

the message of Holiness Pentecostal scholars like Steven Land, Cheryl Bridges Johns, Rick D. Moore, and John Christopher Thomas. His work also builds on Barth and Wesley, as well as Dietrich Bonhoeffer and Daniela Augustine. Non-Wesleyan Pentecostals would benefit from seeing the Holiness-Pentecostal hermeneutic at work, especially on *difficult-to-expound* texts.

Moreover, Green uses the filters for discerning interpretation and experience—Scripture, the Holy Spirit, and the Community. Holiness Pentecostals have been appropriately espousing the community orientation of the Spirit and the Word. The Spirit-Word dynamic, which Land and Moore (among others) have carefully articulated in their writings, serves as the backbone to Green's understanding of sanctifying interpretation. Accordingly, the Spirit-Word dynamic and the triangle of discernment make Holiness Pentecostal hermeneutical method distinctive in the global Pentecostal circles. Truth be told, the distinctiveness of their hermeneutical method is worth emulating.

In conclusion, through the second edition of *Sanctifying Interpretation*, Green once more espouses a Pentecostal approach to bibliology that does not subsume the sanctifying work of the Spirit in the interpretative process. Moreover, through Green's meditative dialectic of vocation and holiness, readers are moved towards a transformed understanding of hermeneutics, recognizing that salvation, and its accompanying progressive sanctification, is a necessary component of pneumatic interpretation, embodiment, and proclamation of God's divine message.

I recommend this book to a variety of readers, especially pastors, theological educators, and even laypersons. Green's writing centers on one thought: sanctification matters. If Pentecostal/Charismatics are serious about their identity as Spirit-empowered people, then Christian identity and vocation should be demonstrable in a sanctified life and a sanctified reading of Scripture. Green's provocative proposition deserves to be heard by the global Pentecostal/Charismatic family.

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**Jerry M. Ireland, *The Missionary Spirit: Evangelism and Social Action in Pentecostal Missiology*, (Maryknoll, NY: Orbis Books, 2021). 202 pp. \$17.01 (Kindle)**

This book is a breath of fresh air that brings clarity and direction to the expanding enterprise of Pentecostal ministries of social concern.

Pentecostals have been engaged in ministries of social concern from the beginning of the movement. Following the lead of early missiologists like Alice Luce and Melvin Hodges, missionaries prioritized the proclamation of the gospel through evangelism and church planting. According to Ireland, however, (xxi) a shift began to take place in 1991, with the publication of the widely read book, *Called and Empowered*, edited by Murray Dempster, Douglas Petersen and Byron Klaus, who have had extensive involvement in Latin America, as well as some of the works of Amos Yong, Wonsuk Ma, Julie Ma and Andy Lord. (xxi) Ireland contends that these authors call for a more holistic mission in the sense of the broader *Missio Dei*.

Ireland's response to this shift represents the central thesis of the book and is worth quoting at length because of its importance to the entire book:

My central thesis in this book is that these shifts represent a turning away from the inherent genius intuited by early Pentecostal missionaries who held tightly to the priority of proclamation even as they engaged in social action in a multiplicity of ways. They did so neither because early Pentecostals were oblivious to the need and importance of social justice nor blind to the liberating work of Christ or the holistic nature of salvation; neither were they ignorant of the need for genuine dialogue with those of other faiths. (xxi-xxii)

It is worth noting that Ireland himself came to Christ through an Assemblies of God drug rehab program. As a result, when he began his missionary career in Africa, he was fully in the holistic camp but was surprised to discover that not all in his denomination, the Assemblies of God, agreed on the issue. (xxiii) As he began to study the issue academically, his position began to shift.

The book is divided into seven chapters entitled, (1) *How Shall They Hear?: The Priority of Proclamation in Pentecostal Perspective*, (2) *The Missionary Nature of Tongues in the Book of Acts*, (3) *Language, Missions, and Glossalalia in Patristic Literature*, (4) *From Solidarity to Sodality: Compassionate Mission and the Local Church*, (5) *A Pentecostal Approach to Discipleship in Missions*, (6) *From Ubuntu to Koinonia: The Spirit-Formed Community and Indigenous African Compassion and*, (7) *The Secularizing and Anti-Secularizing potential of African Pentecostalism*, along with a concluding epilogue.

The title of the first chapter and its place in the book indicates that he has shifted from being in the holistic camp toward the more traditional

Pentecostal approach. But he is also clear that giving primacy to one does not call for or even allow ignoring the other. (1) For starters, Ireland begins by defining what he means by Pentecostalism. He limits his study to classical Pentecostalism, although he deals respectively with more inclusive positions (i.e., Allan Anderson). In documenting the drift toward holism that he claims is rooted in *Called and Empowered*, he agrees with the integration of *kerygmatic, koinoniac, and diakonic* functions of the church, but claims that integration does not require equal priority (8). He agrees with Alan Johnson that if ministry in the local church has the same priority as global missions, then there is no compelling motivation to cross geographic and cultural boundaries. (Ibid.) I strongly agree. Ireland goes on to note, however, that despite these strong arguments, many Pentecostal scholars have followed Dempster. (9) He rightly goes on to warn that if Pentecostals continue to follow this trend, they will go the way of other denominations and lose their prophetic voice. (11)

In chapter two, he proposes a narrower view of Pentecostal missions based on the evidence of *glossolalia* in the book of Acts, a view which he claims sets him apart from most contemporary Pentecostals. (31) This arises from the fact that Acts is replete with evidence concerning people moving out in missionary work under the impulsion of the Holy Spirit (i.e. 13:1-2) and verbally proclaiming the gospel. While social justice is given a prominent role in Luke-Acts, it is not the top priority. (41)

Chapter 3 delves into language, missions and *glossolalia*, in patristic thought, including exploring the reasons for why tongues nearly died out as time passed, drawing heavily on a PhD dissertation done by Yulila Minets.<sup>1</sup> Ireland notes that the issue of tongues, along with the debate between *xenolalia* and *glossolalia* carries on into the patristic literature of the early church. This area of study is well beyond my expertise, but I do agree with his summary statement at the end of the chapter that “. . . missions and a missional outlook may be the greatest contribution that *glossolalia* makes in terms of ecclesiology, and this, surely, is worth guarding” is true. (83) He connects this to social action in the following chapter.

In chapter 4, he demonstrates the relationship between ecclesiastical structures, compassion ministries and the local church, demonstrating that social work is the result of proclamation, evangelism and church planting. (85) They are inseparable, although some Pentecostals, rather disturbingly, do not see the connection. Some of these include missionary candidates with the Assemblies of God World Missions, with

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<sup>1</sup>Yuliya Minets, “The Slow Fall of Babel: Conceptualization of Languages, Linguistic Diversity and History in Late Ancient Christianity,” PhD diss., Catholic University of America, Washington, DC, 2017.

which I have been a missionary for thirty years. This is indeed a matter of great concern. Using Ralph Winter's modality-sodality approach, which both form the *ekklesia*, which, he argues, must be interdependent for the global *ekklesia* to function properly and achieve the task of proclamation and, by extension, social work. (92-3)

Chapter 5 moves on to consider a Pentecostal approach to discipleship in missions. Here, noting the appalling ethnic genocide that took place in "Christian" Rwanda in 1994, he convincingly notes a lack of discipleship all over the world, even if the Rwanda situation was extreme. (109) His point is well taken. He narrows the focus of this subject to, ". . . to the question of compassionate missions, and whether or not our cross-cultural efforts in compassion are producing fruit that endures." (110) This is especially as it relates to the Holy Spirit—a traditional hallmark of Pentecostal missions. He contends that the trend toward a project-centered approach to compassion threatens this priority and threatens to replace spiritual power with structural power. While this is certainly a concern if this is true, I find his argument a bit unconvincing due to my own experience of combining evangelism, church planting and social concern in our own missionary work. This combination has been a focus of Assemblies of God World Missions since its inception in 1914, although the structuring of ministries of social concern began only in the 1980s.

In chapter six he focuses on the "Spirit-formed" *ekklesia* and indigenous compassion in Africa. Despite the stupendous church growth on that continent, one scholar Ireland cites claims that Africans are forty percent worse off than they were in the 1980s, (135) although he does note that Pentecostals have fared better because of their emphasis on personal transformation. (142) This is in contrast to places like Latin America and possibly South Korea and the Philippines, etc., that have also seen stunning church growth and national economic improvement. The main thesis of this chapter is that the biblical concept of *koinonia* does have the power to make a difference because, here, Christians share fellowship in addressing the needs of the believing community. (145) It can also be a powerful evangelistic tool.

Chapter seven concludes the book by dealing with the "Secular and Anti-Secularizing Potential of African Pentecostalism," which may also be applied elsewhere. (153) Here, he contends that the prosperity gospel, which has had such an impact on the Pentecostal/Charismatic movement globally, ". . . represents a turn away from classical Pentecostalism's historic and theological roots and [is] an embodiment of some of the key elements found in secularism. . . ." (154) On the other hand, he contends that what he calls "missional Pentecostalism" provides an effective antidote to this secularizing trend." (154) Interestingly, he contends that

secularism and pluralism, which he claims is a result of secularism, has contributed to a resurgence in interest in African Traditional Religion (156) which, by contrast are inherently anti-secular. Secularism and pluralism have led to the weakening of Christianity in Europe and could do so in Africa. (157) The stratospheric rise of Pentecostal Christianity in Africa, however, has counteracted this trend, (157) undoubtedly enhancing the sacralization of African worldviews—which are the driving force of any culture. This anti-secular trend, combined with solid biblical exegesis in the previous chapters, reinforces his call for Pentecostals to prioritize evangelism and church planting, while not neglecting compassion ministries.

In the epilogue, Ireland does correctly state that missionary organizations must differentiate between the work of cross-cultural missionaries and the work of the local church—which should bear the brunt of social action. (173) I wholeheartedly agree. Those missionaries who also engage in ministries of social concern must ever hold to the primacy of proclamation, holding these things in creative tension.

Ireland has done a wonderful job of calling us back to Spirit-empowered evangelism, discipleship and church planting, while not negating social action. I heartily recommend this book to missionaries and missions teachers and scholars and hope it finds a wide, global audience.

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**Caryn A. Reeder, *The Samaritan Woman's Story: Reconsidering John 4 After #ChurchToo* (Downer's Grove, IL: IVP Academic, 2022). xi + 211 pp. \$24.00 paper; \$23.99 ebook.**

I grew up in a Pentecostal church, and while I cannot remember specific sermons on the Samaritan woman in John 4, I inherited a narrative that concentrated primarily on the life of a sinful and adulterous woman. As I marched slowly through Reeder's work, I decided to probe social media friends for their sense of this story as it is proclaimed in their Pentecostal churches. I was saddened by similar results. Though I have long since abandoned the narrative of my youth, I saw Reeder's title, and I knew intuitively she would challenge the careless and abusive history of interpretation! As Reeder marches through a startling history of reception on John 4, I experienced intense emotion. I would often cry