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August 11, 1979

Dear Brother Wayne,

Your letter of the 9th came this AM, and you have evidently overlooked what I had written previously of my purpose for making analyses of the contents of the WTJ, from the standpoint of those who are not in the Wesleyan family heritage, and not from my own standpoint. Can we as Wesleyans see ourselves as others see us? Maybe we don't care how others see us, but they include the thousands of children and youth in our Sunday Schools and likewise the converts who decide to go elsewhere than into the Wesleyan or the holiness churches.

The problem is that we are not making our Wesleyan Heritage relevant. We only delude ourselves, if we try to take credit for the achievements of those who have been with us, and have gone elsewhere for their religious affiliations. Senator George McGovern was the son of a Wesleyan minister, and he was a candidate for the presidency of United States. He decisively repudiates all holiness emphasis, and Wesleyans may write him off in repudiating him. But he is only an example of thousands of others who have done as he has done. We have no business to repudiate anyone, but to witness to everyone, and to make our witness vital.

I wrote against Wesleyan traditionalism, but not the Wesleyan heritage. I do the same against all Christian traditionalism that obscures the Gospel heritage in the message of Jesus of Nazareth. Those who preach exclusively on the theology of the apostle Paul, do not preach the Gospel of Jesus who was called the Christ. And it is the Gospel of Jesus that brings salvation and not the theology of the apostle Paul, or anyone else. I was not raised in the Wesleyan traditionalism, but came to the knowledge of the Wesleyan heritage thru those that were, and so know the difference. I evidently missed recognizing the address that impressed you that was so diametrically opposed to Wesleyanism, and you did not disclose it in your letter, that I might be able to see from your viewpoint.

Now, I am very much interested in the WTJ, and would not have taken all the time to write what I did, had I not given it such thoro attention. I can read what was spoken, altho I would not have heard what was said. In fact, I was so personally impressed, that I was seriously considering venturing beyond the sound barrier by trying to attend the meeting this coming November in Marion. You evidently were adversely impressed against what I wrote about the issue of the WTJ that you sent, and I'll be interested in the issue that is coming out in September. Will the addresses there in be of doctoral quality?

I am very glad to hear that you are and have been producing expression of your interpretation on subjects of concern to you. You did not mention the topic of the mss that you sent to Christianity Today, which if not used, will be sent to other Evangelical publications. And I am very much interested in your book to be issued this winter, "The Fruits and Gifts of the Spirit;" to notice how it would compare or contrast with the plethora on the subject put out by the Charismatics. I would guess that the Beacon Dictionary of Theology, will be a Nazarene publication, and therefore a holiness publication. Will it be of that standard of excellency to be in demand by those of other traditions?

The only publication that I know of produced by Dr Carter is as general editor of the Wesleyan Bible Commentary. That does not represent his own interpretation compared to Matthew Henry or Adam Clark, but more merely administrative similar to George Buttrick with the Interpreter's Bible. He did produce the comments on several of the books of the Bible, and at the time of the formation of the WBC, he had previously co-authored the "Evangelical Bible Commentary" which I have never seen advertised, and had written an interpretation of "The Acts of the Apostles", and had authored "several books on missions and religion" none of which I have heard of or seen advertised. The Wesleyan Bible Commentary is pri-

marily for non-professionals, and does not answer any questions that people raise on the hard issues of life that they face. The same could be said of all other Bible Commentaries in any usefulness for myself. The Interpreters Bible does offer a limited examination of some of the Hebrew and Greek words of versions in those languages, but assumes that all non-obscure or debatable expressions were properly translated.

Let me give a couple examples. The verse: "The harvest is past, the summer is ended, and we are not saved," what was the original application of the sense of that statement? It is not the spiritualization that has been made of it for reviving the nominal or evangelizing the unconverted. What essential truth are we not getting by not knowing the original sense of that verse? And the verse: "Be not drunk with wine wherein is excess, but be filled with the Spirit." Why is it that that verse has never been properly translated to bring out the contrast that Paul was making when he wrote it? The key is in the word that is translated differently in the various English versions, and in the KJV as excess. The Greek word is asoter, which means simply "no salvation." What Paul wrote was, Be not drunk with wine wherein is no-salvation, but be filled with the Spirit -- wherein is all-salvation.

Those who advance academically toward doctoral degrees, are required to prove their mastery of the field of their interest, by an examination to determine that they are equipped to the extent of being an authority in that field. There are many with Ph D degrees who certainly are not authorities in philosophy, and the same is true with those with Th D and D D degrees. The examining committees for determining the qualification of earned degrees, are not really stringent in the interests of true scholarship, primarily because they are salesmen of educational production as well as products of such systems, and are therefore not qualified themselves to make such examinations. And when it comes to the vitally essential matter of true religion, there are no authorities that begin to compare with the unlettered Jesus of Nazareth, and upon whose sayings Christianity has not been built. What I have written on the contents of the WTJs that were sent to me, was from the standpoint of examination for quality of excellence, and not because I had any intention of repudiating Wesleyan heritage or even traditionalism. I had hoped that what I offered could have been accepted and understood from that standpoint, so file it away with other manuscripts that are gathering dust. Maybe some day there will be someone who will read them and understand.

But taking another approach, that of Dr Failing in the main feature which he emphasizes in the Wesleyan Advocate, "I Was Reading"--- let's consider the article "A Proper Education" by Leon Botstein in the September 1979 issue of Harper's magazine, and paraphrase in such a way for insights on "A Proper - Religious - Education." Religious--"education should reach beyond the confines of educational institutions and respond to the problems and needs of culture and nation." "J__ D__ and R__ H__ forged their ideas out of a vision of what - religion - could be. Faced with (economic crises and right wing and left wing extremisms), they sought to mold active (church members) who would lead (the Church) from (complacency) and ineffectiveness, and give it a (spiritual) and ethical foundation." I could go on for ten pages or so, and be illuminating for myself but not enlightening to others. Analysis is my specialty and it is not understood or digestible to others, but if it could be, I wonder how much more effective our Wesleyan heritage and even the Gospel heritage that we have in the sayings of Jesus could be for all.

Sincerely
Tom Hersey