

Book Reviews

James D. Robertson, PhD., Book Review Editor

The Editorial Committee presents in this issue a review of two significant volumes by Asbury Seminary faculty members. The book, *The Vision That Transforms*, published by the Beacon Hill Press, was written by Dr. George A. Turner. It is a revised edition of his Ph.D. dissertation (Harvard University), which first appeared in 1952 under the title *The More Excellent Way*—a monumental work on the biblical bases and historical developments of the doctrine of entire sanctification.

Dr. Delbert R. Rose's Ph.D. dissertation (University of Iowa) has just come from Bethany Fellowship, Inc. press under the title, *A Theology of Christian Experience: Interpreting the Historic Wesleyan Message*. This is a timely publication as we approach the bi-centennial of the founding of American Methodism.

Every serious student of Wesleyana will want to become familiar with these two books.

The Vision Which Transforms, by George Allen Turner. Kansas City: Beacon Hill Press, 1964. 348 pages. \$3.95.

This volume is based on the author's earlier monumental work, *The More Excellent Way* (Light and Life Press, 1952, reprinted 1956), which in turn was based on his doctoral dissertation at Harvard (1946). This reviewer was strongly impressed with the immense background of research which was reflected in the previous volume. But he found the present work a great improvement on even that excellent classic.

The first observable item which calls forth a grateful salute is the presence of the footnotes where they belong—at the foot of the page and not hidden away in some relatively inaccessible position at the end of the chapter or book. Nothing is much more annoying to a careful reader than to have to keep turning constantly to the notes.

The type is also more readable, in line with recent emphasis in that direction. The more extensive outlining of the material in each

chapter is a definite aid to the reader. The bibliography is much easier on the eyes, in keeping with its importance.

But the improvements are far more than mechanical. The book breathes a new relevancy for our day. This is shown in the change of title and subtitle—the latter from “The Scriptural Basis of the Wesleyan Message” to “Is Christian Perfection Scriptural?” It is reflected in the new Preface and Introduction. It shows up in the chapter headings, particularly in the change from “The Wesleyan Doctrine Critically Examined” to “Modern Relevance of the Wesleyan Message.” This sense of relevancy to the contemporary situation also appears at numerous points in the text.

Naturally this is most apparent in the last chapter. The author has made a valuable contribution in his treatments of “Modern Holiness Movements” (pp. 298-302)—in which he describes Keswickianism and Pentecostalism—and “Wesleyan Theology in Contemporary Theological Tension” (pp. 302-322). Under the latter he discusses Liberalism, Neo-orthodoxy, Existentialism and the “theology of experience.” Another relevant topic is “The Challenge of Social Ethics.” Here the author deals frankly with the failure of Wesleyan groups at times in taking a positive stand against social evils. He says: “If the modern holiness movement were more deeply influenced by the *whole* Bible, *both* old and new Testaments, it would doubtless be more prophetic (and influential) and present a better synthesis of the dual concerns of love toward God and toward one’s fellows” (p. 316). He goes on to say: “It must be admitted that the holiness movement as a whole considers its mission and message somewhat irrelevant to the issues of the contemporary social revolution. To the extent that it does so it betrays its biblical and historical heritage” (*ibid.*).

Another interesting section deals with Wesleyanism’s “Contribution to the Eumenical Reformation.” The author calls attention to Wesley’s sermon on “A Catholic Spirit,” in which the eighteenth-century prophet pleads for a unity of the Spirit among all believers—in spite of his High Church background.

A contemporary touch appears in a discussion of the theology of the Dead Sea Scrolls in the chapter on “Witnesses in the Intertestamental Period.” The author shows how the Essenes of Qumran sought holiness in vain through asceticism.

So far this review has dealt mainly with the helpful changes that have been made in the new volume. But a word should be said about the general impact of the whole book. The reviewer knows of no other work which presents such a systematic, scholarly, comprehensive study of the subject. Dr. Turner has placed all lovers of holiness deeply in his debt by his solid, excellently written book. It is more than an apologetic for Wesleyan doctrine. It is a positive proclamation of the great truth of Christian Perfection which John

Wesley preached in his day with impressive results and which needs to be sounded in our confused and spiritually impoverished century.

Those who have been particularly plagued with the problem of either understanding or defending the Wesleyan doctrine of Christian Perfection in this skeptical age will find their doubts and questions answered here. Lovers of the truth of New Testament holiness will find their faith strengthened and their minds illuminated by this competent study of the subject.

Ralph Earle

A Theology of Christian Experience—Interpreting the Historic Wesleyan Message, by Delbert R. Rose. Minneapolis: Bethany Fellowship, Inc., 1965. 320 pages. \$4.95.

Theology can make interesting reading, especially if this is theology that relates to one's own personal experience of God. *A Theology of Christian Experience* is lucid proof of this affirmation. Dr. Delbert R. Rose has given us a combination of history, biography, and theology that makes theology live. Such theology reads strangely like the New Testament itself, which is just such a combination of history, biographical experience, and doctrine.

Briefly stated, this study gives us a synopsis of the rise of the National Holiness Association in America, a sketch of the life and spiritual experience of the Reverend Joseph H. Smith, and the "Gospel of Grace and Glory" which was most clearly set forth in the writings and the preaching of Smith. Dr. Rose writes with warmth and feeling as one who is himself a participant in the Movement. There is here a description from the sensitive mind of one who shares the conviction that the Holy Spirit has inspired the Holiness Movement and given the illumination that resulted in this theology of Christian experience.

The history and the theology are clearly and neatly laid out as one would expect of a good teacher, giving the material the quality of being well-communicated. The easy-to-follow outline is not a mere dividing skeleton, but a living framework giving definitive structure. The reader can appreciate the fact that much historical material as well as a great volume of Smith's writings have been here neatly analyzed for him. This also makes the book useful as resource material for ready reference for the teacher or the minister. The many well-chosen quotations give us the spirit of Smith himself as a teacher and expositor.

The opening historical chapter has a gripping effect upon the reader. The outstanding leaders of the Holiness Movement are introduced to us. Their introduction is by way of a witness to their experience of entire sanctification. One cannot but be impressed by

this array of experience of the Spirit-filled life. The effectiveness of such a pentecostal experience in the life of the Church is indicated in the development of the National Holiness Association and the camp meeting movement across the United States.

Joseph H. Smith illustrates the kind of man that the Holy Spirit selected as an exponent of holiness. His personal testimony and his theological explanation of his spiritual experience makes exceptionally profitable reading for anyone concerned with his own experience or that of anyone else.

Joseph H. Smith was an effective evangelist "full of the Gospel of Jesus Christ." In his own words evangelism meant "the successful propagation of salvation in each and all of its distinctive stages." Said he, "We need a passion for a perfect spirituality." His "School of the Prophets" became a part of the camp meeting movement and prepared evangelists and preachers and Bible teachers for the churches. He was considered by his peers as "the dean of Holiness expositors." His prolific writings might possibly have filled sixty volumes. As Dr. Henry Clay Morrison said of his teaching, "I have known of no man who could state the fundamental doctrines of the Gospel of Christ more clearly and make them more inviting, give them finer emphasis, and gather from them larger fruitfulness." Smith's theology of the "Gospel of Grace and Glory" is given full outline in the latter part of Dr. Rose's book.

Joseph H. Smith believed the Bible to be the only revealed authority for Christian faith. The written word of Scripture was "special" or "supernatural revelation" which was "the true and sure and full record of what God hath spoken." It is important, however, to note that all biblical doctrines are directly or indirectly related to experiential Christianity. Revealed salvation is unrevealed and unrecorded until personally received by faith in each believer's life. Having the body of Scripture without the Spirit who inspires it is to be without the "Word of God." To have the "Word of God," one must have both the letter of Scripture and the living Spirit illuminating that letter to the believing mind. The God of glory is the Triune God who is known through experience. Smith says, "And as man's glory is in God, so God's glory is in man. No other creature represents so much of His wisdom. None but human nature is capable of so much of Himself."

The gift of glory in man was marred by disobedience. This disobedience brought depravity and death within man's nature. Smith held to an extensive rather than an intensive total depravity. He also held to a two-fold nature of sin, distinguishing between sin as an act and sin as a state or condition of the moral nature of the transgressor. Such transgression and such condition could only be redeemed by God Himself. Smith's theology is Christo-centric. Christ, the Lord of glory through His *person* and *work* makes possible the redemption of man. This becomes the Gospel of grace. In Christ, there was a revelation of the infinite love and righteousness of God,

a propitiation of the divine wrath against sin, a reconciliation by substitution between God and men, and a redemption of human nature through a divine renewal wrought in the believer's heart.

Dr. Rose gives considerable attention to Smith's teachings concerning the Holy Spirit. The distinctive mission of the Holy Spirit is considered to be that of making men holy. Just as the Spirit is the "source of inspiration and the fountain of revealed truth to the church," so also "the Spirit is the source and fountain of holiness" in believers. The Holy Spirit brings about in the believer's heart the epochal change called in Scripture "the baptism of the Holy Spirit," "crucified with Christ," "filled with the Spirit," "sealed with the Spirit," "the fullness of Christ," and "perfection." The result is a perfect separation from one's self and presentation to Christ. It is also a perfect purification of the heart from the blight and being of indwelling sin and it is a perfect union with God through the indwelling of the Holy Spirit. Smith saw entire sanctification as the second major part in the redemptive scheme by which man is to be recovered to a greater than his original glory.

Dr. Rose's book is significant history and theology of Christian experience.

Maurice E. Culver

The Church in an Age of Revolution, 1789 to the Present Day, by Alec R. Vidler. Grand Rapids: Eerdmans, 1961. 287 pages. \$1.25 (paperback).

This is the second in a series of five volumes to be published in the Pelican History of The Church. The series of five relatively small books, covering the history of the Christian community for nearly twenty centuries, is of necessity a rather sketchy treatment.

The present volume considers twenty (some major subjects of vital importance to the life of the Church during the past two centuries. Beginning with the Gallican Church and the French Revolution and concluding with the modern missionary expansion and The Ecumenical Movement in the mid-twentieth century, the author discusses such varied subjects as Christianity in England from 1790 to 1830, The Christian Social Movement, the Pontificate of Pious IX, Kierkegaard, and Eastern Orthodoxy.

It would seem to this reviewer that the author has succeeded well in presenting an accurate summary of the major events, trends, and relationships of the Christian community in the western world, particularly in England. Almost half of the twenty-four chapters deal with some phase of English Christianity. Perhaps this is a pardonable emphasis by a Cambridge scholar. The author furnishes a

significant evaluation of the great events in the life of the Church. He shows clearly the value of right choice on the part of responsible leadership, at the same time pointing out the unfortunate results of wrong decisions.

The book demonstrates the author's ability to make important analytical studies of events within the life of the Church. From this point of view the reader can share with confidence the conclusions which are made upon the subjects discussed. One of these conclusions relates to the Ecumenical Movement (p. 267):

By common consent, the most serious limitation of the ecumenical movement all along has been its top-heaviness. It has tended to be a head without a body. The actual participants in the movement were mostly church leaders, whether lay or clerical, and theologians. The ordinary church members in all denominations lagged far behind, and in most cases were not even aware that their representatives were drawing closer together. If everything depended on the leaders of the movement, there might by now be few remaining barriers to the achievement of unity. But church unity means unity on the ground floor, the bringing together into one church in cities and towns and villages of congregations that have been separated. Here, even more than at the higher levels of cooperation, what have been called "non-theological factors" play an important and often an obstructive part.

Howard F. Shipps

God's Glory, by Donald Grey Barnhouse. Grand Rapids: Eerdmans, 1964. 202 pages. \$4.50.

This is the tenth and last volume of the author's comprehensive exposition of Bible doctrines which begins with Paul's epistle to the Romans. The present volume deals exhaustively with Romans 14:13 through Romans 16:27. Some of the other titles in the series are: *Man's Ruin*, *God's Grace*, *God's Heirs*, *God's Covenants*, and *God's Discipline*. Here Dr. Barnhouse examines each passage both in the light of its immediate context and also that of the entire teaching of Scripture. There is nothing dull about these expositions. Abstract biblical truth is set in the context of brief contemporary life situations, and it comes alive. Doctrinal truths are presented in popular form without loss of original significance. With this treatise the book of Romans should take on new meaning and warmth for both layman and minister.

James D. Robertson

Karl Barth's Doctrine of the Holy Scripture, by Klaas Runia. Grand Rapids: Eerdmans, 1962. ix plus 225 pages. \$4.00.

Swiss professor-emeritus Karl Barth is considered the most influential theologian of the twentieth century. The most controversial phase of his massive system of dogmatics is the doctrine of the Word of God—his view of the Bible. In Runia's volume this important phase of Barth's thought receives an accurate description and analysis.

The author, professor of Theology in Reformed Theological College in Victoria, Australia, was reared in the Netherlands. His theological degrees were earned in Amsterdam where he studied under one of today's best-known theologians and an expert of Barthian theology, G. C. Berkouwer. Such a critic is entitled to attention, and in this resulting critique the reader is not likely to be disappointed.

The author carefully sets forth among other things, Barth's view of the Bible as not the equivalent of divine revelation but rather as the witness to that revelation. The Bible is not the Word of God but it contains and bears witness to the Word of God. Only that portion of the Bible which redemptively "speaks to my condition" is to me the Word of God. The Bible is not the Word of God unless subjectively validated.

Because God revealed Himself through fallible men the result contains both truth and error. Barth gives no criteria by which the truth or the divine can be separated from the human and erroneous. He dwells on the parallel between the incarnation of Christ and the inspiration of the Bible. After warning against Doceticism (the view that Jesus was only apparently, not actually, human) he adds that to think of the Bible as infallible ends in the heresy of Doceticism with reference to the Bible. As author Klaas points out in criticism of Barth, when this parallelism is pushed to its logical conclusion one must conclude that Jesus was sinful in order to be really human. This Barth does not do, and hence is inconsistent. Klaas appropriately asks (p. 78), if Christ could be truly human and yet sinless why could not the divine revelation be infallible even though mediated through fallible, sinful men? Barth argues that in the miracles of Jesus the blind walk, the dead are raised and sinful, erring men speak the Word of God—all are miracles—hence the Bible is fallible yet miraculous. Klaas counters by saying the lame who experience the miracle of healing no longer remained lame, the blind were no longer blind. The effect of the miracle therefore is that the malady no longer continues to exist. Accordingly God-inspired men need not have been in error when they were recording divine revelation. The deficiency in Barth's (and the Reformed) doctrine of grace is implicit here. Barth does not believe that grace is sufficient to deal

adequately with the sin problem; neither does he believe inspiration is sufficiently miraculous to assure inerrancy.

It seems rather strange to this reviewer that Klaas defends the deductive method in proving the doctrine of infallibility of the Bible. He defines this method as starting with the testimony of Scripture about itself, but does not tell us where this scriptural testimony is to be found, and later implies that it has to be formulated by an inductive procedure (pp. 114f). However, he does criticize Warfield's deductive approach and appreciates much in the methodology of Barth.

The book ends with a restatement of the authority of the Bible in a realistic and open-eyed manner, thus affirming faith in the trustworthiness of the Bible without being naive or bigoted. The volume ends with an affirmation of faith. The format is expertly done; the footnotes at the bottom of the page, rather than at the end of the chapter, greatly facilitates use. A complete bibliography at the end of the book would have been a great convenience. Every pastor and alert layman needs to be conversant with current dialogue concerning biblical authority, and, in the judgment of this reviewer, he can find no better presentation of the case.

George A. Turner

Preaching Values from the Papyri, by Herschel L. Hobbs. Grand Rapids: Baker, 1964. 123 pages. \$2.95.

For some seventy years students of the New Testament have been aware of the relevance of documents, mostly from Egypt, written on fragile papyri fragments. James Hope Moulton and Adolph Deissmann pioneered in studying this vast amount of material taken from ancient Egyptian cemeteries and deposited in European libraries, thus making it available for Bible students. A classic in this field is Deissmann's *Light From The Ancient East*. In his volume Hobbs, pastor of the First Baptist Church, Oklahoma City, makes available to the student unable to use Greek some of the practical results of his study. He has taken up where Deissmann left off. The present work is based largely upon *The Vocabulary of the Greek New Testament* by Moulton and Milligan (Grand Rapids: Eerdmans, 1949). From this mass of material the author has selected some forty Greek terms which he has found helpful in his own sermon preparation. Typical of these terms are the Greek words often translated apostasy, baptize, testament, witness, and appearance (*parousia*). After noting the significance of these terms in their secular contexts in

the papyri, the bearing of them on New Testament passages is noted. Here the careful reader will find useful clues to the meaning of many texts. The work is done in a painstaking manner. Especially commendable is the success of this volume in bridging the gap between the linguist and the preacher or Bible teacher. It will be useful to one unable to use the tools to biblical languages and it will stimulate the interest of those whose tools are rusty. For the specialist it will serve as an example of effective popularization. The words are well chosen. In some cases, as in the treatment of "Lord," material from Deissmann (*Light From The Ancient East*) was not included. The book lacks the scientific precision and objectivity which the specialist will demand. In a few cases partisan doctrine intrudes upon the exegesis, as in the treatment of the word for baptize. But the main purpose of the book is abundantly achieved—that of making available to the non-specialist documents relevant to a better understanding of the New Testament.

George A. Turner

Nehemiah Speaks Again, by K. Owen White. Nashville: Broadman, 1964. 122 pages. \$2.50.

Sermons which seek to apply the message of a Bible book to the present situation are always to be welcomed and are none too numerous. This book of twelve sermons based upon Nehemiah is such a book.

The preacher spent his youth in Canada and completed his education in the United States. He has served important pastorates in the Southern Baptist Convention. These messages are good examples of how the timeless truths of the Bible can be made relevant to today's changing situation. In these messages the preacher does not take a text and soon depart from it. Instead, he continually makes transition from the Bible text and context to the contemporary scene. In his use of illustrations he has commendable discipline, never using them merely for their own sake, but always to reinforce scripture truth.

The preacher writes as an evangelical. Like the prophets of old he is concerned with the evils of the present generation and convinced that the only remedy is the grace of God. The reader will find edification for his own mind and heart; and the preacher will find here, in addition, worthy examples of critical preaching.

James D. Robertson

A Businessman Looks at the Bible, by W. Maxey Jarman. Westwood, N.J.: Revell, 1965. 160 pages. \$2.95.

A prominent Southern Baptist layman applies the principles of his successful business career to the business of the Christian life. In non-technical language the author seeks to foster faith in the Bible as he confidently goes free-wheeling through the gamut of human existence. The book obviously is limited in depth when it ranges in scope to include the following subjects: Man, Salvation, Prayer, Faith, Growth, Dispensations, The Fall, Depravity, Judgment, Capital Punishment, Prophecy, Hypocrites, and The Second Coming of Christ. This is not a rags-to-riches success story, but a down-to-earth witness to his Southern Baptist faith and practice.

Ralph L. Lewis

Another Look at Seventh-day Adventism, by Norman F. Douty. Grand Rapids: Baker, 1962. 224 pages. \$3.50.

This book grew out of a pastoral responsibility with no desire for controversy. But, as the title suggests, the author is shocked at the lack of penetration, as he sees it, in the defenses of Seventh-day Adventism by Dr. Barnhouse (in the *Eternity* magazine) and in Walter R. Martin's volume, *The Truth about Seventh-day Adventism*. Mr. Douty's research is thorough, his documentation full, and his spirit one of fairness and kindness. The result is to show how far the movement has departed from the teachings of God's Word as held by historic Christianity.

Beneath the later glosses, he uncovers the fact that there has never been a repudiation of the "inspiration of Mrs. White," which detracts from their view of the Scriptures, making it less than Protestant. An inadequate doctrine of man leads to a faulty view of the humanity of Christ and of the meaning of death. Salvation becomes a tentative thing. The atonement was not completed on the Cross. It belongs to the end time. Errors are traced to their source in the views of the Sabbath, prophecy, and eschatology. There is a careful analysis of Mrs. White's visions with the conclusion that she was deceived by Satan and so misled the movement. Adventists, he says, should be recognized as children of God and taken to the heart of every Christian if they truly acknowledge Christ as Lord and Saviour. But he concludes that Adventism is characterized by delusion and should be avoided. Anyone who disagrees ought at least to read the book.

Wilber T. Dayton

The Dead Sea Scrolls, by Menahem Mansoor. Grand Rapids: Eerdmans, 1964. 210 pages. \$4.00.

This book, by the professor of Hebrew and Semitic Studies at the University of Wisconsin, is the first of a series of college texts and study guides in the field of biblical archaeology. It comes in the form of a teacher's syllabus rigidly outlined. There are twenty-two chapters in all. A concluding section contains a general review of the chapters, a glossary of terms and proper names, a list of the main scrolls, a bibliography, and a chronological table of the period from 586 B.C. to 200 A.D. An excellent index closes the volume.

The first four chapters discuss such matters as the initial discovery of the scrolls, the contents of the Qumran library, the excavation of the ruins of Qumran and aspects of how the scrolls were dated. Chapters five and six discuss discoveries made at nearby sites—Wadi Murabbaat, Khirbet Mird and others. Several of the most important scrolls in the total cache are treated in chapters seven through thirteen. The author then focuses attention on the doctrines of the Qumran community and compares them with known sects of Judaism and with Christianity of the period 200 B.C. to 200 A.D. The last three chapters relate primarily to significant discoveries from the caves along the cliffs bordering the southern portion of the west shore of the Dead Sea. In this connection, Israeli archaeologists have been largely responsible for contributing to our knowledge of a little known period of Jewish history dating from 70 A.D. to 135 A.D.

Each chapter follows a definite structure pattern. First there is a short introductory statement, next a list of books from which certain pages are cited as recommended reading. The main body of each chapter is closely outlined with each major and each minor point consisting of a terse, fact-packed sentence or paragraph. At the end of each chapter are topics for study and discussion.

This book is not for pleasure reading; it is intended for serious study and mastery of pertinent information. In spite of some limitations and handicaps in the method of presentation, the book is valuable as a source reference book and as a study guide.

The student will find here the essential information needed for a basic understanding of the Dead Sea Scrolls. While the number of technical terms are reduced to a minimum, technical aspects of the study of these scrolls are presented with clarity. To be appreciated is the extended discussion of the doctrines of the Qumran people. This constitutes a helpful background for New Testament study. The author treats with fairness distinctive features of New

Testament doctrine, particularly in regard to the distinctive differences between the Teacher of Righteousness of the Qumran sect and Jesus Christ.

Another valuable contribution is the information concerning the Bar Kochba revolt of 132-135 A.D. Heretofore only scattered and inadequate data has been accessible to the student. But Professor Mansoor presents information only up to the summer of 1961 A.D. Many new facts have been discovered since this date. It is regrettable that three years must elapse between the writing of a manuscript and its publication.

For its purpose this book is excellent. Some may find it dull; others will find it exciting. To be fair, all will have to admit that the book is brimful of trustworthy information and that it is quite free from undisciplined conclusions.

G. Herbert Livingston