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# Book Reviews

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*A Handbook of Christian Theologians*, edited by Martin E. Marty and Dean G. Peerman. Nashville: Abingdon Press. 506 pp., \$6.95, paperback. (First published by the World Publishing Company, 1965).

Martin Marty, professor at the University of Chicago Divinity School and an associate editor of *The Christian Century* and Dean Peerman, managing editor of *The Christian Century* have edited a most helpful collection of 26 essays on significant theologians of the past two centuries. The authors include many scholars who in their own right have written important theological works. For instance, H. Richard Niebuhr is included in this volume as an author and as the subject of an article.

Section One, "The Nineteenth-century Traditions," includes articles on Friedrich Schleiermacher, Horace Bushnell, Albrecht Ritschl, Frederick Maurice, Adolf Von Harnack, Albert Schweitzer, Sren Kierkegaard, and P.T. Forsyth.

Section Two, "Between the Times," deals with Rudolf Otto, Walter Rauschenbusch, D.C. MacIntosh, William Temple, Nicolai Berdyaev, and Karl Heim.

The final section, "Recent Theological Work," contains articles on Anders Nygren, Gustaf Aulen, C.H. Dodd, Oscar Cullmann, Reinhold Niebuhr, Karl Barth, Emil Brunner, Friedrich Gogarten, Rudolf Bultmann, Dietrich Bonhoeffer, and Paul Tillich.

One might wish that the book would have included some "evangelical" theologians such as Martin Kahler, Adolph Schlatter, J.S. Whate, Karl Henry — and, yes, even E. Stanley Jones (I admit that Jones was primarily an evangelist and that he did not write primarily for theological specialists. However, I, for one, believe that he raised some profound theological issues and that he addressed those issues with insight and creativity. E. Stanley Jones probably understood the implications of the incarnation as well as anyone who ever lived.) Also the book is seriously lacking an adequate presentation of representative Roman Catholic theologians. However, in spite of this reviewer's wish for the inclusion of some additional theologians, the list is, on the whole, helpful.

The authors have done splendid research and the book is very

## *Book Reviews*

competently edited. This volume provides a splendid introduction to the life and thought of many of the theologians who have helped shape the directions of Christian thought.

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*Whole-Person Medicine*, edited by David F. Allen, Lewis Penhall Bird and Robert L. Herrmann. Downers Grove, Illinois: InterVarsity Press, 1980. 261 pp., \$8.95.

The chief question confronting the holistic medical movement today is this: Will it go responsible or kooky? If this volume is any indication, the movement will go responsible. The scholarship, scope of fields, and clinical expertise represented here make the book significant for professionals both in medicine and ministry. The coming to grips with the dichotomy existing between conventional bio-medical models of therapy on the one hand, and whole-person emerging paradigms for health restoration on the other, documents some of the new ground broken by recent research and practice.

This reviewer found Chapter 7 ("A Biblical Basis for Whole-Person Health Care" by James F. Jekel of Yale) and Chapter 12 ("A Clinical View of the Gospel" by Bruce Larson who has recently accepted the pulpit of Seattle's University Presbyterian Church) especially useful for the development of sermonic material on healing. One could wish for an index.

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*Planting Churches Cross-Culturally*, by David J. Hesselgrave. Grand Rapids, Michigan: Baker Book House, 1980. 462 pp., \$12.95.

This volume is a practical and biblical guide for home and foreign missions. It offers serious students and missionaries a step-by-step approach to developing a master plan for entering a new community with a church-planting program.

In Part I, the primary mission of the church is clearly defined: "to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service, thereby planting new congregations throughout the world." Then follows a discussion of the three basic sources of information which

are important for developing an effective strategy to fulfill this mission, namely, revelation, research, and sound reflection.

In Part II, the author offers some very practical suggestions to the leaders of the Christian mission, for selecting target areas, deploying the resources, and measuring growth.

The remaining three sections of the book are a detailed exposition of what the author calls the Pauline Cycle, the logical elements in Paul's master plan of evangelism and church development. The ten steps are as follows:

- 1) The missionaries commissioned.
- 2) The audience contacted.
- 3) The gospel communicated.
- 4) The hearers converted.
- 5) The believers congregated.
- 6) The faith confirmed.
- 7) The leadership consecrated.
- 8) The believers commended.
- 9) The relationships continued.
- 10) The sending churches convened.

In all this process the Holy Spirit is the Divine Director, prayer is the atmosphere, the Scriptures the foundation, and the church the agency.

The author of this volume, David Hesselgrave, is professor of mission and director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School.

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*Entire Sanctification: The Distinctive Doctrine of Wesleyanism*, by G. Kenneth Grider. Kansas City: Beacon Hill Press, 1980. 147 pp.

This volume, by the professor of theology at Nazarene Theological Seminary, focuses on the most distinctive phase of the doctrine of Christian Perfection. Among the various titles given to this teaching of the possibilities of divine grace, such as "perfect love," the "fullness of the Spirit," the "rest of faith," "Christian holiness," the "deeper life," this focus on "entire sanctification" deals with the most problematical aspect of this entire theological concept. Grider writes from the perspective of a theologian who is both personally, and professionally involved in Wesleyan theology and its working out in

## *Book Reviews*

every life; his purpose is to clarify and persuade. He moves through the biblical bases of the doctrine of entire sanctification including the concepts of separation, Spirit baptism, empowerment, cleansing, holiness and perfection.

Special attention is given to an aspect which has received considerable attention in recent years — the phrase “baptism of the Holy Spirit.” He reviews, in a somewhat cursory fashion, the witness of the Book of Acts to different episodes in which the filling of the Spirit occurred to disciples. He finds that in nearly every case, certainly the case of the disciples at Samaria, the “baptism” of the Spirit comes to those who had previously become Christians; it results in purity of heart and effectiveness in witnessing. Considerable emphasis is given to this language as developed in the theology of the Holiness Movement under the influence of Finney, Mahan and Phoebe Palmer and others. Grider finds that the “baptism” of the Holy Spirit, as descriptive of second work of grace, though not Wesleyan in origin, is consistent with Wesley’s overall teaching on the subject and is a natural consequence thereof.

The author insists that this experience comes by faith and is instantaneous rather than something obtained by gradual degrees. Here he echoes John Wesley in his later years. In a careful and helpful manner, the author distinguishes between human nature and what is called “carnal nature.” He closes with instructions about seeking and experiencing this deeper work of divine grace, focusing upon the *cleansing* from indwelling sin. Very practical in nature is the portion dealing with questions and answers that are frequently subjects of discussion among earnest seekers.

Professor Grider approaches his subject from the standpoint of a theologian rather than a biblical exegete, though he is obviously acquainted with the Greek language. His method is to state his case and then seek proofs, first in Scripture and then in recognized authorities in the Holiness Movement. In dealing with Scripture, one does not sense the grappling with the deeper issues of exegesis, which one encounters in a book like Dunn, where various interpretations were reviewed and conclusions drawn.

The author’s purpose is to correct, to clarify and to focus on matters which experience has shown to be perplexing and often controversial. Its main contribution is the clarification and reaffirmation of the mainstream of Wesleyan teaching on the subject of the possibilities of grace for responsive people. In this his central

purpose, the author has obviously been successful.

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*Designing the Sermon*, by James Earl Massey. Nashville: Abingdon Press, 1980. 128 pp., \$4.95.

This volume will enhance the Abingdon Preacher's Library now offering a series of special studies in Practical Theology. Instead of one author covering the many faceted area of Preaching, several competent preachers and writers contribute in special fields of interest.

The author here represents the Church universal, and his association with The Church of God (Anderson, Indiana) does not restrict but enhances his ministry. He is professor of Homiletics and Worship at Anderson Graduate School of Theology, and serves as his denomination's weekly preacher over the national Brotherhood Hour.

Massey follows a well traversed trail of homiletical ideas, but concentrates on *order and movement*. Without disparaging other tried forms of the sermon, he stresses the narrative/story form, the textual/expository, and the doctrinal/topical sermon.

The Funeral Sermon is given special treatment, and the author brings climax to his book by sharing *three typical sermon* forms to show faith and work in fellowship, homiletically and practically. We are grateful for these samples as they reflect a dedicated mind ever wrestling with the revealed truths of Scripture. They communicate in the several formats he expounds.

Nothing like a hybrid is suggested in this treatise. The basic ideas from texts are duly noted, then outlined and expounded in concise and practical ways. The hallmark of this way of preaching is that design brings unity of thought and orderliness of structure. This is a sign that today's preaching is recovering its true form and meaning, and is on the march!

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