

Veli-Matti Kärkkäinen, ed. *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts*, preface by Jürgen Moltmann (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2009), xxiv pp. + 248 pp., paperback, 241 pp., ISBN: 978-0-8028-6281-5, US\$ 20.00.

*The Spirit in the World* is a collection of articles by Pentecostal thinkers. Its subtitle, *Emerging Pentecostal Theologies in Global Contexts* describes what the book is all about. Jürgen Moltmann gives a preface highlighting the coming of age of the Pentecostal movement. Veli-Matti Kärkkäinen, the editor of the volume, gives an introduction entitled “Pentecostalism and Pentecostal Theology in the Third Millennium: Taking Stock of the Contemporary Global Situation.” (xiii-xxiv) Kärkkäinen puts the collection of essays into the current context of the globalization of Pentecostal experience and doctrine. The volume “concentrates on theological issues.” (xix) He also explains the scope of his definition of Pentecostals to classical Pentecostalism and yet acknowledges their unavoidable diversities. Then, Kärkkäinen introduced the articles and what the book is all about.

The anthology is divided into three major parts according to the following topics: “I. ‘The Spirit Among the People’: Pentecostal Theology and Spiritual (em)Power(ment); II. ‘The Spirit Among Cultures’: Pentecostal Theology and Cultural Diversity; [and] III. ‘The Spirit Among Religions’: Pentecostal Theology and Religious Plurality.” The articles in part one include Frank Macchia’s “Baptized in the Spirit: Towards a Global Theology of Spirit Baptism”; Margaret Poloma’s “Divine Healing, Religious Revivals, and Contemporary Pentecostalism: A North American Perspective”; Wonsuk Ma’s “‘When the Poor Are Fired Up’: The Role of Pneumatology in Pentecostal/Charismatic Mission”; and Douglas Petersen’s “A Moral Imagination: Pentecostals and Social Concern in Latin America”. The initial article of Macchia is a theological response to the seemingly marginalized doctrine of Spirit baptism in Pentecostal scholarship. Poloma’s piece is a sociological evaluation of the divine healing experiences in connection with revival movements. The essays of Ma and Petersen are concerned about the necessity of missiological sensitivity to the poor and “a moral imagination” in doing “social concern” in Latin American setting, respectively.

There are also four significant pieces of writings in the second section. Paulson Pulikottil’s historical article that first appeared in

*Asian Journal of Pentecostal Studies* 5, no. 1 (2002): 5-22 with the title “‘As East and West Met in God’s Own Country’: Encounter of Western Pentecostalism with Native Pentecostalism in Kerala” is republished here in this volume with little modification and editorial changes as “One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter Between Western Pentecostalism and Native Pentecostalism in Kerala.” Koo Dong Yun’s essay that brings theological interplay between the notions of Korean *Minjung* and Asian Pentecostalism is labeled “Pentecostalism from Below: *Minjung* Liberation and Asian Pentecostal Theology. Then, “Sanctified Saints—Impure Prophetesses: A Cross-Cultural Study of Gender and Power in Two Afro-Christian Spirit-Privileging Churches” by Deidre Helen Crumbley brings a cultural study as its contribution to the volume. The input of “*Sankofa*: Pentecostalism and African Cultural Heritage” by Ogbu U. Kalu is on customs and traditions of his people’s way of life.

Lastly, the papers of Kärkkäinen, Onyiah, Yong and Richie interact with religious pluralism using their Pentecostal pneumatology. Veli-Matti Kärkkäinen’s “Pentecostal Pneumatology of Religions: The Contribution of Pentecostalism to Our Understanding of the Work of God’s Spirit in the World” argues for a broader pneumatological understanding of the role of Spirit on earth. Opoku Onyiah’s “Deliverance as a Way of Confronting Witchcraft in Contemporary Africa: Ghana as a Case Study” is most interesting in dealing with the superiority of the Spirit of God than those of the powerful witch spirits. Amos Yong’s “From Azusa Street to the Bo Tree and Back: Strange Babblings and Interreligious Interpretations in the Pentecostal Encounter with Buddhism” relate Pentecostal pneumatology with Buddhist experience. And last but not the least, Tony Richie’s “Azusa-Era Optimism: Bishop J. H. King’s Pentecostal Theology of Religions as Possible Paradigm for Today” is well articulated as a basis for current interfaith exchange of ideas.

Due to the anthological nature of *The Spirit in the World* it is not practical to comment on every treatise included. In addition the limited allowance for a book review like this would not permit to engage with every essay in this title. Three articles, one from every thematic division, of the book will be included in the current evaluation of this work. The choices are done at random and by representation. Since Frank Macchia’s work is the first article it automatically caught the eye of the reader. His whole point in the article is captured by a series of questions on the second paragraph of his article:

Does Pentecostalism globally have a chief theological distinctive or a theologically distinctive message? If so, how have Pentecostal theologians over the past several decades developed this message? What have been the major trajectories among Pentecostal theologians globally? Finally, how may we bring these lines of thought and research together in a way that implicitly invites many different Pentecostals to the table in conversation? (3)

These questions set the tone of the whole volume's discussion on Pentecostal theology in relationship with the book's title *The Spirit in the World*. Macchia did the right thing when he dealt with the preceding questions using the Pentecostal understanding of the Spirit baptism in connection with tongues. He sketches the idea of this doctrine from Acts and 1 Corinthians 12-14 to Wesley and Seymour, and used the perceptive ideas of Donald Dayton, David Lim and Murray Dempster, through Howard Ervin, Harold Hunter and Walter Hollenweger, among others. He also notes the views of Asian Pentecostals such as Narciso Dionson, Koo Dong Yun and Simon Chan. He answers the questions by addressing the issues of oral theology and personal experience in dealing with the doctrine. He also attempts to bring coherence to the fragmented Pentecostal views.

Paulson Pulikottil is another author who brings a fresh approach to Pentecostal Theology in India. He uses a postcolonial tool in doing Pentecostal historiography to highlight the "locality" and "particularity" of "events and incidents" that should have "their due place in history." (69-70) He deals with the "Syrianness" of native Pentecostalism in Kerala in relationship with the arrival of the Western Pentecostal missionaries in terms of the former's resistance to the latter's claim of Pentecostal revival coming from the West. (83-84) Furthermore, Pulikottil describes how "the Eurocentric approach" in doing the historiography of the Pentecostalism in South India is rejected by the natives (85-86) and "colonial mimicry" was refused and led the Christians from the Syrian tradition to join the native Pentecostals. (86-87)

The other essay of interest is written by the editor of this volume. This is included on the final section of the book. It deals with the Holy Spirit in Religious pluralism. It specifically talks about the necessary openness of Pentecostal pneumatology to the work of the Spirit outside the Pentecostal-Charismatic groups. The Holy Spirit should not be domesticated within these circles alone. And Veli-Matti Kärkkäinen

says it well that the Spirit can go wherever He is pleased to go (citing Jn. 3:8). He also joins Among Yong in an open pneumatology and is calling for the “*Discerning the Spirit(s)*.” (180) He gives a succinct description of the present condition of the theological discourse about the Spirit. Then, he discusses the manner in which the Pentecostals interact with the recent pneumatological dialogues. The bulk of Kärkkäinen’s presentation deals with the manner Pentecostals view God and the Spirit in relationship with the globe and reflect on this attitude in connection with other faiths. Thus, the author places his theological thoughts in a wider matrix of world religions.

The articles in this volume are well written. The editor makes the collection and arrangement of essays in a progressive way, i.e. from a discussion of the necessity of contemporary articulation of the Pentecostal doctrine of Spirit baptism to a Pentecostal Bishop’s heuristic paradigm of doing an interfaith dialogue within the framework of Pentecostal theology in connection with theology of religions. The concluding article of Tony Richie on the Pentecostal theology of J. H. King is appropriately placed as a concluding article in the volume which brings “optimistic, gracious and patient” manners in doing pneumatology, specifically among the Pentecostal-Charismatic thinkers. It is also helpful to see in the footnotes that some essays are referring to the other essays within the same anthology. Perhaps, having an index of scriptural quotations, authors cited and explored topics would bring better use of the book, especially for researchers.

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