

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

or gasp at the sexualizing language and reductionist approaches by well-known voices across Christian history, and I felt rage over the effects of such toxic interpretation. Thankfully, Reeder challenges the dominant reception with a much-needed corrective.

In part one, Reeder demonstrates the necessity of reception history. Scholars of reception history celebrate the recovery of lost or forgotten readings and applications of Scripture. Historical inquiry often leads to a reintroduction of interpretative insights for the contemporary church. However, as in this case, the opposite may also be true. The overriding interpretation of this story finds its beginning by way of Tertullian (d. 220), a Christian theologian in Carthage, who describes the Samaritan woman as a prostitute. John Chrysostom (c. 347-407) emphasizes the woman's intellect and evangelistic zeal, but he decries her wicked and shameful sin. A millennium later, John Calvin makes an excessive effort to describe the Samaritan woman as an adulterer who forces her husbands to divorce her. As nineteenth-century revivalist D. L. Moody views the destructive effects of the Industrial Revolution, he finds fodder for his concern over a world filled with gin, opium, gambling, and prostitution. When it comes to more recent messengers, Mark Driscoll describes the woman as "the dirty, leathery faced town whore," and John Piper argues that Jesus "uses a whore" to instruct us about worship.

Reeder also reveals that the dominant reception is not the only story. She unravels a web of marginalized voices who attempt to correct the prevailing narrative. For example, she discovers a formidable cast of sixteenth-century women who participated actively in the Protestant and Catholic Reformations. Through publications, debate with and against men, and clergy counsel, women such as Marie Dentière, Margeurite de Navarre, Argula von Grumbach, Katharina von Bora Luther, Katharina Schütz Zell, Jeanne de Jussie, Margarethe Prüss and Caritas Pirckheimer make considerable contributions to Christian worship and praxis.

Reeder celebrates Dentière (1495-1561), who not only declares her right to teach in the church, but authors a proactive survey of women in the Bible. In Dentière's assessment of the Samaritan woman, she argues for support of women in leadership and emphasizes that the Samaritan woman and Mary Magdalene (the first witness of the resurrection!) are commanded to preach by Jesus. Dentière denounces Catholic teachers who refuse women the opportunity for Scripture study while commonly portraying women as mere objects for male pleasure. Regrettably, Geneva's city council censors Dentière's work. Her story is all too familiar. Time and again, through silencing and censorship, the Samaritan woman cannot represent a successful evangelist and model for women's—and men's—ministry, and she continues to fall prey to the majority interpretation that focuses on her "sin." The cumulative effect

of countless similar interpretations leads Reeder to an inevitable conclusion: “The treatment of the Samaritan woman in the history of interpretation is a textbook case of the trivialization, marginalization, and even sexual demonization of biblical women, which reflects and promotes the parallel treatment of real women in the church” (17).

In part two, Reeder provides a masterful corrective. She states emphatically what John 4 does not mention. The Samaritan woman is not some kind of *femme fatale*. The story does not mention sin, forgiveness, or repentance. Instead, John’s Jesus engages in a lively conversation with an intelligent and insightful woman. Reeder compares Jesus’ conversation with the Samaritan woman with the earlier account of Nicodemus. Jesus speaks roughly twenty sentences to both Nicodemus and the Samaritan woman, but Nicodemus speaks roughly five sentences while the Samaritan woman voices eleven sentences. So much for an ignorant or silenced woman! Further, how does a woman with such a repulsive past not only carry the first gospel message to Samaria, but attract a large crowd? Her Samaritan neighbors knew her marital history, but they do not condemn her; instead, the Samaritans trust her voice and believe Jesus because of her witness. Moreover, John sandwiches this story between Jesus’ exhortation for the disciples to look to the fields for the harvest and the woman’s successful evangelism among her Samaritan neighbors.

Reeder also reminds readers that a critical purpose for this story must focus on the foregrounding of the Jewish-Samaritan conflict and their respective views on the Temple. The woman demonstrates keen awareness of the Jewish and Samaritan story and grows in her understanding. If Jesus tabernacles among his people, he makes God’s glory visible and replaces the Temple’s purpose (John 2:13-21). Jesus provides an answer to centuries of separation by shifting the focal point of worship away from Jerusalem or Mt. Gerizim to worship in “Spirit and truth” (John 4:24). To break this barrier, the Samaritan woman models Christian discipleship. She is an exemplary evangelist. She sets a precedent for all disciples, both women and men, who bear witness to Jesus’ mission. She is the first person to hear an “I am” statement in John’s Gospel. Reeder argues persuasively: “Instead of a sexualized sinner, the woman becomes an insightful theologian. Instead of a danger to the men around her, she becomes a teacher who helps others understand the truth.” How is it that sermons on John 4 often focus more on unstated assumptions than what the text says? How might a redeemed reading of the Samaritan woman’s story impact contemporary Christian circles?

The reception of John 4:4–42 consistently vilifies, belittles, and silences the Samaritan woman. Reeder argues further that this same

pattern often follows other biblical women: Dinah, Vashti, Huldah, Phoebe, the woman in Luke 7:36–50, and Mary Magdalene. Reeder, professor of New Testament and co-coordinator of the Gender Studies program at Westmont College, is no stranger to the converge of hermeneutics, sexism, and abuse. She claims persuasively that the cumulative effect of reductive sexualization and minimization of women in the Bible has contributed to the crisis of sexual abuse. In a world where many women experience unrelenting harassment, assault, and rape, the church must not turn a deaf ear to voices enabled through the #MeToo and #ChurchToo movements. If I might share some hope for Pentecostal readers, I am grateful for the growing voices among Pentecostal scholars. In 2021, Melissa Archer themed the Society for Pentecostal Studies conference around global violence against women.<sup>2</sup> I hope their voices make their way to our pews.

In a further academic vein, I would like to enliven a student for a thesis/dissertation or a scholar to a project on Pentecostal readings of the Samaritan woman. Reeder offers a broad sweep of church history, but what about a Pentecostal reception of this story? My hypothesis is two-fold. On the one hand, I suspect that Pentecostal voices (via commentaries, pamphlets, sermons—paper, audio, and visual, and official documents) generally follow the dominant narrative. On the other hand, I want to believe that Pentecostal emphasis on Spirit-empowered witness will also reveal the Samaritan woman's role as an evangelist. Finally, beyond my hypothesis, I wonder about global Pentecostal readings? Has the dominant Euro-American reception history also taken root in global Pentecostal contexts? Have Global North Pentecostals exported this interpretation? I look forward to such a work.

I strongly recommend this work for courses on women in the Bible, women in ministry, and the Gospel of John. I also urge educators to consider this work for courses on homiletics and hermeneutics; Reeder provides an exceptional test case that demonstrates the negative and positive results of Scripture study and proclamation. Every preacher of John 4 should read this book. I hope a careful reader of the biblical text will reconsider the long and prevailing interpretation. May Reeder's work help stem the tide against a maddening abuse of this narrative and its horrific implications on women. May Reeder's efforts lead to

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<sup>2</sup>See [https://www.sps-usa.org/download/programs/program\\_2021.pdf](https://www.sps-usa.org/download/programs/program_2021.pdf). Various essays from the conference are published by Kimberly Ervin Alexander, Melissa Archer, Mark Cartledge, and Michael Palmer, eds. *Sisters, Mothers, Daughters: Pentecostal Perspectives on Violence against Women* (Leiden: Brill, 2022).

celebration of the Samaritan woman as an exemplary disciple and evangelist.

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**Dave Johnson and Rick Wadholm, Jr., editors, *Pentecostal Theological Education in the Majority World: The Graduate and Post-Graduate Level* (Baguio City, Philippines: APTS Press, 2022). 213 pp. \$12.99 paperback; \$9.99 Kindle.**

*Pentecostal Theological Education in the Majority World: The Graduate and Post-Graduate Level* is the first volume of a three-volume series to be published by APTS Press to bring Pentecostal perspectives on Majority World theological education to the marketplace of ideas. The second and third volumes will address undergraduate and non-formal Pentecostal theological education. The authors in the first volume write primarily from a classical Pentecostal experience, but, in the words of Rick Wadholm, their ideas pertain more broadly to “the global Spirit-movement with emphasis upon the baptism in the Holy Spirit and charismatic expressions as pertaining to the life of the Spirit” (2). The authors speak from a wide range of experiences in the Majority World and the West, including Ethiopia (Gary Munson and Temesgen Kahsay), the Philippines (Dave Johnson), India (Josfin Raj), South Africa (Peter White), Spanish-speaking Latin America (Jeremiah Campbell), Australia (Dean O’Keefe and Jacqueline Grey), Europe (Danial Topf), Asia in general (Vee J. D-Davidson), and the Asian American experience (Amos Yong).

As Rick Wadholm observes in the introduction to the series, extended Pentecostal engagement in the marketplace of ideas has been slow in coming (1). I remember hearing some of my professors in the United States in the 1990’s remark that the term “Pentecostal scholar” was considered an oxymoron. Indeed, almost all our textbooks were from non-Pentecostal sources. Since then, Pentecostals have been setting up stalls in various sections of the marketplace of ideas, often focused on the person and work of the Holy Spirit. *Pentecostal Theological Education in the Majority World* broadens that offering by wrestling with topics like orality versus western academic norms (Munson), cultural barriers that affect cross-cultural teaching (D-Davidson), the colonial roots of Pentecostal theological education (Yong, Topf),