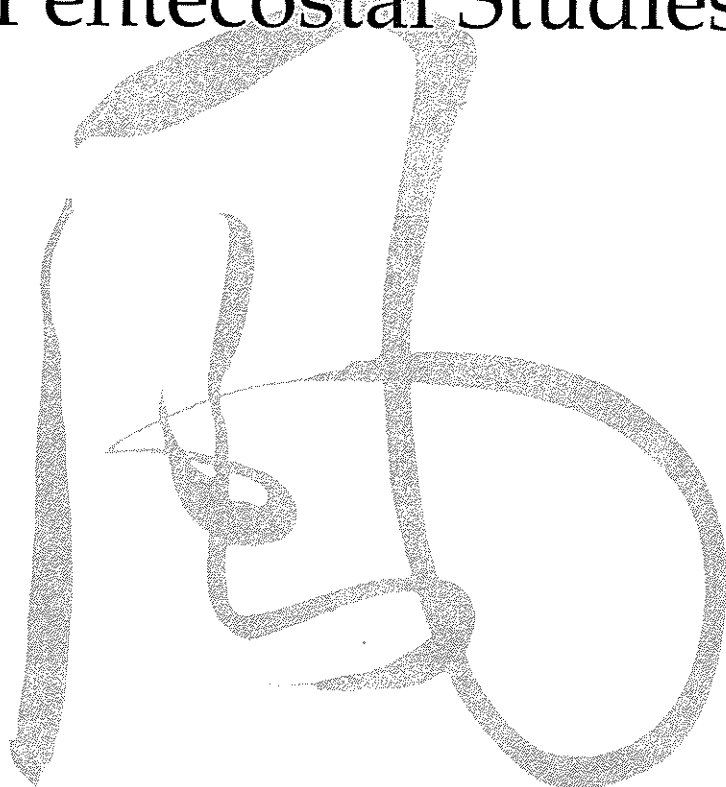


# Asian Journal of Pentecostal Studies



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times of weakness (p. 188). Col 1:22, 23 serves to score the final point that at Christ's return a people holy and blameless, with faith firmly established and steadfast, will be welcomed by the heavenly Jesus into immortality.

This very readable study will assist pastors who seek the spiritual well being of their flock and are concerned on their behalf for an eternal outcome befitting a race well run. After each of the nine chapters readers are given a list of study questions to enable further discussion and promote learning. A brief bibliography, together with indices of texts and topics complement the volume.

Paul Elbert

Wonsuk Ma and Robert P. Menzies, eds., *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler*, Journal of Pentecostal Theology Supplement Series 24 (London and New York: T & T Clark International, 2004), paper, xviii + 323 pp., ISBN: 0-826-47162-5, US\$ 45.00.

Scholarly interest in Pentecostal studies is increasing. *The Spirit and Spirituality*, edited by Wonsuk Ma and Robert P. Menzies to honor a Pentecostal scholar Professor Russell P. Spittler, is a welcome contribution to the building of bibliography in Pentecostal studies. The collection of essays in this twenty-fourth volume of the Journal of Pentecostal Theology Supplement Series covers a wide range of writings on Pentecostal spirituality that deal with "biblical," "theological" and "historical" topics. The contributors come from different Christian backgrounds and they are from different parts of the world. Although not all of them are Pentecostals or Charismatics, they are friends, colleagues, and former students of Prof. Spittler. In addition to the collection of essays put together by the editors, the titles of the publications of Russell Spittler were collected and presented in this volume.

Robert E. Cooley who is a long time friend of Spittler gave a tribute to the honoree depicting his knowledge of him. Cooley also describes Spittler in terms of his scholarly pursuit and his administrative skills. For Spittler, a good leader should have "God's mission" as a vision. Moreover, for the honoree, "the sovereignty of God" must be the umbrella of Christian leadership. Lastly, the direction of his kind of leadership is led by "the centrality of the Word of God" (pp. 2-3).

Richard J. Mouw portrays Spittler as “a theological educational leader” in Pentecostal studies (p. 4). Mouw reviews the leadership positions held by Spittler in different Christian institutions and praises him because of his “integrity” and “*pastoral sensitivities*” (p. 5, italics are original). In addition he shows how Spittler places theological education in high academic standards.

The article of Walter J. Hollenweger entitled “Critical Loyalty” is most interesting. It captures the attitude of the honoree to his Pentecostal group called the Assemblies of God. Hollenweger admires Spittler for his pursuit as a scholar and his bravery to distinguish Pentecostalism from Fundamentalism. Hollenweger argues that the inerrancy of Scripture doctrine and the belief that speaking tongues is the initial evidence of Spirit baptism are not based on the Pentecostal roots. It is also noteworthy how Hollenweger sees the kind of ecumenical spirit of Spittler who never lost his Pentecostal testimony can do a miracle of reconciliation between Catholics and Pentecostals. Students of Spittler followed his critical thinking, such as Brinton Rutherford who argues that David du Plessis is “historically unreliable” but “theologically relevant” (p. 11). In conclusion, Hollenweger urges Pentecostals to do critical study of the Bible as Rutherford did in du Plessis. For Hollenweger, the critical study of the Bible is similar to what Rutherford did to the biography of du Plessis. Thus, Hollenweger encourages the Pentecostals to use biblical criticism in their study of the Bible and be critically loyal to their movement (pp. 13-14). Cooley, Mouw and Hollenweger are very appreciative of Spittler’s contributions to the larger Christian world.

Leslie C. Allen’s “Types of Actualization in the Psalms” is the first article on the “biblical perspectives” part of this book where he argues that the Israelites’ feasts provided direct connections to the revelations of God throughout their history. The book of Psalms expresses the spirituality of Israel in their temple processions, festive adulations and yearly pilgrimages actualizing the manifestation of God’s might and remembering his mercy to every generation.

Wonsuk Ma, one of the editors of this volume, looks at the equipping nature of Spirit baptism in Luke-Acts through the lenses of the Old Testament. Ma traces the traditions in the Old Testament that talked about the Spirit. In particular he argues persuasively how the writer of Luke-Acts made selected Spirit passages at his disposal that results to the understanding of the Spirit in his writings is equipping for leadership and prophesying. Thus, Ma contends: “Had Luke intended to relate baptism in the Holy Spirit to conversion, he would have used the spirit tradition

of creation rather than the 'charismatic' spirit traditions" (p. 40). The other editor of the volume, Robert P. Menzies, probes the place of John 20:22 in the Pentecostal pneumatology. Menzies makes a strong case that John synthesized the pneumatologies of Paul and Luke. For Menzies the late dating of John would make him aware that the Spirit is instrumental for regeneration, and "a theologically distinct experience" that equips the believers to be witnesses for Jesus (p. 52).

Max Turner's "The Churches of the Johannine Letters as Communities of 'Trinitarian' *Koinōnia*" explores the concept of the word "fellowship" in the New Testament. He applies the concept of *koinōnia* particularly on the epistles and the Gospel of John. Turner maintains that "the divine communion" is the measurement of the true Christian community that is in fellowship with the Father and his Son. The last article in the biblical studies part is Walter C. Kaiser's exposition of Ephesians 5:15-21. Kaiser expounds this passage pointing out that the Spirit should be allowed for his work on the spiritual maturity of believers. This means that a believer should continuously encounter the infilling of the Spirit.

Daniel E. Albrecht's study on the forms and peculiarities of Pentecostal worship opens up the second part of the book. Albrecht's understanding of the faith expressions of the Pentecostals in their worship to God correctly points out how Pentecostal worship is perceptive of people's needs and that "God is concerned" to meet those needs (p. 73). Likewise, he says it right, that the Pentecostals experience real love and fellowship in a worship service because of their sensitivity to the Spirit (p. 79). Amos Yong attempts to come up with a theology of discernment using a broad structure of Christian pneumatology. Yong surveys the biblical material that talks about discernment of spirits. He presents what he believes are two kinds of discernments, the exercise of the spiritual gift of discernment and the discerning of the internal characteristic of anything that can be observed concretely or phenomenologically by human senses. Murray W. Dempster writes a longer article than others on the moral implication, social justice significance and ethical value of glossolalia. In his well-argued article, he shows how speaking in tongues not only symbolizes but also facilitates the awareness that "the divine-human glossolalic encounter implies that Pentecostal ethics is a theocentric ethics" (p. 119).

The contribution of William W. Menzies is a Pentecostal scholar's contemplations on human suffering. Menzies sketched a God-centered framework in viewing suffering. He declares that God can change suffering "into an instrument of value" (p. 148) and that believers should

constantly pray pending the Lord makes it known “that he has another purpose in hand” (p. 149). The title “Theology of the Cross: A Stumbling Block to Pentecostal/Charismatic Spirituality?” of Veli-Matti Kärkkäinen’s essay provides a reflection of Pentecostal triumphalism in connection with Martin Luther’s theology of the cross and the Christian faith. The theology of Luther is important for Kärkkäinen in relationship with Pentecostal spirituality because the crucifixion of Jesus demonstrates “the final evidence of the fact that God assumed the responsibility over evil” (p. 162). Frank D. Macchia’s piece is a review of Karl Barth’s appreciation of Spirit baptism. Barth, according to Macchia, understands Spirit baptism as “a *functional* Christology” with his Christocentric pneumatology becoming a mere participative meaning in the incarnational aspects (p. 169). However, Macchia thinks that Barth’s view can be integrated with the Pentecostal understanding of Spirit baptism if conversion is understood as “involving an empowered turn to the world as well as empowered turn to God” (p. 175).

The third part of this Festschrift for Prof. Spittler is a compilation of historical studies on the impact of the Pentecostal experience to the different Christian communities and people. Deborah M. Gill in her “The Disappearance of the Female Prophet: Twilight of Christian Prophecy” exposes that the reason why Montanism is condemned by the early church is not because of its heretical teaching, but because of its approval of women as leaders. Gill argues that prophetesses vanished in the early church due to their suppression by the patriarchal church hierarchy.

Mathew S. Clark claims that the Pentecostal movement should take the Anabaptist precedent seriously. The Pentecostal view of the scripture is closer to that of the Anabaptists than the Evangelicals. Thus, hermeneutically speaking, like Anabaptism, Pentecostalism’s “ethos lies not [in] doctrine, but [in] practice and experience” (p. 208). The longest article in the book is written by Cecil M. Robeck, Jr. His historical study of the Assemblies of God developing a magisterium is a wake up call to the denomination’s curtailing of the academic freedom of its scholars. Robeck carefully documents the suppression of alternative voices in explaining the sign of Spirit baptism. His article ends with an appeal for “more tolerant of and open to one another’s contributions” in the Assemblies of God (p. 252).

The contributions of Peter Hocken on the French Pastor Louis Dallière, Rick Howard on the South African ecumenist David du Plessis and Julie Ma on the Korean prayer mountain pioneer Jashil Choi bring insightful studies in the lives of influential Pentecostals in this generation. Although all of them have already departed from this world,

they left their imprints to many Pentecostals. Dalli  re left a prophetic legacy of boldness, while du Plessis's ecumenical influence in the wider church community is still felt until this day; and Choi's example of praying and fasting is not only a model to emulate, but it made a direct influence on the largest Church in the world. The last three authors give short biographies of these Pentecostal giants of faith, concluding the volume with positive contributions of real people who experienced the reality of the Pentecostal gift. Dalli  re, du Plessis and Choi provide testimonies of what the Spirit can do to individuals who will allow him to fill their lives with his very presence.

The essays in this book are well written and well arranged. The editors are to be commended for putting together a volume that deals with the Pentecostal understanding of spirituality in relationship with the experience of the Spirit of God, both in the biblical communities and contemporary Christian communities and individuals. The essays are sympathetic to the Pentecostal experience of the Holy Spirit.

This volume is for general Christian readership; however, Pentecostal ministers and church workers will find the collection of materials in this book instructive. It is indeed also a profitable read for theological students and professional scholars. It is a collection of essays on Pentecostal understanding of spirituality that will certainly find its influence among those who are interested in the work of the Spirit in the lives of believers. The articles are not only informative and provocative, but also at times revealing and revolutionary against the traditional understanding of Christian piety and Pentecostal spirituality. Even non-Pentecostal Christians will gain spiritual benefits and profound insights in what this collection of essays has to offer.

Roli G. dela Cruz

Veli-Matti K  rkk  inen, *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives* (Downers Grove, IL: InterVarsity Press, 2002), paper, 238 pp., ISBN: 0-8308-2688-2.

This book, written by the Finnish Pentecostal theologian Veli-Matti K  rkk  inen, is a volume following the format of surveying a specific theological field; in this case, it is a descriptive comparative ecclesiology. Some of his other works of this type are: *Pneumatology: The Holy Spirit in Ecumenical, International and Contextual Perspectives* (Baker Academic, 2002); *Christology: A Global Introduction* (Baker Academic, 2003); *An Introduction to the Theology of Religions: Biblical, Historical*