural faith which ultimately shapes the mood of the market.

So here we have it. Trust in an unknown future, created by speculation about business successes and failures, and shaped by factors beyond our control, provides the basis for our “securities.” Wow. Putting it that way, there’s not a lot of reason for optimism in our investments. While most experts assure us of the return of the markets, and while history attests how bear markets faithfully metamorphosize into bulls, the enticing questions of when, how, and if still grab us and hold us ruthlessly. It may be too little, too late. Too bad.

What of it? Shall we despair? Shall we cry out, paralyzed by the unseen beasts of the unknown? In times of such economic downturn, some would remind us that God claims, “For every beast of the forest is mine, the cattle on

a thousand hills.” (Psalm 50:10) Why then should we worry? Fair enough. But if this is so, where are those hills, where are those cows, and how can we invest in them? Furthermore, if God ranches all the herds on all the hills, how does his ownership of the Angus really settle my angst? God’s cattle and these hills all too frequently seem remote from my personal valleys.

Doing our homework requires a more serious venture into Psalm 50; we must not ignore its fuller context. The psalmist opens (vv. 1-6) with a reminder of the transcendence, power, and fearfulness of God’s glorious presence. The truly almighty One, God is the righteous and sovereign Judge. And as he considers the worship investment of his covenant people, he is not happy. Worship in form is happening, but worship of hearts has gone the way of

What happened? How did God’s people’s worship depreciate so markedly? Put simply, engrossed in their own world of cares, they have forgotten who God is. They have forgotten their God is. While they carry out their religious duties and sacrifice their flocks, their lives and lips disclose a diversified heart portfolio. This simply will not do. The God of heaven, the God who has loved his people, requires unqualified, undiversified investment. We simply cannot, as Jesus put it, “serve God and money” (Matt 6:24). No matter our circumstances, all our eggs must be in his basket.

Make no mistake: the competition in our hearts is savage. Fear of the unknown has a way of severing allegiances, convincing us to diversify our spiritual investments. Evidence of our divided allegiances, traced in this

calls us to repent, to trust, and to rest. He calls us to worship, and mercifully reminds us (v. 23), “The one who offers thanksgiving as his sacrifice glorifies me; to one who orders his way rightly I will show the salvation of God!”

As we face the bear of today’s market, let us not forget who God is. We must awaken afresh to his covenant faithfulness. He alone is worthy of our hopes, our fear, and our investment. In a down-turned economy, we often seek certainty. But fixing our eyes on bears, or yearning for bulls, will only lead to greater insecurity and poor investment. Rather, we are called to trust in the Lion of the tribe of Judah, to rest in the Lamb of God who takes away the sin of the world. There is no greater resting place and no greater investing place.

Kingdom investment with a thankful and obedient heart is the only certain

HALF-HEARTED WORSHIP IS WHOLE-HEARTED SIN.

our portfolios. In fact, as he considers their gifts of sacrifice (vv. 7-13), the Lord complains that the people are seeking to cash in on his blessing while their lives are divested of thanksgiving, righteousness, and sincerity. They seek to invest both in God’s interests and their own self-centered ones. Not a good decision.

The King doesn’t miss the disparity, as half-hearted worship is whole-hearted sin. His claim to ownership of all the beasts of forest and field serves actually to rebuke. He doesn’t need the sacrifices, as the animals given him at the altar already belong to him in the first place. Dutiful deeds of worship have eclipsed its veracity, as the people ignore the very Object of their worship, God himself. To this neglectful people the warning trumpet blares: “Our God comes; he does not keep silence; before him is a devouring fire, around him a mighty tempest.” (v. 3)

Psalm, surfaces in loose tongues, the marginalization of God’s Word, and various subtle forms of injustice and moral compromise. Often these sins are ones we consider no big deal—the harsh word to our child, secret self-indulgence, two-faced living, and worry. Almost blindly, we slip into redemptive amnesia, forgetting who God is and what he has done for us.

In this stupor, we perceive that our security rests in the market’s behavior. But we are not marionettes, dangling from the strings of a vindictive economic puppeteer. Despite the swan dive of our portfolios, God’s people simply are not subject to the vacillating market. We must not bow to the whims of our fickle hearts and their idolatrous propensities, trusting in the unpredictable futures of the Dow for our security. Such trust is bad investment strategy, and its returns are less than desirable. The God who does not forget

investment. Stewardship calls us to handle our money carefully, even to invest in stocks, bonds, and securities. But our hearts must only invest in the Lord God, our God. Regardless of our financial or personal woes, worship demands single-mindedness and fresh thankfulness. Trust in the Dow robs God of the trust that is due him alone. Instead, another infinitely superior investment strategy prevails. Ignoring the vacillation of the world around us and uniting our hearts upon the splendor of God’s majesty and redemption in Christ, investment in God’s kingdom is always the right choice. It always brings returns of immeasurable, eternal value. As we, during economic highs and lows, give of our time, our money and our lives, our hearts consumed with our Redeemer will unfailingly break out in song, “The Lion, the Lamb, the King. Oh, my!” +++

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The Gospel and Common Grace

A Westminster Theological Conference

WESTMINSTER THEOLOGICAL SEMINARY is excited to cohost with STEPHEN TONG EVANGELISTIC MINISTRIES INTERNATIONAL our first theological conference in Asia!

Global Christians face the ongoing challenge of presenting the true Gospel, while at the same time living and participating in the world. This conference is a unique opportunity to serve the Chinese Church through substantive Reformed Biblical and theological teaching on this theme, The Gospel and Common Grace.

Dr. Stephen Tong, along with four Westminster professors will be speaking, including Dr. Peter Lillback, President of Westminster, and Dr. Richard Gaffin, Jr. Emeritus Professor of Systematic and Biblical Theology, who was born in China to missionary parents.

We warmly invite you to join us in Hong Kong from June 28-30, 2012 for a time of rich teaching and fellowship.

Dr. Jeffrey K. Jue
Vice President for Academic Affairs & Academic Dean

Speakers

Dr. Peter Lillback
Dr. Richard Gaffin
Dr. Lane Tipton
Dr. David Garner
Dr. Jeffrey Jue
Dr. Stephen Tong

Conference Hosts

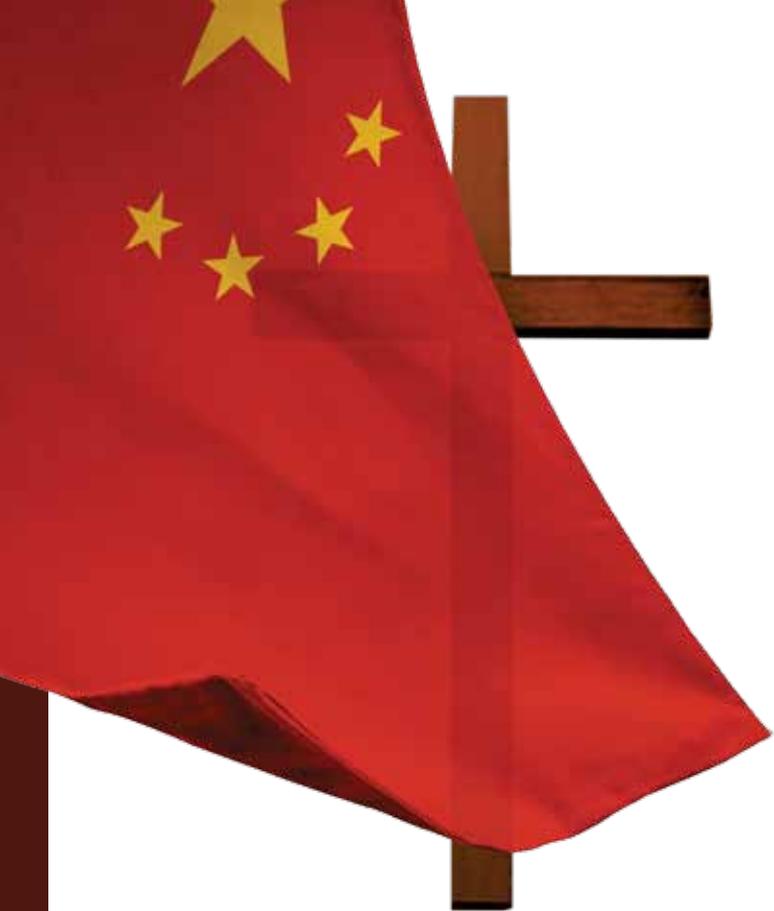


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Stephen Tong Evangelistic
STEMI Ministries International

www.wts.edu/stayinformed/hongkong.html



THE Truth About THE CHURCH IN China

By John Bechtel

I have spent most of my life living in Hong Kong and I have spent all of my working life working with the Chinese people. My parents arrived in the interior of China in 1925, and we have been a missionary family ever since.

Westminster Seminary has had a profound and lasting ministry with China all through the difficult days which the church of Christ has experienced there.

In 1949, it is estimated that there were about 2 million Christians in China. Great persecution of the church dwindled that number to about one million believers.

All Western mission agencies were forced to leave China by 1951. It was expected that the Christian population would be eradicated and there would no longer be any “superstition” in China.

A graduate of Westminster Seminary, Jonathan Chao, was a keen observer of the situation in China; he began a ministry in China, China Ministries International, which still flourishes. This multifaceted approach included scholarly publications which spoke to the current situation and at the same time a major thrust to educate the new believers who were emerging across the Provinces of China.

He also realized that informing the Western World of the situation of the church in China was also very important, so he quickly became the expert on both the needs and the situation of that emerging church.

Part of the reason for the phenomenal growth of the church in China, and indeed a major part, has been the hard, early work which this Westminster graduate sacrificed his health and time to accomplish.

I worked with him in Hong Kong for many years and I observed his passion and deep love for the emerging church in China.

Facts and figures are hard to verify but *most experts agree that there are at least 60 million followers of Christ in China today* and many observers believe this figure is low.

As a seasoned and now retired lifetime missionary to the Chinese people, I wish to thank Jonathan and his wife Rebecca for their tireless efforts which continue to be strategically useful and actively productive to this day. One of those efforts is the Graduate School of Theology in Hong Kong, established by Dr. Chao, which continues to train Chinese leaders in the Gospel.

In my continued ministry to the Chinese people, I often meet graduates of Westminster Seminary who are playing strategically active roles in the training and mentoring of the fastest growing church in the history of the world.

The Chinese church has now determined that God is leading them to take the Gospel to the ends of the earth. I pray that Westminster will meet that challenge by training as many people *from China* as possible. We dare not miss this opportunity. +++

John and Donna Bechtel are retired missionaries having served in ministry to the Chinese people under the Christian and Missionary Alliance. During his time as Chairman of the Hong Kong Field, they established an effective camping program with an evangelistic emphasis when Suen Douh Camp was purchased for the miraculous sum of \$1.00. They were also heavily involved with Church Planting in Hong Kong and ministry to China. John received an Honorary Doctorate (DLit) degree from Westminster Theological Seminary in 2007.

An Interview with Ohchang Kwon:

What made you decide to come to WTS?

Ohchang: “My strong desire to study theology at Westminster started while I was studying psychology in college. It was in a cognitive-science lab where I realized that the biggest mistake happening in the science lab was to base a theory on a wrong assumption and to believe it as truth. As I struggled with this, I started to read God’s Word deeply and related it to the theory of evolution which came to a conclusion that science and God’s creation do not collide with each other, but are correlated in harmony and that it is the Word of God that is the truth and the foundation of science. I wanted to build my worldview based on the Word of God before I get into an academic field professionally. As I was looking for a specific seminary, it was Westminster that many pastors around me recommended as an institute of academic excellence.”

How have you found the program so far?

Ohchang: “Truly rewarding. I am satisfied with Westminster curriculum not only academically but also spiritually. It is a great experience as a Westminster student to get to learn the whole counsel of the gospel and live a Christ-centered life not only as a student and future-pastor, but also



as a husband and a father at home. Westminster’s program leads me to the path of a servant leader with faithfulness and academic excellence. I am asking for God’s wisdom in time management between fellowship with God and fellow students, study and family.”

How have your scholarships helped?

Ohchang: “To a great extent. As an international student from Korea, I could not have come to Westminster

without a scholarship and it is such an encouragement in pursuing my goal at Westminster that I can focus on learning the Word of God. I have received scholarships since my first semester at Westminster and every time I study I try not to forget that I am living under God’s provision and guidance. I cannot thank God enough for this blessing through Westminster and look forward to the years to come to walk with Him and Westminster.” +++



“Once More Unto the Breach, Dear Friends”
 – Henry V

By Steven J. Carter, MDiv '78

LAST SUMMER I RETURNED TO WESTMINSTER, 33 YEARS AFTER GRADUATING, as Chief Administrative Officer. The whole counsel of God had been opened to me during my student days, giving me an access to God’s Word that I relied on every day thereafter. There’s something about the place that made me feel I was home from the first day I set foot on campus and it still feels like home today.

The lasting influence of my heroes—Machen, Van Til and Murray—is still here in a world class faculty and a new generation of amazing students who are eager to learn from them. Something has changed, however. The depressed world economy that is squeezing nearly every institution that lives by the gifts of God’s people is squeezing Westminster too. In my new position I found that Westminster had planned on receiving some five million dollars in contributions for this fiscal year. Within a few months into the year, the alarming reality that we wouldn’t receive anything near that sum became clear. Rather than a pleasant position, the call to serve at Westminster began to look like a summons into the breach of a pitched battle—for our survival.

God had graciously given two strong years of contributions and bequests that shielded us from the financial crash, for a while, and left us with a cash surplus. The clear mission became preserving that surplus for as long as possible while we figured out how to broaden our support base and operate on an even leaner model than we had before.

After much prayer and deliberation, on January 20 we announced compensation cuts and the elimination of some 15 jobs. These measures have been painful to implement and they are painful to live with.

Perhaps you’re familiar with B.B. Warfield’s wonderful little essay, “Is the Shorter Catechism Worth While?” He tells a story set in “a great western city at a time of intense excitement and violent rioting. The streets were overrun daily by a dangerous crowd.” In that setting of anxiety and distress two men “of singularly combined calmness and firmness of mien, whose very demeanor inspired confidence” met and recognized the same quality in each other. They quickly discovered the source of their strength was their early training in the Westminster Shorter Catechism. The same could be said of those who study at Westminster Seminary. I see them walking around campus in these days of distress, calm, determined and inspiring confidence in a sovereign Lord.

The financial chart at right shows the grim prospects of declining contributions and the resulting negative cash flow. For our encouragement, note how tuition remains very strong. **In these critical days, will you stand with us by sending a gift in the enclosed envelope to support the work of training men and women for gospel work in the unique tradition that is Westminster?**

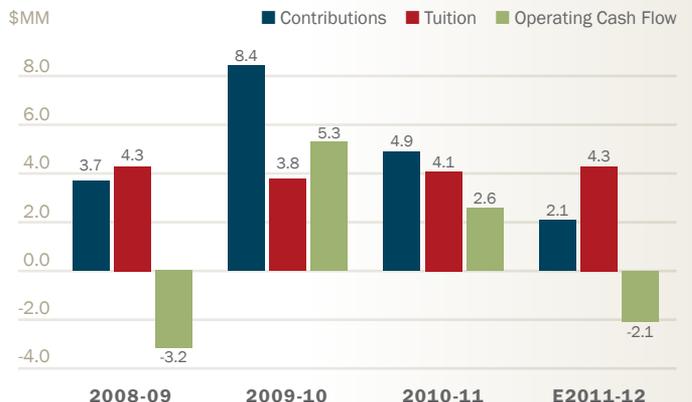
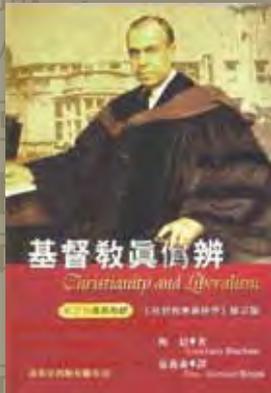


PHOTO: CHAE CHONG - LUXDEI PHOTOGRAPHY

TRANSLATED WTS BOOKS

TOP
10

China Reformed Theological Seminary and Reformation Translation Fellowship have produced translations of many influential Westminster authors.



1 **Christianity and Liberalism by J. Gresham Machen.** This book, written in response to the liberalism that arose in the early 1900s, is a classic defense of orthodox Christianity.

2 **Called to the Ministry by Edmund Clowney.** A consideration of the Lord's calling of every Christian, and an examination of what the New Testament says about a call to the gospel ministry.

3 **Christian Apologetics by Cornelius Van Til.** Presents a straightforward discussion of Christian theology as an organic system of truth and the Christian philosophy of life that embraces a Christian understanding of history and natural revelation.

4 **Perspectives on Pentecost by Richard B. Gaffin.** A careful examination of the New Testament teaching on the gifts of the Spirit. Makes a case for the cessation of tongues at the close of the apostolic era.



5 **When People are Big and God is Small by Edward T. Welch.** Welch uncovers the spiritual dimension of people-pleasing and points the way through a true knowledge of God, ourselves, and others.

6 **In the Beginning: Genesis 1 to 3 and the Authority of Scripture by E. J. Young.** Young shows how a full acceptance of the divine authority of the Bible is both consistent with the Genesis narrative and necessary to its proper interpretation.

7 **Speaking Truth in Love: Counsel in Community by David Powlison.** Powlison presents a blueprint for communication that strengthens community in Christ.



8 **Redemption Accomplished and Applied by John Murray.** In this enduring study of the atonement, Murray systematically explains the two sides of redemption: its accomplishment by Christ and its application to the life of the redeemed.

9 **The Glorious Body of Christ by R. B. Kuiper.** The Church and her Antiquity and Perpetuity, Unity, Holiness, Apostolicity; Membership; Truth; Preaching; Evangelism; Worship; etc.

10 **Come Back, Barbara by John Miller, Barbara Miller Juliani.** An inspiring account of a prodigal daughter's return to faith and her reconciliation with her father.

These books are available at www.crtsbooks.net

[*Westminster alumni*]

Reaching the Chinese in the United States

by *Maranatha Chung*

While many Chinese churches in America are reaching students and visiting scholars from China, the needs of many Chinese who come here through family immigration are being neglected. You can find many of these in major cities in the U.S. including New York, Chicago, Los Angeles, and now also Philadelphia. Northeast Philadelphia has the most Chinese immigrants south of New York City.

Secure jobs are scarce in rural China and they believe the U.S. gives them and their children better opportunities. Some others admire the social structure and judicial system. Some tell stories about how money is not the most important there, but relationships and political connections.

Regardless how they come, all will experience the language barrier. It stands between their talents, their desires, and the American Dream. Many immigrants in our community ended up in multigenerational households working multiple jobs with no benefits, no weekends, and no respect. Without knowing adequate English, they have to

leave their medical training, engineering skills, and many job prospects behind in China. The U.S. is a desert relationally, emotionally, and spiritually for many of them. Jesus Christ is an irrelevant unknown God for most of them.

This is why our team is interested in planting Northeast Community Church in Northeast Philadelphia and why the Chinese are one of the several unreached people groups we are ministering to. Our goal is to plant a multiethnic-multilingual church with several ethnic ministries with the English ministry as our core ministry. We started the Chinese ministry in early 2007. The Chinese ministry has grown from a two-men Bible study into a weekly Sunday worship service of about 30-40 people. Chinese coming to our worship include believers and non-believers from 17 to 71. We are preparing for our first baptismal service in October 2011.

May the Lord bless the immigrants in our midst so that they know Christ and bring the Gospel to wherever they go.



Alumni Spotlight:

Mary Wai-Yi Tse

MAR '81, ThM '89, PhD '98

Excerpted from *Westminster Lives*, by Dr. Barry Waugh

Mary became a Christian during her second year of studies at the University of Toronto, Canada. After a few years, she felt called by the Lord to enter full-time Christian service directing her efforts to the Chinese by means of service in the publishing industry. For a year following the completion of her university education, Mary worked as a staff member in the internal audit department of the Ontario Hospital Association in Toronto. The complexity of the Chinese language led her to Taiwan for a year's training in Chinese writing skills. In 1979, she went to Westminster to earn her MAR in Biblical Studies and then returned to Hong Kong to work as a scriptwriter for Far East Broadcasting Company for six years. Returning to Westminster for further study, she earned her ThM in Old Testament Studies having written her thesis on "The Three Furnishings in the Holy Place of the Tabernacle." Mary returned to Hong Kong, first to work as an editor for the China Graduate School of Theology and then



taught at the Alliance Bible Seminary for three years. But once again, Mary trekked back to Philadelphia. Her final enrollment at Westminster earned her the PhD in Old Testament hermeneutics in 1998, having written her dissertation "The Concept of God

in the Book of Ecclesiastes," which no doubt was a significant portion of her commentary on Ecclesiastes written in Chinese and published in 2005. Mary taught at a Bible college for two years before becoming a professor at Alliance Bible Seminary where she continues to serve today. Most recently, she contributed to the Alliance Bible Seminary faculty publication *From Loss to Gain* (2006). Mary is a member of Emmanuel Chinese Church in Hong Kong.

Dr. Tse's fondness for Westminster Seminary becomes obvious when one considers that she earned three degrees on three separate occasions. She comments that her "training at Westminster Seminary has surely laid a good and solid foundation for my ministry in the past, the present, and the future." Alliance Bible Seminary's most recent graduates plan on serving mostly in Hong Kong, though there are some who are interested in ministry in greater China as well. +++



eternal Word, changing world



[*WTS Chinese Scholarship*]

Holy Trinity and China

by Steve Casselli

I have never forgotten a conversation I had with the late Dr. Jonathan Chao (formerly the Director of China Ministries International), who told me that one of the questions for application to his seminary in China was: “are you willing to go to prison if you are caught attending this school?”

I am thankful that was not a part of my application to seminary, but, it has reminded me of the price that many must pay around the world in service to Christ.

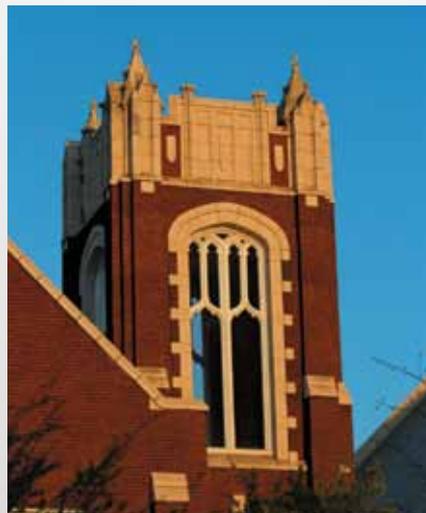
When I began as minister at Holy Trinity Presbyterian Church 13 years ago, I was blessed to find myself serving a group of people who understood our privileged position in the world and thus, were determined that we make mission support a major priority in our church budget. I had spent time in China a number of years ago, and because of the sweeping influence of the Gospel in that country today, we felt it would be a wise investment to support the work of the church there.

In that same conversation with Dr. Chao, I asked him what the greatest needs were for the church in China. He did not hesitate in saying that the greatest need at this time was the training of leaders for the future.

We decided then that one of the best ways for us to have a long-term impact on the church in China was to assist in the training of future leaders, and thus the idea was born for our Westminster Scholarship.

For the past 12 years we have provided tuition assistance for two Chinese students each year at Westminster who plan to return to China, taking with them the riches of a Westminster education in service to the church there.

We are deeply thankful to be able to partner with an institution where men and women will be trained as “specialists in the Bible” for a lifetime of service in Christ’s church. Our prayer is that the church in China might be edified by those called and equipped to serve her through this partnership for generations to come. +++





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