

BOOK REVIEWS

Allan Anderson and Edmond Tang, eds., *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, Regnum Studies in Mission and Asian Journal of Pentecostal Studies Series 3 (Oxford: Regnum Books and Baguio: APTS Press, 2005), paper, xvi + 596 pp., ISBN: 1-870345-43-6.

This is the first collaborative book on Asian Pentecostalism, edited by two scholars from Birmingham University, England. The essays in this collected volume are written to examine the reality of the Pentecostal movement in Asia. This work is a result of the International Conference on Asian Pentecostalism organized by the Graduate Institute for Theology and Religion, Birmingham University, England on September 17-20, 2001.

The combination of these two editors is very interesting. Allan Anderson is known as one of the world's leading scholars in Pentecostal studies. Presently he is the Director of the Centre for Pentecostal and Charismatic Studies Department at the University of Birmingham. Edmond Tang comes from the same university but specializes in Asian studies. On one hand, Anderson is the representative of Pentecostal scholarship, while, on the other hand, Tang is the representative of scholarship of Asian theological studies. Both are highly respected scholars in their fields.

Basically, the main content of this book can be divided into three parts. The first part (chs. 1-7) is very important because it sets the theological tone of the whole book. Walter Hollenweger opens this part by challenging western churches and missionaries to listen to what Asian Pentecostal theologians have to say. David Martin, a sociologist from England, plainly shows the challenges that Pentecostals in Asia are facing nowadays from a more sociological perspective. Hwa Yung, a Methodist scholar who has been paying close attention to the growth of Pentecostalism in Asia, presents an essay which discusses the idea that indigenous Christianity has a lot of similar characteristics with Pentecostalism. He calls them "Pentecostal-like" Christians. Wonsuk Ma in his essay clearly demonstrates the situation of the Asian context, which Pentecostal churches have to face today. Another interesting essay is written by Amos Yong, an Asian Pentecostal scholar who lived in the west most of his life. Yong does a fascinating comparative theology between a Buddhist understanding of demonic powers and a Pentecostal understanding of spiritual warfare. It is interesting to note here that, in the middle of a theological discussion, Julie Ma comes with a different flavor. She presents an essay that discusses how Asian women have

played an important role in Pentecostal ministry. This part is ended with Anderson's provocative essay that strongly argues for the need of a revision of global Pentecostal historiography. According to Anderson, Pentecostal historiography has been done from a heavily North American perspective.

The second part of this book (chs. 8-24) discusses specific issues and uniquenesses of Pentecostalism in several Asian countries. This part is divided by the editors according to geographical category: South Asia, Southeast Asia, and East Asia. From Southeast Asia, Michael Bergunder and Roger Hedlund write on Pentecostalism in India. Paulson Pulikottil explores the contribution of Ramakutty Paul, who is a Dalit (the fourth caste in Indian society), to Indian Pentecostal churches. From Southeast Asia, each country is written about by a different author, such as Chin Khua Khai (Myanmar), Tan Jin Huat (Singapore), Gani Wiyono and Mark Robinson (Indonesia), Joseph Suico, Lode Wostyn, and Jeong Jae Yong (Philippines). From East Asia, Pentecostalism in China is written by Gotthard Obalau, Deng Zhaoming, and Edmond Tang. Pentecostalism in Japan is represented by Paul Shew, and Korean Pentecostalism is exposed by Lee Young-Hoon, Hyeon Sung Bae, and Jeong Chong Hee.

This book is closed with two writings by Simon Chan and Anderson. Chan points out some main issues, such as the definition of Pentecostalism, contextualization/syncretism, spiritual warfare, etc., that are raised by other essays in this book. At the very end, Anderson sums up this book with a short epilogue that basically contrasts Asian Pentecostalism and western Pentecostalism.

In my opinion this is an excellent and well-written/edited book that should be a representative of Asian Pentecostalism in an academic, as well as a practical, world. It is also important to note here that Pentecostalism in Asia has been established for more than seventy years, but there have not been any writings that exhaustively investigate it. Therefore, the appearance of this book should be welcomed.

As a teacher at a Pentecostal school who grew up in Asia, I found that this book has been written with an honest academic and objective presentation of Pentecostalism in Asia. I discover through this book that there are many similar things between Pentecostalism in my home country, Indonesia, and other countries. This really amazed me while I was reading this book. Perhaps because of the geographical closeness between my country and those other countries, we have many things in common. I learned many things from this book, as it gives full and deep theological, pneumatological, ecclesiological and practical reflections on Asian Pentecostalism. I am now equipped with plenty of information and

details from each country. Besides that, I also began to realize that Pentecostalism is growing in my Asian context because of its ability to fit nicely into Asian religiosity. Even before “classical Pentecostalism” came from North America, Yung, Ma, Hedlund and Zhaoming prove that Pentecostal spirituality and religiosity already existed in Asia. They rightly call it “indigenous Pentecostal.”

Let me give my comments on one crucial thing that is strongly highlighted by most of the authors in this book, and that is, “defining Pentecostalism.” Anderson, Ma, and several others, give a broader and more generic definition. Undeniably, this is a provocative and interesting thing to bring into discussion. However, I am somewhat puzzled by the implications and benefits of defining in a broad and generic way. Is it theologically or ecclesiological necessary to broaden our definition of Pentecostalism? What is the purpose of it? Is there any practical benefit that we can get from this broader definition? Or is this only limited to the level of “theological” discussion? Do we have to include indigenous movements as Pentecostals only because they have the same phenomenon as we do? Can we not just categorize them with the term Yung has used, as “Pentecostal-like” Christians? I think perhaps this is a better way to describe these indigenous Pentecostal movements. By calling them “Pentecostal-like,” it implies that we still maintain the classic definition of Pentecostalism, but at the same time acknowledge them as brothers and sisters. I think that Simon Chan has sharply pointed this out:

I think it would be a mistake if one should think that the new [the broader] explanation should replace the old [the narrower], or that it is somehow ‘better’ than the old because of certain questionable assumptions commonly associated with the latter view. The fact that the older view has been associated with race bias and a colonialist mindset does not, for that reason, make it invalid (p. 576).

It seems to me that if our definition is too inclusive, then perhaps we will lose a clear picture of Pentecostal identity. What makes someone Pentecostal? In the old definition, at least the theological boundaries are very clear (e.g. doctrine of initial physical evidence and subsequence).

Furthermore, one small technical thing that I need to expose here is the uncompleted editing of materials. There is at least one essay that is not fully edited yet, and that is Wonsuk Ma’s essay, especially on pages 81 and 89 (note 50). I would like to suggest that it will be better, in the next printing, if these unedited elements could be corrected.

However, I must admit that this book has brought a fresh wind to the discussion on the importance of Pentecostalism in Asian Christianity. This kind of book is needed for showing what Asian Pentecostalism really is. We have heard about Asian Pentecostalism from a more western perspective, and also most of the writings on this subject matter are very fragmented. This book is undeniably significant because it is the first comprehensive book that deals with Asian Pentecostalism written by Asian writers. Therefore, I would strongly recommend this book to seminarians, pastors and Christian workers who are interested in knowing more about the development and issues surrounding Pentecostalism in Asia.

Ekaputra Tupamahu

French L. Arrington, *Unconditional Eternal Security: Myth or Truth?* (Cleveland, TN: Pathway Press, 2005), paper, 211 pp., ISBN: 1596840579, \$11.99.

A series of previous studies has addressed the issue of whether Christians can willfully return to the practice of sinning, from which the saving grace of Christ has delivered them, and still be saved, e.g., I. H. Marshall, *Kept by the Power of God* (1974); D. and R. Bassinger, eds., *Predestination and Free Will* (1986); C. Pinnock, ed., *Case for Arminianism: The Grace of God, the Will of Man* (1989); J. Volf, *Paul and Perseverance: Staying In and Falling Away* (1990); and M. Pinson, ed., *Four Views on Eternal Security* (2002).

Against this background, *Unconditional Eternal Security: Myth or Truth?* adopts a distinctly pastoral approach with analysis of relevant texts in the OT, the synoptic Gospels, Johannine writings, Acts, and the letters of Paul, Hebrews, James, Peter and Jude.

Arrington briefly examines the historical origin of the debate but does not venture off into philosophical considerations and rationalistic speculations. The strength of this textual focus lies in a persuasive rhetorical expertise that has been honed in other equally well-written efforts, such as the co-editorship of the *Life in the Spirit New Testament Commentary* (1999) with R. Stronstad, which may serve as an accompaniment to J. W. Adams et al, eds., *Life in the Spirit Study Bible* (2000). In *Unconditional*, each relevant text is expounded with contextual clarity so that when it comes time for a summary, readers can

understand how reliable conclusions follow from commonsense argument.

In the OT, Arrington suggests that God's choosing Israel as His people offers no guarantee in itself of individual eternal security and that OT writers did not teach that God determines in advance the actions of an individual, rather obedience to God and His law are of undeniable importance. In the Synoptics, the urgency of steadfast endurance (Mark 13:13), the warning against the danger of committing an unpardonable sin (Luke 12:8-12) and the warning of offenses (Matt 18:6-14) are teachings to be taken seriously in that "A major concern of Jesus was the perseverance of believers. Apart from a life of faith, there is no guarantee that believers will persevere, but their salvation is never in doubt if they continue steadfast in the faith" (p. 56). In Johannine material, abiding is a vital aspect of faith, illustrated by the parable of branches abiding in the vine and of being cut off and cast aside for burning. The warning of 2 John 7-11 "expresses the possibility of believers going astray and losing their salvation" and "Scripture leaves no doubt that a Christian can experience a spiritual death (1 John 5:16)" (p. 77).

Arrington finds perseverance of lifestyle in Acts 2:42-43. While here grace is behind the experience of salvation and personal devotion to Christ, "The Holy Spirit compels no one to believe. God calls everyone to salvation, but He predestinates no one to eternal life" (p. 92). When it comes to Spirit-reception (Acts 5:32), the Spirit continues to be given to obedience of faith, "Therefore, God's dealing with humankind is free of arbitrariness and caprice. We must affirm that divine grace works throughout the Christian life. If at any point we accept it or reject it, the choice is ours. Nothing in the book of Acts teaches that it is impossible for a believer to reject salvation and be lost. The receiving and keeping of salvation is a matter of faith" (p. 93).

In Paul's letters, perhaps Arrington's topical headings may give a clue to his interpretation and necessary emphases. In each undisputed letter he treats systematically the topics of "God's Action in Salvation," "God's Protection of the Believer," "Temptations and Dangers of Falling Away," "Falling Away into Sin," and the "Possibility of Failure to Keep the Faith." In this discussion there is an underlying sense of solid attention to context, a respectful sense of discursive coherence combined with an appreciation of Paul's consideration of himself as being a steward of mysteries instead of a "word only" or "rational rock" interpretive style. *Unconditional's* sober pastoral exposition is made plausible due to an evident underlying expectation of authorial

connectedness,¹ instead of undue deference to a “make it fit” interpretive style.² For example, the “in you” (*ek humin*) of Phil 1:6 is a case in point; attention to contextual descriptions of addressees at 1:1, 10, 27, 29, *passim*, is implicitly understood in contrast to rationalistic extraction of Phil 1:6 to “make it fit.”

In the Pastoral Epistles we are offered able discussion on “The Doctrine of Election,” “Falling Away of Believers,” which might have been entitled “Does Paul Expect to See Demas in the Afterlife?” and “The Doctrine of Endurance.” Most germane to an examination of unconditional security is the letter to the Hebrews, where three facts are emphasized: God is actively faithful in caring for his people; the heavenly Jesus (not disconnected from the earthly Jesus) intercedes on behalf of believer-disciples; and contemplation of Christ’s life and sacrifice provide an incentive for perseverance (pp. 150-53). There are strong exhortations to persevere (Heb 3:12) and solemn warnings not to fall away (10:36), evidence that “The writer knows that faith in Jesus Christ is not merely a matter of ‘right beliefs,’ but it is also a serious matter of Christian discipleship and obedient living. To underscore this truth, he portrays Christian life as a great marathon race (12:1-3). This race is not quick and short-distanced. It demands persistence for a long distance, and it requires overcoming many obstacles along the way, and in no way is this race uncharted. Jesus is the lead runner, the pioneer of our faith. He is our supreme model for endurance and persistent trust in God.” Obstacles and dangers include the pressure to accept false teachings (by inference paleoreformed teaching with a mythological aura), the ever-present temptation to sin and, above all, growing weary.

In conclusion, Arrington, who firmly believes that disciple-believers should be confident of their eternal life, finds slogans like “Once saved always saved” to be both misleading and at odds with the outlook of biblical writers (pp. 180-90). Unconditional eternal security can dangerously downplay the need to press on with a godly life and diminish the importance of discipleship, thereby giving a false, unbiblical, and ultra-rational assurance that may be a real hindrance in

¹ As advocated in the principles advanced by Adele Berlin, “A Search for a New Biblical Hermeneutics: Preliminary Observations,” in *The Study of the Ancient Near East in the Twenty-First Century: The William Foxwell Albright Centennial Conference*, eds. J. S. Cooper and G. M. Schwartz (Winona Lake, IN: Eisenbrauns, 1996), pp. 195-207.

² As challenged by Ted M. Dorman, “The Case against Calvinistic Hermeneutics,” *Philosophia Christi* 19 (1996), pp. 39-55.

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. Dallière 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. Dallière, 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 Kärkkäinen, *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 Kärkkäinen, 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: They 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*

& *Contemporary Perspectives* (InterVarsity, 2003); and *Doctrine of God: A Global Introduction* (Baker Academic, 2004).

An Introduction to Ecclesiology is divided into three sections, each with introductory and concluding remarks. The first section is focused on “ecclesiastical traditions.” He summarizes the ecclesiologies of what he considers to be the seven main ecclesiastical traditions: Eastern Orthodox, Roman Catholic, Lutheran, Reformed, Free Church, Pentecostal/Charismatic and ecumenical. In each chapter he interacts with sources from within the respective tradition (e.g., Vladimir Lossky and Kallistos Ware from the Eastern Orthodox tradition; Yves Congar and Karl Rahner from the Roman Catholic tradition) as well as noted secondary sources on the tradition or on a representative of the tradition (e.g., Paul Althaus and Tuomo Mannermaa on Luther).

The second section focuses on leading contemporary ecclesiologists, where he summarizes the works of seven prominent theologians’ writings on ecclesiology. Kärkkäinen highlights each writer’s specific perspective of ecclesiology: John Zizioulas’ communion ecclesiology; Hans Küng’s charismatic ecclesiology; Wolfhart Pannenberg’s universal ecclesiology; Jürgen Moltmann’s messianic ecclesiology; Miroslav Volf’s participatory ecclesiology; James McClendon’s Baptist ecclesiology; and Lesslie Newbigin’s missionary ecclesiology. Each chapter is mainly based upon a major work by the respective author on ecclesiology (e.g., Hans Küng’s *The Church*; Lesslie Newbigin’s *The Household of God*) with important secondary resources included where applicable (e.g., Stanley Grenz’s *The Reason for Hope: The Systematic Theology of Wolfhart Pannenberg*; Richard Bauckham’s *The Theology of Jürgen Moltmann*).

The third section is on contextual ecclesiologies. This section emphasizes ecclesiologies that developed outside the classical western theological tradition. This is not intended to say that they were not influenced by this western tradition; rather, the purpose is to look at the ecclesiological theological perspectives in a more global perspective. Kärkkäinen likewise divides this section into seven chapters which are: “The Non-Church Movement in Asia,” “Base Ecclesial Communities in Latin America,” “The Feminist Church,” “African Independent Churches,” “The Shepherding Movement’s Renewal Ecclesiology,” “A World Church” and “The Post-Christian Church as ‘Another City’.” The author interacted with either the main or some of the main proponents of the ecclesiology (e.g., Kanzo Uchimura for the Non-Church movement in Asia; Letty Russell and Elisabeth Schüssler Fiorenza for the feminist church), or with the secondary sources available on the movement

(especially Allan Anderson for the African Independent Churches' ecclesiology).

In general, I have found Kärkkäinen's book to be lucid, and arresting; the concepts are clear and concise. The footnotes are kept to a minimum, yet enough are given to clarify and point to the sources involved. Further, considering the vast amounts of material covered in order to adequately delineate each ecclesiology, the flow was easy to follow without being simplistic. I have found the outline and structure to be readily accessible, and accommodating. I also found the inclusion of the major ecclesiastical traditions, the main European and North American ecclesiologists and other global ecclesiologies as well as a broad range of secondary sources to be both refreshing and daunting. Refreshing in that it reminds us of the nature of the Church universal; daunting in that it seems to be an overwhelming task. The question is, "Was Kärkkäinen able to fulfill this task?"

In any book of this type there will always be criticisms. First, I would have found it useful to include an extensive bibliography. This was not an absolute necessity with the Names Index, but it would have been helpful.

Second, concerning the chapter entitled "The Non-Church in Asia," can this really be classified as an "Asian" ecclesiology? Or is it purely a Japanese one? Further, since this is mainly based on Uchimura and his compatriots, how influential or representative is this ecclesiology in Asia or Japan? Perhaps if Uchimura's position was compared with Watchman Nee's anti-denominational position and the developing "indigenous church" movement in China, the similarities could show a broader ecclesiology found in East Asia.

Third, in the chapter dealing with the Pentecostal/Charismatic ecclesiological tradition, I was surprised at the exclusion of the ecclesiological works by Simon Chan.³ I can only assume that these were unavailable at the time that his manuscript had to be at the publishers. Further, I wondered at the exclusion of the classical Pentecostal French Arrington's three volume *Christian Doctrine: A Pentecostal Perspective* and the Charismatic J. Rodman Williams' three volume *Renewal Theology* in at least a citation or footnote, since both are the only noted Pentecostal/Charismatic theologians to produce multi-volume systematic

³ "Mother Church: Toward a Pentecostal Ecclesiology," *Pneuma* 22:2 (2000), pp. 177-208; *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology Supplement Series 21 (Sheffield: Sheffield Academic Press, 2000).

theologies. However, I likewise have to assume that their formulations did not fit the parameters of Kärkkäinen's intentions for this volume.

Fourth, I also noticed that, although briefly mentioned (p. 190), the division between the moderate feminist voices like Letty Russell and Elisabeth Schüssler Fiorenza and the more radical voices of Mary Daly and Rosemary Radford Ruether, who do not include male voices in their theological endeavors, is not given the prominence that appears in some of the literature. Kärkkäinen mentions that "men can also be feminists if they are willing to advocate for women" (p. 187). Although this sentiment is agreed upon by the moderate voices, it is not accepted by the radical voices that call for the liberation from ecclesiastical structures, epistemic systems, etc., since they are tied to the oppressive masculine, patriarchal systems, ways of knowing, etc. Further, I wonder if the feminist theologians would have been pleased to have their ecclesiological contributions as being called "theologically most pregnant" (p. 164).

Fifth, whereas I found that I was very much in agreement with the inclusion of almost all of the above-mentioned ecclesiologies and ecclesialogists, I was unsure of the reason for the inclusion of the Shepherding movement, unless as a populace movement. The prominence of this movement was felt mainly in the 1970s and the early 1980s. However, it can be seen that this same basic pattern is still found in various church groups in North America, and elsewhere. Many of those have also included Watchman Nee's *Spiritual Authority* into their resources to legitimize their ecclesiology. Perhaps on this level, the influence of this movement is still felt, and maybe even stronger and broader today.

Sixth, even though they were a little earlier in the twentieth century than this study is trying to survey, I still would have liked to see more interaction with the works of Emil Brunner, and Dietrich Bonhoeffer. Likewise, I would have liked to see an interaction with the ecclesiology of Carl Braaten. To be fair, Brunner, Bonhoeffer, and Braaten are mentioned, but a more detailed interaction would have been helpful since these theologians are important resources in a variety of theological discourse including ecclesiology. Also, I would like to have seen at least a citation on Thomas C. Oden and his work, *Life in the Spirit*, which is the third volume of his significant systematic theology. I can only assume that he was not included since he purposely articulates the "traditional" or "un-original" position looking at a consensus throughout church history with an emphasis on the early church, thereby he is not promoting a new position or way of looking at ecclesiology.

The intention of these criticisms should by no means suggest that the current volume is anything less than a great accomplishment. As a whole, I find this book to be a good comprehensive survey of the current theological field of ecclesiology. As such, it would be an excellent survey to use in advanced Bible college classes or in a seminary. The huge task that Kärkkäinen set before himself to adequately compare the multiple, global ecclesiologies of the contemporary world is in fact fulfilled admirably, and thus this work will fill a great void in the area of theological textbooks.

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