

finished,” it still seems to me that the debt of sin was paid and atonement was made at the cross.

Brian W. Lidbeck
Northpoint Bible College, Grand Rapids, Michigan, USA

Wonsuk Ma and Emmanuel Anim, eds., *Proclaiming Christ in the Power of the Spirit: Opportunities and Challenges* (Tulsa, OK: ORU Press, 2020). xii + 482 pp. \$28.99 paperback.

This edited work of Wonsuk Ma and Emmanuel Anim (along with associate editor Rebekah Bled) provides numerous global voices pertaining to the message about Jesus proclaimed in the power of the Spirit. The Spirit-empowered movement of which they seek to speak within, to, and for is intentionally broader than those who might self-describe as “Pentecostal” or be deemed part of the historic “Classical Pentecostal” fellowships globally, even as many of the contributors might identify with such. Half of the chapters of this volume emerge from the Empowered21 Scholars’ Consultation held in Johannesburg, South Africa (2018). The others were invited essays pertaining to other global issues pertinent to the Spirit-empowered message of Christ. The Consultation is itself intentionally broad to attempt to encompass more Spirit-ed voices beyond the Pentecostal fold. Further, as part of the Empowered21 publications this volume comes in a series of edited volumes all intentionally offering global perspectives on a given topic/region within the Spirit-empowered movement (see <https://empowered21.com/resources/books-2/>).

The volume is split into two parts with an introductory essay and a one-chapter postscript: establishing the foundation and proclaiming the uniqueness of Christ in the world. The first six chapters comprise part one and seek to address what might be construed as more foundational issues of the centrality and singularity of Christ. James Shelton opens with a tracing of “The Name of Jesus in Luke-Acts” as a way of thinking through the mission of God. Two chapters on issues of pluralism (chapter two by Mark Roberts and six by Samuel Thorpe and J. Elias Stone). The first of these brings NT texts into conversation toward appreciating and

responding to religious and political pluralism. The latter chapter seeks to locate and contextualize the church in the 21st century pluralist milieu as responding with interreligious dialogue primarily from historical guilt. Another chapter in part one (Michael McClymond) enumerates a recent upsurge of universalism within Charismatic circles as contrary to the exclusivity of the message of Jesus and opening the way to antinomianism. Allan Anderson provides a sociological appraisal of the rise of Pentecostalism globally with a decided emergence in the Global South and seeks to propose both answers and questions as to the specifics of this rise in particular global contexts compared to others. Finally, Clayton Coombs offers an historical study as a sort of reception history of the longer ending of Mark by Irenaeus in the second century with an eye toward how this might speak to Pentecostal apologetic purposes of continuationism and hermeneutics.

Part two has numerous chapters pertaining to African contexts: Emmanuel Anim on the place of Jesus in African culture; J. Kwabena Asamoah-Gyadu on African Christology and the message of Pentecost; Opoku Onyinah on power encounters through the Scriptures toward reconceiving the Baptism in the Holy Spirit in relation to such; Christian Tsekpoe on the African spirit world and critical contextualizations of Spirit-empowered ministry; Sylvia Owusu-Ansah and Philip Adjei-Acquah on interreligious engagement in West Africa and the uniqueness of Jesus; Dela Quampah on the South African experience/s at the intersection of traditional religious practices and Spirit-empowered movements; and Lord Elorm-Donkor on Jesus as supreme over all powers and provider of needs. Three chapters follow these on Asian contexts: Julie Ma on the exclusivity of Jesus within the broader Asian religious world; Zia Paul and Rebecca Paul on Pakistani Pentecostals at the margins of society; and Brainerd Prince and Jeffrey Thomas on Hindu and Christian responses to Indian forms of secularism. Three chapters pertaining to European contexts give a glimpse of issues and opportunities in Europe: Harvey Kwiyani on second-generation African Pentecostal immigrants in Europe and their responses to secularism; Marcel Măcelaru on Eastern European Pentecostal experiences pre— and post-1989 to contextual church experiences and possibilities; and John Thompson on Spirit-empowered ministry among primarily Muslim refugees in Greece and Germany. One chapter on the Latin American context by Richard Harding and Manuela Castellanos tells stories of the

Charismatic International Mission in Bogota as pertains particularly to urban youth. Michael Rakes then provides a chapter on postmodern and pluralist contexts in the U.S. as ripe opportunities of Spirit-empowered witness to recontextualize via what he coins as “pneumiotics.” The volume concludes with a summative editorial by Rebekah Bled who also speaks to ways in which the various essays may provide opportunities for further reflection and critical engagement.

There is much to commend in this eclectic volume. The voices represent numerous global perspectives overall. A number of essays provide fresh research into new fields of study (such as studies of specific geo-social contexts, ecclesiologies, practices, etc.). The constructive fashion of a number of the articles in engaging “foundational” issues and in contextualizing challenges/opportunities provides likely new information for some readers and points toward further studies (Anderson, Anim, Tsekpoe, Prince and Thomas, Kwiyani, Thompson, and Rakes). What emerges through these are not simply tracing of historical, sociological, theological, or cultural patterns and influences, but also ways Spirit-empowered witness has sought to address such and might fruitfully consider addressing such going forward. While many broader Christian voices sound alarm at secularism and pluralism, a number of the contributors (particularly a number of those just noted) are considering ways in which the contributions of a Spirit-empowered experience and witness take up the challenge/s and discern by the Spirit numerous fresh opportunities to engage in witness to the Christ in such contexts without simply deferring to previous patterns of engagement and reflection.

Several features which seem not to work in favor of the volume follow. Michael Rakes’ contribution reads more like a tag-on than what it is written to do: offer a foundation for further engagement. It is a curiosity it did not find placement in part one as being a foundational essay. It appears this chapter may simply be to fill out a voice from the North American (U.S.) context. Further, several chapters might not serve well in a volume intended toward a more academic readership (Olivier’s chapter as a sermon and Harding and Castellanos’ chapter as seeming to market G12 and the International Charismatic Mission). These two chapters appear to be written with a broad general readership in mind rather than an academic one. As such, they stand out in this volume as not fitting the more academic readership that seems intended for the

series. They could easily have been edited for such readership, but in their current state they do not actually read as such. Finally, as in any volume seeking to give global voice to any matter, there are always bound to be lacunas. In the case of this volume there are a lack of Latin American—Caribbean voices and no voices from Oceania-Pacific. This is admitted by the editors (8) and, again, is to be expected when any such global approach is offered. This lacuna, in some fashion, is also addressed by the commitment of the series that has been emerging from Empowered21 to provide work in the future which may fill such need (even if not on the specific topic for an entire volume).

Rick Wadholm Jr.

Assemblies of God Theological Seminary, Springfield, MO, USA

Wonsuk Ma, Kathaleen Reid-Martinez, and Annamarie Hamilton, eds., *Human Sexuality and the Holy Spirit: Spirit-Empowered Perspectives*, Empowered21 Series (Tulsa, OK: ORU Press, 2019). 368 pp. \$24.99 paperback, \$17.99 eBook.

Human Sexuality and the Holy Spirit is a valuable contribution to the global theological discussion concerning human sexuality. Its value comes not only from the discussion of themes relevant to human flourishing—themes such as gender discrimination and sexual exploitation—but also from the inclusion of Majority World voices and scenarios, which shed light on how these topics are viewed and experienced in different countries around the world.

This book is a product of Empowered21, which is a global network of Spirit-empowered churches and ministries. Specific themes are chosen at each meeting, and then scholars/ministers are asked to “explore the underlying theological assumptions, the contemporary expressions, and the response of Spirit-empowered communities to the theme” (3). For this work, the chapters are arranged in two parts: part one focusing on theoretical reflections on human sexuality, and part two presenting case studies or practical messages. The contributors to this volume include men and women from a variety of ministry and cultural contexts, such as the president of a seminary in America, a bishop from Zambia, and some who work with the disadvantaged or outcasts of society.