

BOOK REVIEWS

Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology and Theology of Mission* (Lanham, Maryland: University Press of America, 2002). 294 pp., paper, ISBN: 0-7618-2389-1, US\$47.00.

This collection of seventeen essays all written by Kärkkäinen is a significant contribution to the ongoing theological discussion regarding the possibility of a genuine pneumatological theology. While many of them were written during his theological formative years and have been published in the past as journal articles, they are relevant and are an important step in acquiring a deeper understanding of the challenges in the life and mission of the church.

In speaking of a pneumatological theology, Kärkkäinen clarifies at outset that it is not a theology that is primarily centered on the Spirit but rather that He is the key to understanding the Godhead. He writes: “A true spirited theology is fully trinitarian, a theology in which all the persons of the Trinity are honored in their own specific, yet unified personhoods and ministries” (p. viii).

In affirming his belief that any discussion about the Spirit must be both contextual and ecumenical, Kärkkäinen adds that these essays provide such a perspective on the soteriological, ecclesiological and missiological issues discussed.

The book is clearly divided into four divisions. Part One consists of five essays on Pentecostal hermeneutics in relation to the Pentecostal identity which is defined to be the characteristics that the denominational community regards as indispensable for its self-understanding. The basis for this approach is that the hermeneutical questions, that are discussed in chapters 1 and 2, cannot be isolated from the identity questions discussed in chapters 3 and 4. It is because the answers and decisions made in each area determines and informs the other. Kärkkäinen’s survey and assessment of the development of Pentecostal hermeneutics in the first chapter is noteworthy and challenging in its conclusion where he writes: “Much philosophical, historical, theological and exegetical work waits the new generation of Pentecostals who want to preserve their identity and at the same time relate to other Christians and to the world around them” (p. 21).

The following five essays in Part Two constitute the heart of Kärkkäinen’s theological agenda. The first two essays (chapters 6 and 7) assess the ecclesiological implications in considering the Trinity as communion in the Spirit from a pneumatological perspective. Kärkkäinen’s choice of John Zizioulas, Wolfhart Pannenberg and Karl

Rahner who, from their respective tradition, represent a major ecumenical approach from this perspective is valid and relevant. In emphasizing the importance of the doctrine of the priesthood of all believers (in chapter 9), Kärkkäinen argues for a charismatic structure of the church as opposed to one that is unduly dependent on the clergy. The concluding essay (chapter 10) explores the relationship between the Spirit and the Lord's Supper and of the Spirit's role in the mediation of Christ's presence.

Part Three consists of three essays that attempt to re-conceptualize soteriology from a pneumatological perspective. The first essay (chapter 11) suggests that the doctrine of deification (our transformation in the image of God and being made partakers of the divine nature) in Eastern Orthodoxy offers much pneumatological potential besides contributing to our understanding of salvation. The following essay (chapter 12) explores how a pneumatological spirituality perceives the sufferings and tragedies in life. The final essay on social justice reminds Pentecostals of the need to re-conceive soteriology in social rather than in only salvific and individualistic terms.

The last four essays in Part Four respond to missiological questions from a pneumatological and eschatological perspective. Of special interest is the first essay (chapter 14) on proselytism which has become as one of the most debated topics in evangelism and mission. Mindful of the challenges from other religions, it is fitting that Kärkkäinen devotes the final essay of his book with a reflection on the theology of religions from a pneumatological perspective.

Kärkkäinen's book is provocative and challenging—a stirring wake-up call to Pentecostals. In his concluding exhortation in the Preface, he writes: "I believe the time has come for Pentecostals to engage in mutual learning and exchange with other traditions, not only in sharing their charismatic, dynamic spirituality, but also their emerging theology" (p. viii).

One of the virtues of the book is its clarity. The purpose of each chapter is clearly declared in its introduction and the book is written at an accessible level that should allow even the laity to read it with profit. In summation, Kärkkäinen has done the church and the academy a valuable service in producing this book that enlightens and enrich not only the Pentecostal tradition, but also the church at large.

Simon G. H. Tan

Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic Books, 2002). 177 pp., ISBN: 0-8010-2448-X.

Rarely does one come upon a book that instantly lends itself to be used in a classroom, yet this is such a one. The focus of this book is to relate the current expressions of pneumatology from both ecumenically broad and culturally contextual perspectives. As such, this book should be thought of as “pneumatologies,” insofar, as the author seeks to accurately demonstrate the various pneumatological positions.

In general, Veli-Matti Kärkkäinen’s style is lucid and balanced. He has managed to take a massive topic and summarize it without glossing over the different positions. The value of this book for the classroom is beyond question. The distillation of various pneumatological positions both within various traditions, and different contemporary theologians and perspectives is insightful and comprehensive.

Veli-Matti Kärkkäinen starts his book with an introduction to pneumatology as a theological discipline. He discusses the recent renaissance of the Spirit, and the current positions on the Holy Spirit as the “Cinderella of Theology.” He further delineates the place of pneumatology in Theology, and concludes the chapter by summarizing some of the diverse pneumatologies that he will address in more detail later in the book. The second chapter is a basic summary of the biblical foundations for pneumatology. The third chapter gives a historical overview of the doctrine of the Holy Spirit. The author is not trying to summarize the Christian doctrine rather he is wanting to look more closely “at the ways the church and Christian theology appropriated the Spirit’s person and work during history and to investigate the main challenges that drove the church toward a fuller understanding.” (p. 38) Starting with the Charismatic experience found in the early church, Kärkkäinen moves to the Montanist challenge. He then looks at the Eastern Church Fathers and Augustine and their respective pneumatological perspectives. In the Medieval period, attention was given to the Mystics, namely, Hildegard of Bingen, Bernard of Clairvaux, Bonaventure, and Catherine of Siena. From the Reformation period, the author discusses the ‘Left-Wing’ pneumatology of the Anabaptists (in regard to the church and the Word). He then looks into the philosophy of the Spirit of G. W. F. Hegel, and concludes the chapter by discussing Classic Liberalism.

Veli-Matti Kärkkäinen in the next three chapters discusses the different contemporary perspectives of pneumatology found in the

church and Christian theology. The first chapter (chapter four of the book) looks at four pneumatological perspectives found in the ecumenical church, namely Eastern Orthodox, Roman Catholic, Lutheran and Pentecostal/Charismatic perspectives. The chapter concludes with a section summarizing the pneumatology of the World Council of Churches. The next chapter is a study of pneumatologies from some of the leading theologians today: John Zizoulas, Karl Rahner, Wolfhart Pannenberg, Jürgen Moltmann, Michael Welker and Clark Pinnock. The final chapter presents what Kärkkäinen calls “Contextual Pneumatologies.” In this chapter the pneumatologies of Process theology, Liberation theology, ecological theology, Feminist theology, and African theology (as a representative of a pneumatology from a concrete cultural situation) are summarized.

Within this book, I felt that Kärkkäinen especially demonstrated his great knowledge and background in his presentations of Roman Catholic, Lutheran and Pentecostal/Charismatic positions. In fact, the sections on the Lutheran perspective especially from contemporary Finnish research, and the summary of the pneumatology of the World Council of Churches were very significant and astute. By and large, the various presentations of the last two chapters were good basic summaries of differing pneumatological perspectives.

Any book with this broad of a scope will have by the nature of its shortness some possible shortcomings. Some of the shortcomings can be due to the need of a little more detail for a fuller and clearer understanding, while other perceived shortcomings could be due to omissions. Let it be stated that I greatly appreciate the approach, and I understand the need for brevity due to the purpose of the book. However, when I was reading the third chapter on the “main challenges that drove the church toward a fuller understanding [the Holy Spirit]” (p. 38), I wondered if some of the other perspectives (i.e., Syriac Christianity, Neo-Orthodoxy [Karl Barth, Emil Brunner] etc.) should not also be included or at least briefly mentioned. I was especially surprised at the exclusion of any discussions from the Reformed tradition (especially John Calvin’s pneumatology), Wesleyan tradition, or any recent Pneumatology specifically coming from these traditions. Further, I was also surprised at the omission of the work of J. Rodman Williams (especially his older works like *Era of the Spirit* or from the early 1990s his *Renewal Theology II*) or the work by the consensual evangelical theologian from the Wesleyan background, Thomas C. Oden (especially his *Life in the Spirit*).

In terms of a more detailed presentation, I would like to have seen a more thorough discussion of the Eastern Orthodox position. I salute the author's inclusion of sections on the Eastern Fathers, the Eastern Orthodox Tradition and John Zizoulas, but I would like to see a broader (e.g., John Meyendorff, Dumitru Staniloae) and deeper presentation (e.g., more on Simeon the New theologian, Basil, Gregory Palamas) especially in the Eastern Fathers section. In the Roman Catholic discussions, the majority of the work was related to Vatican II and after, Thomas Aquinas is barely mentioned, and the recent theologians Hans Urs von Balthasar and Yves Congar are briefly cited and discussed. I believe that all three deserve a greater place in the presentations.

From a Pentecostal perspective, I noticed that in spite of having the longest section of any of the various traditions, theologians or perspectives (pp. 87-96), none of the major Pentecostal/Charismatic pneumatologies were discussed in the 'Leading Theologians' chapter or the following 'Contextual Pneumatologies' chapter (unless Pinnock would be classified as Pentecostal/Charismatic). Is this an implication that there are no currently 'leading' or dominant Pentecostal/Charismatic theologians writing pneumatologies (granted that they are not universally dominant voices)? Or that in spite of Harvey Cox's observation (in *Fire from Heaven*) of Pentecostalism's dominant influence in Latin America (contra Liberation theology), it is not considered to be a contextual theology? There is no doubt that Pentecostal/Charismatics have been much better in practical endeavors (e.g., Missions) than given to theological discourse. To further emphasize this point, Hendrickus Berkhof in his *Introduction to the Study of Dogmatics* (109-110) mentions two modern pneumatological schools: the Social-Ethical school and the Pentecostal-Charismatic school. If we add the Traditionalist school (whose source of pneumatological discourse is derived from past scholars (e.g. Cappadocian Fathers, Luther), councils or 'tradition') to these other two schools: in the book the Social-Ethical school is represented by Moltmann, Welker, Liberation theology, ecological theology and Feminist theology; the Traditionalist school is represented by Roman Catholic tradition (including to a certain extent Rahner), Eastern Orthodox tradition (including Zizoulas), and the Lutheran tradition. Process can fit in this category in the sense that it goes back to the "process thought" of Alfred North Whitehead. Except for the Pentecostal/Charismatic section with the possible exceptions of Pinnock and African theology, there are no Pentecostal/Charismatic representatives in the last two chapters. Pinnock may be an exception insofar that he seeks to combine elements of the three schools

(Pannenberg also tends to be eclectic in this way). African theology may have Pentecostal/Charismatic elements, but many Pentecostals and Charismatics considered African theology syncretistic and not Orthodox Christianity.

I also have some comments on various sections or passages of this book. In the section on Classic Liberalism (61-65), Kärkkäinen relies heavily on the Gary Babcock's *Light of Truth and Fire of Love* in his analysis of Friedrich Schleiermacher, but barely mentions Karl Barth, his *The Theology of Schleiermacher* or others. Further, there was no mention of H. Wheeler Robinson's *The Christian Experience of the Holy Spirit*, or a discussion (although mentioned) of Paul Tillich's work. In the Pentecostal/Charismatic section, it is stated "Baptistic Pentecostals came into being with the organization of the Assemblies of God in 1914" (p. 90). Usually the Baptistic Pentecostal perspective dates back to William Durham of Stone Church, Chicago (1910-12) and his "finished Work" theology. The Assemblies of God may be called the first denomination formed based on this perspective, but they did not start this perspective. Further, I fail to see how a "Process Pneumatology" can be classified as a contextual theology. What culture or sub-culture does it belong to? What is the definition of contextual? How much of the "Contextual Pneumatologies" are contextual and how many are syncretistic? Further, how are they discerned within this pneumatological discussion? Perhaps one of the most important questions that needs to be asked relates especially to some forms represented in the "Contextual Pneumatologies" (e.g., Process Pneumatology, African Pneumatology), is that where is the dividing point between contextualizing and syncretism? And where can a person be open to ecumenical concerns, yet still "draw a line" separating orthodoxy from non-orthodox belief and practice?

In spite of the above-mentioned issues for consideration, I found the book vivid, lucid and very helpful as a contemporary pneumatology overview. As such, I would highly recommend the book as a pneumatology textbook for an advanced Bible college theology class or even at the Seminary level. Veli-Matti Kärkkäinen has provided a great service and should be applauded for this grand work.

Paul W. Lewis

David Cartledge, *The Apostolic Revolution; the Restoration of Apostles and Prophets in the Assemblies of God in Australia* (Chester Hill, NSW, Australia: Paraclete Institute, 2000). 446 pp., ppb., ISBN: 1-876785-01-2.

Since the birth of the modern Pentecostal movement a century ago, a variety of emphases and fascinations have punctuated the remarkable growth of this latter-day Christian awakening. Periodically the issue of whether or not the present day church should expect to see a reappearance of apostles and prophets has surfaced. Until recently, flagship Pentecostal bodies such as the Assemblies of God dismissed attempts to restore the offices of apostle and prophet as recurrences of dangerous practices associated with the destruction of previous Pentecostal/Charismatic movements, such as the British Irvingite movement of the nineteenth century. It was generally perceived by mainline Pentecostal bodies that the attempt to restore these offices opened the door to dangerous abuses, and, therefore, were dismissed as untenable. Pentecostals readily acknowledged the value of the prophetic gift, but generally rejected the notion of identifying individuals as “prophets.” Likewise, Pentecostals recognized that God called some individuals to creative pioneer ministries, such as David Wilkerson and his Teen Challenge Program—but limited their designations for such ministries as “apostolic” in a broad sense, without titling the individual as an apostle.

In 1948 and 1949, a flurry of apostolic and prophetic excitement centered in what came to be known as the “Latter Rain movement.” This brief attempt at renewal, begun in Canada and emerging in parts of the United States, was confronted by leaders of the Assemblies of God as an abuse of the biblical ministry of prophecy, since personal guidance given through prophetic utterances was featured. An attempt was made by some of the Latter Rain practitioners to identify some individuals as exhibiting the office of prophet. Congregations in both Canada and the United States were plunged into division and controversy. Swift and decisive action by key Assemblies of God leaders short-circuited this foray into what were thought to be excesses in the realm of the apostolic and the prophetic gifts. Since the advent of the Charismatic Renewal, some independent ministries have widely advertised individuals among themselves to be apostles and prophets. Traditional Pentecostal groups, such as the Assemblies of God, have generally been aloof from such Charismatic ministries, at least until quite recently.

However, in the last decade, a sea-change has taken place in at least one national Assemblies of God fellowship. The Australian Assemblies

of God has radically restructured itself, discarding completely the traditional pattern of ecclesiastical bureaucracy. In place of popularly elected national and regional leadership, with a more-or-less centralized bureaucratic authority, the Australian Assemblies of God has moved dramatically toward the autonomy of local churches. National leadership has been unhooked from a traditional bureaucracy by the denomination agreeing to recognize key pastors who exhibit "apostolic" gifts. As a result, a small group of pastors of large, dynamic churches has emerged as the true spiritual leadership of the denomination. Brian Huston, pastor of the largest Assemblies of God church in Australia, has been recognized as the president of the Assemblies of God. Instead of resigning from his pastoral role and moving to a denominational office, the president gives leadership by modeling ministry from his position as pastor. Pastors of smaller churches come under the mentoring and nurture of the leaders, all of whom are pastors large and growing churches. This is a major paradigm shift for the Australian Assemblies of God. Although none of the new leaders employs the term, it is readily understood by others that these leaders are exercising the office of apostle. And associated with this new apostolic structure is a new emphasis on the ministry of prophecy, with specific individuals being recognized as chosen instruments through which God speaks in fresh revelation to the church.

David Cartledge, recognized as one of the leading pastors in Australia, former president of the main Assemblies of God Bible college in Sydney, has emerged as the most articulate spokesman of the new paradigm. His book, *The Apostolic Revolution*, captures from the inside the story of the dramatic changes that have taken place in the Australian Assemblies of God. Additionally, his book provides a theological and biblical rationale for the restoration of apostles and prophets in the church today.

Cartledge's book, with 57 chapters, plus several appendices and an index, is a substantial document. The author cites a wide array of resources, so that the book is laced with useful documentation. The book is designed not only to tell an important story, but to persuade the reader of the biblical and theological foundations upon which the new emphasis is constructed. He argues for the validity of personal guidance through prophetic utterances, for the value of recognizing apostolic ministry in the church today, and for an openness to "fresh revelation" through the ministries of recognized prophets.

Traditional Pentecostals will likely take exception to various aspects of Cartledge's presentation. For example, Cartledge applauds uncritically

the Catholic Apostolic Church, established in London by Edward Irving about 1830. He is enthusiastic over the appointment of 12 apostles among these people, and attempts to make a link between that movement and the birth of the modern Pentecostal revival (p. 100). However, some historians would argue that the identification of 12 apostles was a major reason the movement failed—and, further, there is little evidence to suggest any connection between the Irvingites and the birth of the modern Pentecostal revival.

Two more serious questions remain to be resolved. Pentecostals, who readily align themselves with objective Evangelical hermeneutics, will not be pleased with the apparent openness of Cartledge to a high degree of subjectivity in what he calls a “Pentecostal hermeneutic” (p. 175). And the author proceeds with the notion that modern Pentecostals stand in the same relation to the scriptures (the Old Testament in particular) that the first century apostles did, thus being enabled to develop doctrine out of their own experiences (p. 178). I do not think Cartledge appreciates the high degree of subjectivity he has, perhaps inadvertently, introduced.

A further question that traditional Pentecostals are asking has to do with the possible abuses of power the new paradigm in Australia may evoke. Currently, the checks and balances in the standard Assemblies of God national church bodies around the world generally prevent abuses of governance by willful individuals. What Cartledge tosses aside as a structure that inhibits growth and creativity may have some values that he does not wish to acknowledge. The author emphasizes that, thus far in the Australian experience, there is harmony and unity. However, one is tempted to wonder what safeguards are present in the new paradigm to correct an errant leader. For, after all, who can challenge the authority of an apostle?

I have noted a few questions that readers are likely to surface as an appropriate cautionary view. Nonetheless, Cartledge can make a strong case for the current dynamic growth and vitality of the Australian Assemblies of God under the new regime of apostles and prophets. Certainly this volume will be for some time a most important resource for any who would make a serious study of present day supernatural church life and leadership.

William W. Menzies