

REVIEWS

Spirit Hermeneutics: Reading Scripture in Light of Pentecost. By Craig S. Keener. Grand Rapids, MI: Wm. B. Eerdmans, 2016. xxvii + 522 pp.

Is it debate or just spirited discussion among friends? Scholars in the Society for Pentecostal Studies disagree about Pentecostal-charismatic hermeneutics, with more than two sides to an argument among self-identified Spirit-filled scholars. Keener's welcome work can enlighten all sides.

This hermeneutics debate is not about historic Pentecostal practices (glossolalia, prophecy, healing, etc.); it first concerns whether there is a distinctively Spirit-filled way to study and teach the Bible. For those who answer that question affirmatively, the debate further concerns how to define such a hermeneutic.

Some doubt there is a distinct approach to the Bible that could be called charismatic hermeneutics any more than there is a charismatic chemistry. For these scholars, biblical scholars should do their work—especially for the academy—in ways that meet the standards of historical, linguistic, and cultural studies (as also practiced by non-charismatics). If there is a Pentecostal dimension to such scholars' work, it might be in their prayer for the Holy Spirit's help in the task (just as a charismatic chemist might pray) or in the application of the text as the Spirit directs the individual's or congregation's life or in both. The "meaning" of the scriptural text is "set" in the historical-grammatical and social particulars of the original human authors and their intended audiences. The Spirit-filled scholar's job is to find and articulate that meaning in the text; it is not to find a meaning that is invisible or nonsense to anyone trained to read the text but not Spirit-empowered.

On the spectrum's other end are some Pentecostal-charismatic scholars who argue that the Spirit-empowered community plays a vital role in biblical interpretation. More than "community as context"

(which is undeniable), the community provides keys and traditions for how to interpret Scripture. The community is even said to be the location for the “meaning” (86, 124, and 277–85). In the jargon of current hermeneutical discussions, these scholars lean on reader-response perspectives more than on historical-grammatical rules (traditionally taught in evangelical seminaries). The question is not simply, “What did Paul mean in saying this to the Corinthians?” The question is also, “How does this text resonate with our Spirit-filled community?” Both questions are appropriate for hermeneutics, but other questions are raised when the emphasis is placed on one end or the other of the spectrum: “original meaning” of the text or “meaning in our context.”

Craig Keener’s excellent *Spirit Hermeneutics*, in this reviewer’s opinion, strikes an almost perfect balance in the discussion and debate described above (simplistically, to be sure). Keener unabashedly recounts his charismatic experiences, but he also argues that the text must be understood historically, grammatically, and in its cultural setting: “Individual spiritual experience is necessarily subjective, but it can be balanced with something objective: tested past revelation, corporately affirmed by God’s people” (112). If the text is not the authority over the community, what is? Something or someone will function as the authority over the community and the text—for meaning and application.

Reader-response approaches have their greatest value in demonstrating the text’s “history of effects,” answering questions such as, “How has this been interpreted and what have been the results of those interpretations?” (Consider Scriptural arguments to support slavery, for example.) Reader-response approaches help us evaluate whether Scripture has been silenced, misused, or used appropriately. Reader-response critiques can find examples of all of the above in contemporary charismatic communities! That is exactly why reader-response approaches to Scripture can supplement but not replace historical-grammatical exegesis.

Pentecostals should not identify ourselves with just one part of the Body of Christ. Keener rightly insists that our biblical hermeneutics should recognize that the whole church is meant to be Spirit-empowered. Our exegetical proclamation should speak to the whole

church, even as we listen to the whole church. In the testimony of the global church (57–98), we hear confident witness to the Holy Spirit’s activity and the power of Jesus’s name as millions come into the kingdom every year from around the world! This is not the time (nor was it ever) for Pentecostals to talk only to ourselves about our experiences of the Holy Spirit. Thus it is not the time for Pentecostals to promote a hermeneutics that speaks only to our experiences.

Indeed, Pentecostals have much to offer those parts of the church not considered charismatic. For example, early twentieth-century Pentecostals interpreted their Holy Spirit experiences as consistent with the narrative reports in the Book of Acts. Some scholars (even Pentecostals trained in non-charismatic, evangelical schools) found fault with reading Luke’s narratives as normative. Those scholars (many still living) preferred Paul’s prescriptive teachings (up to a point) over Luke’s narratives. But while Pentecostals and charismatics continued to read the narratives of Acts as (at least) descriptive of things the Holy Spirit might do among us, the rest of the church’s scholars were also re-discovering the importance of narrative for framing and forming our theology.

Keener’s book has many merits: insisting that experiential reading of the Bible is biblical (19–56); viewing hermeneutics with the global church (57–98); discussing “Epistemology and the Spirit” (153–204). Most crucial for Keener’s balancing act (valuing literary and historical approaches) is “Connection with the Designed Sense” (99–152). Here Keener states his strongest arguments for the authority of “the designed sense” (terminology he prefers over “original meaning,” which is fraught with impossible questions about reading authors’ minds). Keener makes his case well, but this section will draw disapproval from those with higher regard for “the meaning in our context” than for “the meaning of the text” as traditionally understood.

Christians generally agree that “reading [Scripture] in light of Jesus’s cross and triumph helps us put other matters in perspective” (203). Is that not a historical meaning in the text that sheds light on my context? Would a literary reading have the same power if no history supported it?

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A Guide to Pentecostal Movements for Lutherans. By Sarah Hinlicky Wilson. Eugene, OR: Wipf & Stock, 2016. 150 pp.

Sarah Hinlicky Wilson, an ordained Lutheran pastor and faculty member of the Institute for Ecumenical Research, has written a book that will interest both Pentecostals and Lutherans. Written as a guide for a journey “to a foreign land” for Lutherans (and perhaps Pentecostals as well), Wilson reminds these seemingly disparate groups, “we are all baptized Christians, believers in the crucified and risen Jesus, called by the gospel to new life” (xii). This ecumenical theme echoes throughout this the book by way of her use of history, Scripture, and theology. As a participant in the dialogues between The Lutheran World Federation and Classical Pentecostals, Wilson respectfully and capably exegetes scriptures that are central to Pentecostal faith and practice while conveying this understanding to Lutherans, referencing Lutheran history, the Book of Concord, and the writings of Martin Luther.

Wilson’s opening chapters (“Azusa,” “Pentecostals,” “Lutherans”) introduce the various groups to each other by way of historical narrative. Next she provides two chapters on “Baptism,” in which she exegetes Luke-Acts regarding the “baptism in the Spirit” (34), discusses subsequence, infant baptism, and cites the distinctives and problems with Pentecostal terminology. Then, in the chapter on “Charismata,” Wilson provides a meaningful and instructive exegesis of 1 Corinthians 12–14 regarding the gifts of the Spirit, their benefits to individual Christians, and the dangers often associated with these “supernatural” manifestations (68). Her chapter on the history of Pentecostal restorationist perspectives and dispensational eschatology aim to help Lutherans understand the 20th-century Pentecostal perspective on the “imminent return of Jesus” (77). The next chapter, “Power,” treats a number of topics related to the exercise of various forms of power in Pentecostalism and suggests some tools for discernment that would benefit Lutherans and Pentecostals alike. The chapter on “Prosperity” provides a helpful Lutheran law-and-gospel approach to a topic Lutherans often denounce. It distinguishes faith as defined in Lutheran theology

and faith as defined by prosperity teaching. The next-to-last chapter, "Experience," uses Luther's discussion of Psalm 5 to help Lutherans understand the vital role of experience in the Christian life. Wilson's "Conclusion" makes a strong case that Lutherans and Pentecostals can learn from each other, particularly regarding worship.

Throughout the book, I found several explanations helpful to both Lutherans and Pentecostals. For example, Wilson identifies for Lutherans the similarity of Lutheran confessions to Pentecostal thought and doctrine in that both groups seek "to put Christ at the center of Christian faith and to receive him as the key to understanding the whole" (24). She provides a way to understand Pentecostal approaches to faith and practice by stipulating that Pentecostals are united by a common experience, baptism in the Spirit (95). So in the same way that Lutheran churches are united by common "Confessions," Pentecostals are unified by "Experience" (31). Drawing from the Book of Acts, she describes Pentecostalism as a movement toward reclaiming the experience of the Holy Spirit and the spiritual gifts of tongues, prophecy, and healing as a normal part of the Christian life (31). Furthermore, Wilson clearly defines the differences between Lutheran and Pentecostal worship, including the Lord's Supper, in a way that is easily understood.

Of special import, I believe, are the chapters on baptism. Here Wilson provides a fascinating and informative reading of Luke-Acts perspectives of baptism in water and baptism in the Holy Spirit (34). She explores the issue of subsequence in the passages about Pentecost (Acts 2) and Philip's visit to Samaria (Acts 8). She also takes up the issues of speaking in tongues, infant baptism vs. believer's baptism, and re-baptism. The latter is important because Lutherans regard baptism as God's act, not merely a human one (58). In the chapter on prosperity, Wilson recognizes that Lutherans have historically eschewed prosperity messages and, to the relief of Pentecostals like myself, she repudiates the idea that this movement had Pentecostal origins (102). Instead, she provides sound biblical and theological teaching regarding prosperity and admits to the benefit of prosperity teaching for marginalized populations (105).

However, Wilson's narrative errs in some ways. For example, while discussing the occurrences of charismatic gifts throughout church

history, she fails refer to seminal texts such as Stanley Burgess' *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*. Second, Wilson equates Oral Roberts' retreat to the prayer tower to raise money for the City of Faith hospital with the excesses and moral failures of Jimmy Swaggart and Jim and Tammy Faye Bakker. I believe her accounting of this event portrays Chancellor Roberts and his efforts and motivations inaccurately (96-97). Finally, Wilson identifies ORU, along with Rhema, as an institution in the US who trains pastors for the prosperity movement (105). This is not true now, nor was it true for the twenty-eight years I was affiliated with the Graduate School of Theology and Ministry at ORU.

Wilson concludes this work by identifying the important influence of Pentecostalism on Lutherans and expresses a clear hope for the Lutheran contribution to Pentecostals (128). This is a hope I share. I highly recommend this book for its stated purpose, a journey to a foreign land for Lutherans, as well as a guide for Pentecostals who wish to learn about Lutherans.

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Jesus the Lord according to Paul the Apostle: A Concise Introduction. By Gordon D. Fee. Grand Rapids, MI: Baker Academic, 2018. xx + 201 pp.

Gordon D. Fee, professor emeritus of New Testament studies at Regent College, is a well-respected biblical scholar with a Pentecostal spirituality, practical devotion to Jesus, and special respect and love for Paul. He is a foremost authority on Paul and the Spirit and has written commentaries on 1 Corinthians, Revelation, Philippians, 1 and 2 Timothy, and Titus. He made his exhaustive tome, *God's Empowering Presence* (1994), available to a wider audience of ministers and students in *Paul, the Spirit and the People of God* (1996). In like manner, has distilled his findings from his extensive work *Pauline Christology* (2007)

into an accessible and practical form in *Jesus the Lord according to Paul the Apostle*—perhaps the last book of his productive and influential career.

In this work, Fee redresses a perceived scholarly gap in Paul's understanding of the person of Christ. Because this is a succinct four-part synthesis of his larger work, he necessarily excludes his comprehensive exegetical analysis of each of Paul's letters, two appendices, and his treatment of Wisdom Christology. The result is a biblical theology that flows from his prior examination sprinkled with exegetical highlights on key interpretative issues.

In *Jesus the Lord*, Fee structures his presentation to maintain a balance in emphasis between the work and the person of Christ. He notes how Paul's experience, love, and worship of Christ impacted his Christology—a connection often overlooked. In Paul's letters, the work of Christ, he argues, derives from Christ's person. Parts 1 and 2 he devotes to Christ's work as savior and creator of a new humanity; parts 3 and 4 concentrate upon the person of Christ.

In Part 1, Fee contends that Christ came for two reasons: "to reveal the true nature and character of the eternal God" and "to redeem us from our fallen, and thus broken, condition" (1). He does this by examining Paul's soteriology, i.e., his presentation of what Christ did for humanity through his incarnation, life, death, resurrection, and ascension.

In Part 2, Fee contends that Paul upholds the true humanity of Christ by exploring key passages in which Paul presents Christ as the second or last Adam and in which he uses related terminology of new creation, the *imago Dei*, and new humanity in reference to Christ. Indicative of his careful exegetical analysis, Fee is cautious in his support of a so-called "Adam Christology" and rejects the equation of *morphē* and *eikōn*. For Fee, Paul fundamentally presents Christ as one who bears and restores the divine image lost in the fall.

Fee shifts his focus to Paul's two main Christological emphases on the person of Christ in the latter half of the book. Part 3 presents Christ as the Jewish messiah and Son of God by looking at the roots of Jewish messianism, Jesus as the Davidic Son of God, and the eternal Son of God. In Part 4, the heart of the book, Fee makes the case that

the center of Paul's Christology is Jesus Christ as the *kyrios* (Lord). He demonstrates through intertextual links that *kyrios* is an adaptation of the divine name in the LXX. Paul, according to Fee, uses this exclusively as a title for Jesus Christ and thus, transfers "*divine roles*" and "*divine prerogatives* of Israel's God to the Lord, Jesus Christ" (118). In contrast, Fee observes that Paul employs *theos* solely for God.

Fee's contention throughout is that Paul presupposes the highest Christology. Paul affirms Christ's humanity, divinity, and preexistence while maintaining historic monotheism. This is rooted in history for Paul, being derived from the earliest Christian communities and traditions. For example, he writes, "Paul argues from rather than for the reality of the incarnation" (72). Against a commonly held assumption, Fee asserts that Paul and John are "on the same christological page" (116).

Fee's careful exegetical work and years of study offer helpful insights and correctives to the field of Pauline studies. Here are a few highlights: First, he critiques the overly individualistic focus on salvation by Protestants—a presupposition contrary to Paul's largely communal focus on the new "people of God" (6). Fee could have placed even greater weight on this point throughout the book. Second, Fee contends that the restorative aspects of Paul's understanding of salvation leads to Christ-like conformity, which necessarily involves behavior (not works). This too, he contends, historical Protestantism has downplayed. Manifestations of the new creation include "love for one's enemies, caring for the poor, breaking down ethnic and cultural boundaries (Jew and gentile as *one people* of God)" (49). In line with recent Pauline scholarship, Fee also provides important exegetical insights into present, ongoing participation in the new creation. For instance, he argues from 1 Corinthians 15:49 that believers are to bear the likeness of Christ in the present as well as in the future. Fee also exposes a common cognitive mistranslation of Galatians 1:15-16, where Paul expresses experientially that the Son was "revealed *in me*" rather than "*to me*." In this way, "Paul intended his own conversion to be a place of revelation for others" (115).

In his conclusion, Fee moves the discussion forward by advocating that Paul upholds a "proto-trinitarian view of God" (176). Fee looks

closely at triadic expressions and the personhood of the Spirit in Paul. By utilizing a hermeneutic of trust rather than one of suspicion, Fee's inclusion of the entire Pauline corpus ultimately paints a fuller picture of Paul's high Christology—one that inevitably supports “the so-called economic Trinity” and later Trinitarian formulations of the church (182).

Overall, Fee has successfully accomplished his intended goal. He discloses Paul's high Christology in a form accessible to a wider audience. He even includes a helpful glossary of technical terms for non-specialists along with a subject and Scripture index. While the book contains few footnotes, Fee refers readers seeking detailed exegetical analysis and scholarly discussion to his prior work. Any reader will benefit from Fee's masterful grasp of Paul's Christology; it is refreshing, cogent and corrective. *Jesus as Lord* comes highly recommended and would be an excellent textbook for undergraduate and seminary courses on Christology or Pauline theology.

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Jesus before Pentecost. By William P. Atkinson. Eugene, OR: Wipf and Stock Publishers-Cascade Books, 2016. 222 pp.

This latest book by William Atkinson (three others preceded since 2009) is at once scholarly and devotional in its look at well-known Pentecostal pillars of Jesus as savior, healer, baptizer, and soon-coming king. Atkinson acknowledges the five-fold pattern which includes Jesus as sanctifier, but chooses to examine the four-square rubric, as that is the pattern of his own tradition (UK-based Elim Pentecostal Church).

Atkinson contends that “someone who looks at Jesus through Pentecostal eyes thereby gains helpful insight by means of that perspective” (7). If, as he believes, “what you see depends on where you are looking from” (40), this brings certain things to the foreground, such as the miraculous healing ministry of Jesus and his anointing of God's Spirit.

Savior. “Salvation,” Atkinson writes, “will not be presented in Pentecostal communities as only a hope for the life to come.” He follows with a discussion of believers enjoying “the benefits of God’s kingdom in their present lives” (47). Jesus is savior in many ways—he saved people from the immediate threat of drowning, he saved people from physical hunger, he saved people from God’s silence and from God’s absence (48–50). More important, Jesus saved from Satanic bondage and divine judgment.

Atkinson concludes this chapter poignantly:

What the feeding of the five thousand represented was further recalled and highlighted at the last supper. . . . While there was no miraculous multiplication of the bread on this latter occasion, his words pointed forwards . . . to the cross that lay soon ahead. . . . Perhaps he foresaw that countless thousands, not just five thousand, would benefit from the breaking of this latter bread. He was to give his life for the world. (78)

Healer. Pentecostals, Atkinson writes (as a medical doctor as well as a divine), believing as they do in supernatural healing, bring a helpful perspective to the miraculous healings performed by Jesus. Ever cautious, Atkinson does not claim that Pentecostals are better at reading the healing accounts, but that “they come to the task with a particular set of equipment” (80). He believes that there is “sufficient likelihood” that healings occurring today are analogous to the healings that occurred in Jesus’s ministry, thus it is reasonable that some trust “be placed in the light that shines on the text when the eyes reading it are Pentecostal” (80).

The last two sections are the most interesting and meaningful. First, he discusses healings and the identity of Jesus. Noting that Jesus acknowledged that there were other exorcists around (Mark 9:8), he did not see his ministry as simply continuing their good work,

but as uniquely eschatological in character (Luke 11:20). . . . Satan’s defeat had begun . . . repentance—a return to God the king—should follow. . . .

Jesus regarded his healings as signs . . . [and] expected people to

look beyond the healings themselves and to look at him, Jesus, in their light. He is the one prophesied by John. . . . Healings should in this sense incite faith that Jesus was acting on behalf of Israel's God (John 11:42). (104, 105)

Baptizer in the Spirit. Although Atkinson writes that he would “if necessary correct Pentecostal thinking in this area” (124), I noted no corrections. What Pentecostal would not agree that “the promised power of the Spirit is intimately tied to the responsibility to engage in Christian mission” or that “the same Spirit of God is at work in their lives as enabled Jesus to engage in his mission” (123).

Atkinson argues that the anointing of the Spirit that Jesus received was for his mission (129); likewise, he called not just the twelve but scores (Luke 10:1–12) and instructed them to pray for more workers of the harvest; Jesus understood this as a “*worldwide*” mission (146). “He was looking for people to go and engage in his prophetic mission, performing miracles too” (135).

Jesus freely received power and authority from heaven by the Spirit, and freely gave it to his team (140). “There is no reason to suppose, then,” Atkinson writes, “that Jesus expected his co-missioners to experience any less success in their mission than he did in his, for they were now equipped with divine authority by the Spirit’s agency” (141).

After the resurrection, with the cross behind him, Jesus proceeded with his mission, which would now be taken internationally:

When his promises were fulfilled, the first generation of believers . . . rightly picked up both John the Baptist’s promise and his language, and identified the exalted Jesus as their “baptizer in the Spirit” . . . Pentecostals are not wrong to regard this as a promise and activity of Jesus; neither is it wrong to associate it with power and authority to engage in the mission Jesus both initiated and commanded. (151)

Soon-coming King. There are two issues in this pillar and Atkinson discusses both: the imminent return of Christ and his kingly nature. Pentecostals hold with great passion Jesus’s return, although their

“fervor has cooled over the course of the twentieth century. It remains a central Pentecostal conviction that Jesus will return in power and glory to rule and judge the world . . .” (156). In the beginning of the Pentecostal movement (and even today), this fervor in Pentecostal thinking was not misplaced, and it translated into a zeal for evangelism (187).

Atkinson notes that not only was Jesus nailed to the cross, but so was his crime—“king of the Jews”: “Jesus died as a deeply traumatized and virtually deserted man. He died as a convicted criminal. But he died labeled a king” (170). In the epilogue appropriately titled “In the Time Before He Comes,” Atkinson concludes: “As he had sent some out in pairs to further his mission in preaching and healing, so too they would send out others in the same mission, until he came once again, as the king he had always been. Maranatha; Come, Lord Jesus” (189).

For a heady but semi-devotional read, I highly recommend *Jesus before Pentecost*.

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Pentecostals and the Poor. By Ivan Satyavrata. Eugene, OR: Wipf & Stock, 2017. 74 pp.

Pentecostals have lately attended a lot to social issues such as poverty, and in *Pentecostals and the Poor*, Ivan Satyavrata wades into this issue from his unique perspective as an evangelist, church planter, missionary, and theologian in India. This short volume, adapted from a series of lectures at Asia Pacific Theological Seminary, seeks to set the relationship between Pentecostalism and the poor within contexts, including historical, biblical, and theological.

Chapter One begins with a discussion of Pentecostalism as a unique theological tradition. Satyavrata rightly recognizes that many historical accounts of Pentecostalism are geared toward North American Pentecostalism, but as a member of the majority world, he insists

that the question of how Pentecostals respond to the poor cannot be answered without a global perspective. Satyavrata believes that there is “adequate support” within the global Pentecostal tradition to make a case for a Pentecostal tradition of engagement with the poor. To argue this, he presents examples from Azusa, from early missions in India, and from several recent missionary leaders in the Assemblies of God. He concludes that Pentecostals have blended social and evangelistic engagements, which have only grown in importance in recent years.

In Chapter Two, Satyavrata seeks to build a biblical theology of mission grounded in the concept of the kingdom of God. He believes the mission of the kingdom of God is exemplified in the mission of Christ who came to engage the powers of darkness, proclaim freedom, demonstrate God’s power, bring reconciliation, and engage in social transformation. He argues that because all social ills are ultimately sin issues which “overflow into the social and political structures of our world,” evangelism must take priority in the church’s mission. In this way, the gospel transforms lives, which then influences society. Therefore, accomplishing God’s mission requires a holistic approach, by engaging in evangelism, discipleship, cross-cultural ministry, and social engagement, particularly in developing countries.

In Chapter Three, the strongest of his chapters, Satyavrata discusses the way that Pentecostal theology has a tradition of empowering the poor. He recognizes that the tradition of premillennialism, a rejection of the social gospel, a dualistic worldview, and an apolitical posture within the Pentecostal tradition have at times discouraged social engagement. But, he argues, social engagement was vital to the worldwide missions strategy of the movement. Pentecostal spirituality transforms cultures and is rooted in the biblical testimony of the Spirit’s empowering believers to overcome economic, gender, and cultural barriers. Engrained in Pentecostal theology and praxis are the kingdom values of liberation, healing, community, and hope.

Chapter Four diverges from the topic of the poor in order to discuss the impact of Pentecostal theological education in shaping next-generation missional leaders. While the chapter seems a bit ancillary to his subject, his ultimate purpose is to argue that theological education must transform the heart and the mind in order to fulfill the missional

mandate to the world. With this in mind, he concludes by discussing three ways that evangelism and social concern work together in accomplishing the mission of God. First, social concern is a consequence of evangelism because salvation is transformational and holistic. Second, social concern is a bridge to creating opportunities to evangelize. Third, social concern and evangelism can partner together by proclaiming the love of God and demonstrating that love by acts of service. He concludes, "Evangelism and social responsibility, while distinct from one another, are integrally related in our proclamation of, and obedience to, the Gospel" (72).

While this work is brief, it offers several helpful perspectives to the topic of Pentecostals and social engagement. First, Satyavrata is right that his perspective as a majority-world theologian is important to this discussion. Although voicing majority world perspectives is his goal, this work expresses a global perspective more than how this issue is addressed in India. Second, he demonstrates that Pentecostals have engaged in social concern from the beginning of the movement, even if the claim lacks much primary source material. Most of his evidence comes from contemporary leaders, many of whom are North American Assemblies of God leaders. Given his goal of expressing a Pentecostal tradition not limited to a Western perspective, I expected more engagement from a part of the world in which poverty is a major missional concern. Finally, Satyavrata argues ably that ministry should be grounded in the kingdom of God and should be modeled after Christ's mission of liberation, healing, and social concern. His discussion of the partnership between evangelism and social concern strikes a good balance.

These edited lectures help frame the issues and offer perspectives that are timely for Pentecost scholars, educators, and those ministering in the global Spirit-empowered movement. They remind us that any reflection on how Pentecostals have engaged with the poor should be global in scope.

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The Mind of the Spirit: Paul's Approach to Transformed Thinking. By Craig S. Keener. Grand Rapids, MI: Baker Academic, 2016. 402 + xliii pp.

Anyone familiar with Craig Keener is impressed by his expansive grasp of ancient literature—pagan, Jewish, and Christian. The present volume is another example of his mastery of these sources.

In *The Mind of the Spirit*, Keener addresses an aspect of Pauline theology that is underappreciated in current discussions focused on more controversial issues (e.g., “New Perspective” debates). Of concern to Keener is anthropology, more specifically, the role of cognition in the new life of human beings in Christ. Keener examines passages in Paul’s letters that focus on human cognition, both apart from and in Christ, to elucidate the transformation of thinking that occurs through the work of the Spirit when an individual comes to faith in Christ. The result is not a thoroughgoing Pauline psychology or anthropology, nor is it a detailed theological or exegetical exposition of the soteriological effects of the Spirit’s work in the transformation of the human mind. Rather, it is a study of how Paul’s audiences would have understood his presentation of the transformed human mind in terms of the similarities to and divergences from the various intellectual and religious backgrounds represented in the recipient congregations.

Over the course of eight chapters, Keener examines representative passages that illustrate Paul’s understanding of the movement of the human mind from its fallen, corrupt state to its redemption in Christ through the Spirit. The first five chapters of Keener’s study follow a course through Romans. Chapter one, “The Corrupted Mind,” examines Romans 1:18–32 in its description of the pagan mind warped by idolatry and mired in the futility of its passions. The next chapter, “The Mind of Faith,” is presented as a counter to the first, examining Romans 6:11 to address how faith in the death and resurrection of Christ and the future destiny of believers shapes the identity and thus the actions of believers in the present. The third chapter, “The Mind of the Flesh,” addresses Romans 7:22–25, identifying the “I” of Romans 7 with one living under the law, having knowledge of God’s law, but finding this

information insufficient to provide freedom from the effects of the passions on human cognition. In effect, this passage depicts a situation for Jews analogous to the one Romans 1:18–32 depicts for pagans. The fourth chapter, “The Mind of the Spirit,” discusses Paul’s antidote to this situation, given in Romans 8:5–7. Here the indwelling Spirit provides resources for overcoming the passions, reshaping human cognition such that it is capable of directing a lifestyle that achieves the righteous purpose of God’s law. The fifth chapter, “A Renewed Mind,” describes the mind that is transformed through the rational decision of believers to offer their bodies as living sacrifices via a rationality that has been transformed by Christ and the Spirit to discern what is pleasing to God.

The final three chapters examine passages outside Romans. Chapter six, “The Mind of Christ,” examines 1 Corinthians 2:15–17, concluding that Paul describes a wisdom that is defined by the cross and that is communicated by the Spirit to believers, a wisdom that runs counter to worldly standards of status and that should characterize the thinking and judgment of mature believers. The seventh chapter, “A Christlike Mind,” examines a series of passages in Philippians (2:1–5; 3:19–21; 4:6–8), identifying Paul’s concerns as a mind that meditates on Jesus’ example to engender unity within the community, on virtuous matters to reshape how believers think, and on committing their needs to God in prayer to foster peace of heart and mind. The final chapter, “The Heavenly Mind,” examines Paul’s exhortation to believers in Colossians 3:1–2 to set their minds on the heavenly vision of Christ, a vision that leads to Christlike character and victory over earthly passions.

The volume closes with a conclusion summarizing the results of the previous eight chapters, a postscript providing some broad considerations for pastoral care, two appendices examining views of the soul in the ancient Mediterranean world and Paul’s broad conception of God’s wise plan for the ages, a substantive bibliography (forty-six pages in length), and indexes of subjects, authors and selected names, scriptural references, and other ancient sources.

The strength of Keener’s study lies in viewing Paul’s teaching within the broader matrix of ancient thought. It is commonplace for chapters of twenty to thirty pages to contain over 200 footnotes! The comparisons are nuanced, avoiding the “parallelomania” rampant in earlier

generations of scholarship, highlighting instead how Paul's views accord with and differ from other views. Keener repeatedly emphasizes that Paul's language would have enough points of contact with the thought worlds of both pagans and Jews to lead them into eventual understanding of Paul's distinctly Christian portrayal of the transformation of the mind in Christ. In this respect, the book is a treasure trove of supporting literary evidence that gives readers more than ample opportunity to engage in further study.

One minor weakness in the book is the relationship of the chapter summaries with the chapters themselves. The chapters are devoted to relating Paul's teaching to the intellectual world of his day, but the conclusions are very brief thematic summaries of the passages under investigation. These conclusions are largely self-evident from a cursory reading of the passages without referring to the chapters themselves. The way the conclusions fit with the preceding argumentation gives the impression that the detailed studies were merely there to show that holding these conclusions accords well with the ancient context of Paul's teaching. While this may be valuable in itself, given the wording of the book's subtitle, some readers might expect more of a primer on effecting the transformation of the mind through Paul's writings.

This minor quibble aside, Craig Keener has performed an inestimable service for the church by placing Paul firmly within his intellectual context, showing how Paul engages the thought world of his day with transforming power of the gospel.

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A Pentecostal Biblical Theology: Turning Points in the Story of Redemption. By Roger Stronstad. Cleveland, TN: CPT Press, 2016, 277 pp.

Roger Stronstad is an eminent Canadian Pentecostal scholar, currently serving as Scholar in Residence at Summit Pacific College,

Abbotsford, British Colombia, Canada. His first book, *The Charismatic Theology of St. Luke* (1984), courageously broke new ground in the field of Lukan pneumatology, which has inspired many to follow this path of inquiry. His New Testament studies are consciously rooted in the development of Old Testament traditions. Reflecting on more than three decades of teaching and writing, this book is a welcome and expected study that brings together both Testaments to present a biblical theology that is, understandably and pleasantly, distinctly Pentecostal.

The subtitle of the book, “Turning Points in the Story of Redemption,” suggests that the biblical narrative should be understood as a historical process towards God’s goal of ‘redemption.’” This process navigates through seven “turning points”: creation, flood, Babel, wilderness, captivity, exile, and new creation (2-3). Each turning point initiates a new cycle exhibiting four characteristics: “new start,” “sin,” “judgment,” and “a new start” (2). This programmatic presentation is also expressed in the diagrams of each turning point discussed in each chapter. The sixth cycle (“new creation”) is the most extensive discussion, covering most of the NT with five chapters, while the other cycles take up one chapter each.

The sections on the OT lay a foundation for the book. The five OT cycles (Part 1) are defined by historical markers: from creation to the flood (Cycle 1); from Noah to the Tower of Babel (Cycle 2); from Abraham to Israel’s wilderness wanderings (Cycle 3); from Joshua to Exile (Cycle 4); and from Joshua and Zerubbabel to the Jewish Revolt (Cycle 5). Part two of the book divides the two NT cycles (6 & 7) into five literary blocks: the Synoptic Gospels (ch. 6), John’s Gospel (ch. 7), the Book of Acts (ch. 8), Pauline literature (ch. 9), and the Book of Revelation (ch. 10). The book concludes with Cycle 7 where the history of redemption is fully consummated. This book employs historical data in the construction of its “biblical” theology, particularly in the “transition” discussion between the Testaments (105-108) and the several references to the Jewish war against the Romans (e.g., 107, 153).

As an accomplished Pentecostal NT scholar, the book understandably shines in Cycle Six in which he gives his most extensive treatment to the Book of Acts (ch. 8). In my reading, his Lukan scholarship

particularly excels in this Pentecostal chapter, as the author presents compelling and convincing literary evidence for the charismatic nature of the early church. This chapter is not only his longest, but also is his most illustrated (consisting of eight tables and diagrams compared to only two or three for other chapters).

This book asks a foundational question, “What makes a biblical theology Pentecostal?” Indeed, similar questions might be posed of related disciplines, e.g., what makes an ecclesiology or a missiology Pentecostal? Therefore this work is significant in that it is an excellent example of biblical theology from a distinctly Pentecostal perspective. From this exemplar, several key characteristics of Pentecostal biblical theology surface. The first is the clear plan of God to redeem the world through history. Similar to the recently emerging Missional Hermeneutics, this perspective expresses the teleological historiography of Pentecostals. God is intentional in setting the goal, process, actors, and contexts of history. The second is the role of God’s people as his agents who are often charismatically empowered through the presence of God’s Holy Spirit. In the book, there is an agent(s) to mark each cycle, some of which bear God’s redemptive intention in their names, such as Joshua and Jesus. The agent can also be a group of God’s people or a whole nation, such as Israel in the OT and the church in the NT. These groups are used by God to both reveal and to carry out his purpose for the world in each period. The third is the work of God’s Holy Spirit in the unfolding of the history of redemption. Since the preceding two can be said of any evangelical biblical theology, the third element distinguishes a Pentecostal biblical theology from the others. Closely connected to the role of the agents, the charismatic aspects of the Spirit’s work is best illustrated in ch. 8. For this reason, I was expecting the author’s rigorous treatment of the Spirit passages in the OT to be similar to those in the NT. Such added attention to the OT could have further strengthened his charismatic argument for the NT. Perhaps more discussion of the potential characteristics of Pentecostal biblical theology could be warranted.

This book is timely for a few reasons. With the steady and even explosive expansion of charismatic Christianity in the world, this book can fill an urgent need for an undergraduate textbook for Pentecostal

biblical theology. This book, I hope, will also be able to inspire similar studies and bring the distinct Pentecostal and charismatic spirituality and experiences to the construction of OT and NT theology as well as contextual theology from various ecclesiastical and social contexts. The author clearly intends for this book to serve the needs of undergraduate students. Thus, within it there are neither notes nor much engagement with relevant scholarship. The bibliography is brief and mostly of dated material. Those who follow his suit may need to look for a list of resources elsewhere. Nevertheless, as his first book in the 1980s has stirred many young Pentecostal minds, perhaps this book will also become an enduring legacy and find wide use.

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Rethinking Holiness: A Theological Introduction. By Bernie A. Van De Walle. Grand Rapids, Michigan: Baker Academic, 2017, xvi + 172 pp.

*B*ernie A. Van De Walle's *Rethinking Holiness: A Theological Introduction*, is an approachable introduction to a theological understanding of holiness as it relates to God, the church, individual Christians and society. The intended audience, "students, pastors, and the interested person in the pew," is likely to find the book both accessible and beneficial (xiii). The premise of the work is that for both the individual and the church, holy living begins with a proper theology of holiness. Van De Walle's discussion of holiness depends on two related concepts: 1) All holiness has its source in God, who alone is holy by nature. This means that all other expressions of holiness are derivative and can be properly understood only in their relationship to God. 2) Holiness as an ontological category precedes holiness as a moral category. We must first understand what it means to *be* holy before we can begin to properly act holy. The arrangement of the book serves this end.

Chapter 1 argues for the need for holiness, both in and outside of the church. Chapters 2 and 3 lay the biblical and theological foundation for the discussion of holiness. The remaining chapters explore the theme as it relates to anthropology (Chapter 4), hamartiology (Chapter 5), soteriology (Chapter 6), and ecclesiology (Chapter 7). A concluding chapter summarizes and synthesizes the conclusions of the book.

The chief weakness of the book is in the descriptive early chapters. One can hardly expect a thin volume of one hundred fifty pages to plumb the depths of any topic, especially those which play a supporting role in the central theme. While a full discussion is well outside the scope of the work some indication that the issue is far from simple would have been welcome. This is particularly evident in Chapter 2, in which the book attempts to describe the contours of second temple Judaism. For example, Van De Walle writes that “The Jews knew that God’s choice of Abraham and his descendants was unexpected and unmerited” (37). To write thus is to take one of many positions in a still-contested area of biblical scholarship; yet, nothing indicates this debate in the text or the end notes.

The strength of the book is the discussion of holiness as it relates to the classical divisions of systematic theology. Concerning theology proper, the author argues convincingly that holiness is not just one among many aspects of the character of God, but that it is that aspect of God’s character without which we could not speak of others. The concept of the *imago dei* provides the framework for Van de Walle’s discussion of anthropology. This divine image is expressed most completely in the person of Jesus Christ who serves not only as a perfect revelation of God to humanity but also as a picture of humanity fully realized. In discussing hamartiology, Van de Walle wishes to avoid portraying holiness as simply the avoidance of sin but does acknowledge the tarnishing impact of sin on the *imago dei*. Using an approach that the author describes as mosaic, sin is defined broadly as both willful and relational and ultimately directed against God and God’s holiness. In light of the preceding chapters, it is not surprising that the author defines salvation in terms of the restoration of the *imago dei* and as a progressive act by which God makes humans holy. The subject of ecclesiology is addressed using biblical metaphors of the people of God, the body of Christ, and

the temple of the Holy Spirit. Van de Walle's describes the church as holy today because of its divine election but concedes that that holiness is not fully actualized in action and character. In this sense, holiness is something to which the church aspires toward and toward which it advances through confession of sin and the sanctifying work of God. On the whole, the book is accessible, edifying, and worthy of a reading by lay readers, pastors, and teachers.

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Azusa, Rome, and Zion: Pentecostal Faith, Catholic Reform, and Jewish Roots. By Peter Hocken. Eugene, OR: Pickwick, 2016, 244 pp.

*F*r. Peter Hocken was a British theologian and historian of the Catholic Charismatic and Pentecostal movements and served as Executive Secretary of the Society for Pentecostal Studies. This collection of articles was published in 2016, the year before his death.

The work has four sections: 1. The Pentecostal and Charismatic Movements and Christian Unity; 2. Reflections on the New Charismatic Churches and Networks; 3. The Holy Spirit, Israel, and the Church; and 4. Pope Francis and Christian Unity.

First, Hocken demonstrates that the Pentecostal movement should not be relegated to a mere subset of evangelicalism, as is the opinion of some in and out of the movement. He comments, "I knew in my guts that this tendency sells the Pentecostal movement short and fails to do justice to its originality as a work of the Holy Spirit" (4). Hocken points out that there are significant similarities between Pentecostalism and the Catholic Church. From the movement's inception, Seymour maintained, "Azusa stands for the unity of God's people everywhere. God is uniting his people, baptizing them by one Spirit into one body" (4). Because of this, Hocken believes Pentecostal and Catholic Christianity share a common spirituality and epistemology. Christian unity is essential to the Holy Spirit's work.

Hocken recognizes the need for a more developed ecclesiology in the Pentecostal movement. He presents Miroslav Volf's "free church" model with its emphasis on autonomous local bodies and critiques its weaker extra-local component. He insists there is a need for a strong connection with the historic Christian community by mining the riches of the ancient church and hopefully arriving at a visible union with the church. Before that can happen, however, "huge changes of mentality" must occur on all sides. A major strength of the Pentecostal movement is that its "ecclesiology from below" focuses on equipping individuals in the gifts of the Spirit.

Hocken asserts that the theological task of the ecumenical renewal is purification from ideology. "Today I understand that just as the Holy Spirit sanctifies the Christian, so an authentic theology of the Holy Spirit purifies the church's theology" (21). He understands that ideology is "the idolatry of the mind" that "turns a part into the whole." He critiques the old and sometimes persistent Catholic aversion to the Holy Spirit working outside of the Catholic Church, though Vatican II conceded the point, and points to John Paul II's insistence that the ecumenical dialogue should be more than a mere exchange of words but also an "exchange of gifts" (*Ut Unum Sint*, 28).

Similarly, Hocken identifies as a theological distortion the ideological proclivity to identify as anti-Protestant or anti-Catholic. The tendency on each side is to think that "their group is where the Holy Spirit is really working, that they are truly on the cutting edge of the Spirit's work today, and that those who do not act like them or speak their language do not know the deep work of the Holy Spirit" (23).

In his chapter, "Liturgy and Eschatology in a Pentecostal-Charismatic Ecumenism," Hocken notes some of the points of contrast between Pentecostals and Catholics, not the least of which is the individual versus the corporate experience. He shows how emphasizing liturgy and its physical-sacramental aspects needs to be tempered by the "spiritual" Pentecostal approach and vice versa. The often-dispensational eschatology of the Pentecostal needs re-evaluation, while in liturgical communions, eschatological anticipation needs greater emphasis.

In the chapter on the Catholic Charismatic renewal, the author traces the history of the movement and how the Church dealt with the

experience commonly called “baptism with the Holy Spirit” and its relation to the sacraments of water-baptism and confirmation. Spirit baptism is often viewed as an awakening of the grace of the Spirit already present or a subsequent empowerment for mission.

Hocken addresses the growth of the non-denominational and new charismatic groups and describes them and their development briefly. These groups see their “new revival streams” as “correctives to weaknesses, neglects, and failures of the historic churches” (90). Because they do not have a denominational apparatus, he sees them as “parallel to the new ecclesial movements in the Catholic Church, which make no claim to be the church” (89).

A major section of the book deals with continuity and discontinuity in relation to the church and Israel. The church and the Jews are inextricably connected. “Christianity without Israel is in danger of becoming an ideology” (142) and becomes “an unhistorical Christianity, reduced to a humanism of nature, of law, of socio-political liberation or of ecology” (citing de Gasperis, 143). As John Paul II said, “If you scratch a Christian, he bleeds a Jew.” The essential values and world-view of the church are essentially Jewish.

Hocken explores connections with Messianic Jews. Replacement theology, Sabbath observance, and “works righteousness” are legitimate concerns. The movement Toward Jerusalem Council II (TJCII) calls for unity between the Messianic Jews and the rest of Christianity.

The fourth section of the book deals with Pope Francis and Christian unity. Hocken tells the electrifying story of how Francis, then Cardinal Bergoglio of Argentina, came in contact with the charismatic renewal, when Pentecostal pastors along with Fr. Raneiro Cantalamessa, Preacher to the Papal Household, laid hands on him and prayed for the Cardinal with the words, “Fill him with the Spirit and power, Lord! In the name of Jesus!” (167). When he became pope, he asked the Italian Pentecostals for forgiveness for the way the Catholics had treated them in the past. As pope, he has communicated with significant charismatic leaders and has provided a new paradigm for the Catholic ecumenical task. This new model promotes an ecumenism of the Holy Spirit, the knowledge of Jesus, openness to the Holy Spirit, and mission to the extremities (179-183). He calls on his Pentecostal “brothers” to join

him in the walk with Jesus.

Fr. Hocken shows us the way to unity. Let us walk in it, Amen.

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Evangelical, Sacramental, and Pentecostal: Why the Church Should Be All Three. By Gordon T. Smith. Downers Grove, IL: IVP Academic, 2017, 136 pp.

In a time when the church appears to be deeply fractured, Gordon T. Smith's recent work, *Evangelical, Sacramental, and Pentecostal*, provides a hopeful proposal on how Christ's church can worship together in unity. The book opens with a personal anecdote of Smith's journey as an evangelical into appreciating the resources that the sacramental and Pentecostal streams of Christianity offer. A part of this journey was his discovery of Lesslie Newbigin's "fundamental insight" that Scripture, sacrament, and Spirit are the "three distinct angles by which we might consider and live in the grace of the ascended Christ" (3). In following Newbigin, Smith argues that the church cannot simply choose between Scripture, sacraments, or the Spirit; it is necessary for these three to be integrated, not separated, in order to "live in dynamic communion with its Living Head" (4).

In Chapter 1, Smith states that the mutual "abiding" in John 15:4 is best understood as union with Christ. However, as Smith effectively demonstrates, evangelical, sacramental, and Pentecostal Christians all differ in how this graced union with God is effected in the life of the church and the believer. Evangelicals, with their emphasis on Scripture, typically understand Christ as abiding with the church through the "Word of God". Sacramental Christians, emphasizing "physical and tangible things," believe that baptism and the Eucharist are the primary means through which they commune with God (17). Pentecostals emphasize the Spirit in how believers realize this union. After surveying each perspective, he concludes that all three, taken together, are "the means by which we abide in Christ as Christ abides in us" (21).

Chapter 2 examines the Luke-Acts narrative to explore what it means for the church to be “a graced community” (22). Smith argues that the narrative of Luke-Acts “rests, or pivots, on the ascension,” while Pentecost fulfills it (25). Turning to Acts, Smith argues that just as Christ and the Spirit cannot be divided, neither can the ecclesial practices in which early Christians engaged. The baptized community of believers committed themselves to the teaching of the apostles, to daily observance of the Lord’s Supper, and to the ministry of the Spirit who reveals Christ. Therefore, Smith argues that the Luke-Acts narrative builds the case that the church must be evangelical, sacramental, and Pentecostal.

In Chapter 3, Smith discusses the grace of God. He states that each of the evangelical, sacramental, and Pentecostal “means of grace” work “in tandem” to make Christ known to the church (43). He then presents John Calvin and John Wesley as two significant examples of “forerunner(s) of the evangelical tradition” who affirmed the importance of Scripture, the sacraments, and the Spirit in the life of the church.

In the next three chapters, Smith reflects on each “principle”: “The Evangelical Principle” (Chapter 4), “The Sacramental Principle” (Chapter 5), and “The Pentecost Principle” (Chapter 6). All three chapters follow the same general format: focusing first on the emphasis that the tradition underscores, moving to a brief theological treatise on the emphasis and associated practices, then discussing how the emphasis is illuminated by the other two, and concluding with a brief reflection of the resources that each tradition brings to the church catholic. In situating each principle alongside the other two, Smith shows that the practices associated are strengthened when the others are present. In the concluding chapter, Smith offers some final observations and a case study demonstrating the church will be united with Christ through these “three perspectives of grace” (126).

In sum, the author provides a compelling pastoral call for the church to experience “an ecology of grace” by bringing the evangelical, sacramental, and Pentecostal elements together. Smith’s call is particularly aimed at evangelicals, which is felt throughout the whole of the book. To demonstrate this point, in Chapter 5: “The Sacramental Principle,” he states that the sacramental life of the church is “not

a threat” but is indispensable “to those within my own evangelical tradition and to my Pentecostal and charismatic friends” (73). Further, he dialogues with John Calvin and John Wesley because “evangelicals typically assume that it is not consistent with the evangelical theological and spiritual tradition to affirm the sacraments and to profile the immediacy of the Spirit” (50-51). This might also explain Smith’s choice of couching these practices as “means of grace.”

This monograph is an encouraging pastoral call for evangelicals to explore and embrace the riches that the sacramental and Pentecostal streams of Christianity have to offer. However, negatively in my estimation, this book tends to ‘evangelicalize’ the sacramental and Pentecostal traditions in its descriptions. For example, while Smith roots his sacramental theology in “creation, incarnation, (and) church,” I was still left wondering if sacramental Christians would agree to Smith’s insistence that the Eucharist and Baptism are simply “means of grace” (77)? And while Smith, agreeing with some Pentecostal scholars, asserts that the Pentecostal-charismatic movement is in continuity with the “ancient and historical mystical movement,” one questions why Smith would choose Ignatius of Loyola as the archetypal “representative” of this larger, historical stream (109, 103). Thus, some might find Smith’s description of their own tradition to be wanting.

Despite such considerations, *Evangelical, Sacramental, and Pentecostal* is worthy of attention. I recommend this monograph for evangelical pastors, scholars, and well-read lay people, for it offers a needed pastoral invitation to move beyond traditional historical and theological separations to a more a well-rounded and robust ecclesiology.

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