

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).

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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.

Part one contains the introduction followed by four chapters that attempt to provide a biblical and historical foundation for the practical focus of part two. In chapter one, Lian Mung presents God's intention for human sexuality as it is revealed in the creation account(s) in Genesis, with the hope that this will present some moral standards for sexuality (9-10). After he discusses sexual differentiation, equality in the *imago Dei*, and a theology for marriage, he moves on to three short case studies of sexuality in Spirit-empowered leaders in the OT—Joseph, Samson, and David (15-21). In chapter two Mark Hall discusses Paul's teachings on homosexuality by evaluating his use of vice lists (26-33), followed by his use of the Greek words *malakoi* and *arsenokoitai* (33-6). In this limited space, Hall summarizes some of the most common challenges to the traditional interpretation of Paul, then highlights the errors of those positions while pointing the reader towards some of the better works on this subject.

Clayton Coombs, in the third chapter, traces the reception history of 1 Corinthians 6:11 through seven theologians from the patristic era. He chose to focus on this verse because it mentions homosexuality and transformation, and he narrowed his investigation to the patristic period because he says patristic authors are often left out of these types of discussions (38-39). Coombs does a good job with his analysis and is successful in showing the consistency with which the early church taught on the issue of homosexuality. I believe Coombs's could strengthen his argument by placing this study within the larger patristic belief structure concerning human sexuality. For instance, even though homosexuality is not addressed explicitly very often in patristic texts, their belief that sexual intercourse was to be practiced only for procreation rules out any possibility of them accepting same-sex relationships or practices.

Michael McClymond's discussion of queer theory in America was a challenging and rewarding read. In this fourth chapter of the book, he evaluates the current literature on transgender identity and discusses how some activists have weaponized discussions about LGBTQ+ issues. He says, "the aim of today's queer interpretation is not *liberation* as much as *subversion*. The subversive hermeneutics of queer reading seeks to destabilize, disrupt, undermine, and collapse systems of meaning or assertions of truth that might be made on the basis of the biblical text. Queer reading not only rejects hetero-normative sexuality, but other forms of normativity as well" (87). Some people may find the technical

and political aspects of this chapter difficult, but the message is excellent and much needed today.

The second part of the book contains thirteen chapters presenting case studies on different aspects of human sexuality experienced in the Majority World, as well as two chapters discussing biblical and theological understandings of sexuality, marriage, and the body. Chapters 5, 6, and 11 explore gender discrimination in parts of Africa and Asia, and how the lack of educational opportunities for young girls in these countries increases their personal and financial hardships in adulthood. Chapter 16 explores how women have served in ministry at Yoido Full Gospel Church in Korea, thus helping to change the culture's perspective on women.

Chapter 7 discusses the problem of child prostitution and sexual abuse of children in the Philippines, the attitudes of most Pentecostal churches to these issues, and concludes with some recommendations for how the church should address these situations. Chapter 8 retains the Filipino focus but looks at the difficulties faced by Filipino women who choose to work overseas in order to provide for their families.

In chapters 9 and 10, a pastor and bishop from Zambia explores the HIV/AIDS crises in Zambia and other African countries. In these chapters he reveals how some Western agencies are attempting to force their progressive sexual ethics onto African governments before providing them with the financial resources to combat the HIV problems faced in African countries. He also highlights one ministry that has been effective in promoting the changes in behavior that are necessary to slow this epidemic.

Chapters 12 and 13 focus on theologies of human sexuality, marriage, and the body. Chapter twelve explores some biblical passages that discuss sex and sexuality and explains that sexual passion and intercourse can be a force for good or evil. The author says, "Sexual passion is like fire: when captured, guided, and controlled, it is an awesome force for good. But, when unleashed, misguided, and uncontrolled, it is a horrific force of destruction" (216). The subsequent chapter offers interrelated theologies of the body, marriage, and singleness. The author argues that the body is a theological category, not just a biological one, because it is the body that makes the invisible, visible (223-224). This chapter also offers the best biblical exploration of singleness that I have encountered (233-236).

Chapters 14 and 15 describe two ministries in Asia that work with people struggling with same-sex attraction. Not all readers will agree with the work these ministers are doing, but they present good challenges to traditional approaches for ministry to those with same-sex attractions. The final chapter in the book serves as a summary of the preceding chapters as well as a call to action for individuals and churches.

This book will challenge some misperceptions and reveal the brokenness and ministry needs of people around the world while also offering fresh insights into how to engage people in their brokenness and need. Some chapters will be difficult to read because of the emotional reactions they will evoke, and some readers will be frustrated by the use of endnotes rather than footnotes. However, these are minor issues that do not significantly detract from the content. I recommend this work to anyone interested in a theological approach to human sexuality, anthropology, or justice for those suffering from gender and sexual discrimination and exploitation.

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