

# Emilio Antonio Núñez, Teacher and Pastor<sup>1</sup>

Samuel Escobar

At the end of a rich life and a fruitful ministry in Christ's service, Dr. Emilio Antonio Núñez passed away on Wednesday, January 14, 2015, in Guatemala City, Guatemala.

Dr. Núñez, born in San Miguel, El Salvador on May 31, 1923, was known as a theologian, educator, professor, and dean for several years of the Seminario Teológico Centroamericano (SETECA). After studying theology in the Instituto Bíblico that later became SETECA, Núñez studied in the United States from 1956 to 1964, graduating with a bachelor's degree from Southern Methodist University and later with a doctorate from Dallas Theological Seminary.

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1. This article was originally published as "Emilio Antonio Núñez, maestro y pastor," *Protestante Digital*, January 21, 2015, [http://protestantedigital.com/blogs/35054/Emilio\\_Antonio\\_Nunez\\_maestro\\_y\\_pastor](http://protestantedigital.com/blogs/35054/Emilio_Antonio_Nunez_maestro_y_pastor). It has been revised and translated and is reprinted here with the author's permission.

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Peruvian pastor, theologian, and missiologist Samuel Escobar is president emeritus of the FTL. He currently resides and works in Spain.



Núñez's disciples are spread throughout Latin America as pastors or theological educators as well as transcultural missionaries in several continents. He was appreciated and respected in several sectors of Latin American Protestantism for his evangelical convictions, his serious and methodical work with the biblical text, and the clarity of his expositions and writings. Beyond the *Fraternidad Teológica Latinoamericana* (FTL, Latin American Theological Fellowship), such evangelical institutions as World Vision International, the United Bible Societies, and the World Evangelical Alliance invited him to be on their boards and benefitted greatly from his measured and wise counsel.

I had the privilege of meeting Emilio Antonio in 1969 in Bogotá, Colombia during the First Latin American Congress on Evangelization (CLADE I). He presented a well-informed critique of the changes in Roman Catholicism after the Second Vatican Council. The following year we sustained impassioned and enthusiastic debates at the founding of the FTL in Cochabamba, Bolivia. Since then, we have worked together to foster and carry out theological reflection that is simultaneously founded on the Word of God and pertinent to the Latin American context both within and beyond evangelical churches.

The fruits of these early reflections can be seen in the first books published by the FTL, *El debate contemporáneo sobre la Biblia* (1972; *The Contemporary Debate about the Bible*) and *El reino de Dios y América Latina* (1975; *The Kingdom of God and Latin America*). In the latter, Núñez's important contribution reflects his dispensationalist convictions at the time regarding the kingdom of God, contrasted with the classical reformed position articulated elsewhere in the volume by René Padilla.

Both Padilla and Núñez welcomed this diversity of theological perspective within the common framework of accepting the authority of the Bible and the sense of missional urgency that characterizes the FTL. Theirs was a communal effort to articulate an