

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

Martin Mittelstadt
Evangel University, Springfield, MO, USA

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),

creating a Pentecostal research culture (Johnson, Raj), and the enduring educational divide between “the West and ‘the rest’” (Yong, 45).

Readers should engage this volume as if they are entering the marketplace of ideas. Such a marketplace is crammed with stalls and sellers. Some sellers have a reputation for high-quality goods, while others offer cheap, low-quality items with no refunds. Depending on the buyer’s taste buds, the strong smells of the market can be either delicious or foul. Visitors to an open-air market need purpose (to find what they need) and discernment (to find quality). Otherwise, they can be overwhelmed by the cacophony of sights, sounds, and smells. Readers of this volume need purpose and discernment as well.

Readers who pick up this volume with the purpose of finding practical solutions to problems in theological education will probably not find what they are looking for. One outstanding exception is the chapter by Vee J. D-Davidson on cross-cultural teaching and learning. D-Davidson walks through a series of key topics such as high- and low-context communication, individualism versus collectivism, and cultural views of honor, guilt, or shame. She approaches each topic with wonderful clarity, appreciation for the complexities of “multiple-culture” environments (27, note 1), and the heart of a practitioner. In addition to offering excellent suggestions for teachers, this chapter is a good resource for courses in cross-cultural communications or intercultural education.

Readers who approach this volume for the purpose of exploring the marketplace of ideas for fresh insights will likely find some useful treasures. Three chapters stand out in this regard. First, Amos Yong’s discussion of the trajectory of Pentecostal theological education is both perceptive and grounded in common experience. His discussion points the way to a more “substantive dialogue between the West and the Majority World regarding how to understand Christian faith (including theologies and dogmatic confessions) afresh in the newly emerging world Christianity” (59). Second, Temesgen Kahsay offers an insightful discussion on the role of the Holy Spirit in contextualization, which he asserts Pentecostals were doing before contextual theology became a topic of concern to scholars and practitioners (181). Third, Josfin Raj’s analysis of Pentecostal knowledge production in India (which has been too dependent on ecumenical or evangelical frameworks) points to a way for Pentecostals to find their authentic voice (99). While western theology emerged from the university, theological research in India has its roots in mission and social realities (90). His picture of the future summarizes the goal of this volume: “When the wide gap between the academy and the church is mended, there is radical growth in the flourishing of research culture” (109).

Readers should also approach this volume with discernment, that is, they should not expect to agree with every idea presented. For example, two chapters present ideas I could not accept because of my understanding of the biblical text and my experiences in theological education in Cambodia. First, O'Keefe and Grey draw interesting links between exilic and post-exilic Israel and Pentecostal pedagogy. They argue that Pentecostal theological education, like exilic Israel, takes place in a "location of exile" (191), where "the political environment does not support Christian faith, and in some instances is aligned with a different religious belief" (192). They analyze Daniel, Esther, Ezra, and Ecclesiastes (Qohoeleth) as pedagogical models for Pentecostals to consider. Some of the conclusions they draw from this analysis are helpful, such as the use of testimony in Daniel as a pedagogical tool (194-195) and the experience of Ezra as a precedent for the validity of secular government accreditation for Pentecostal theological institutions (203). However, their handling of Esther as a positive testimony to be read in critical conjunction with Daniel (196-197) does not offer much to the discussion on theological education. Unlike Daniel, Esther did not practice her faith publicly and hid her Jewish identity until it was necessary to reveal it. Esther's story offers intriguing insights into being a minority community (197), but it does not deliver a model for Pentecostal pedagogy as the chapter title suggests.

Gary Munson's chapter on social and cultural issues affecting Pentecostal theological education also requires critical discernment. Munson correctly points out that the approach for establishing "graduate level educational centers in Majority World contexts has often been to transplant western institutional paradigms into a new home" (7). He argues that the underlying assumptions of these institutions about ways of knowing and applying biblical truth (7-8) amount to a western hegemonic universalization of knowledge that does not value other ways of transmitting knowledge. Munson offers the use of "stories, parables, proverbs, dances, and music" in Africa as an example (10), which he views as engendering "holistic and integrative thinking" by nature (11-12). This line of thinking leads to a misleading oral/propositional dichotomy. Human societies have many different ways of knowing and transmitting knowledge, both high context (oral in this discussion) and low context (propositional). Munson oversimplifies the problem by suggesting that western scholarship needs to overcome its "negative perception of oral culture" (11) because such an effort would not bring oral ways of knowing to the marketplace of ideas in an effective way. Rather, there needs to be a marketplace "trade language" that values disparate ways of knowing while making them accessible to the global academic community. This academic trade language requires some

degree of low-context (propositional) communication because high-context communication (i.e., stories, parables, and proverbs) is by nature difficult for outsiders to access or interpret correctly.

Pentecostal Theological Education in the Majority World: The Graduate and Post-Graduate Level does more than argue that Pentecostals need to participate in the marketplace of ideas. This ambitious volume contributes to that process by going beyond the usual topics of the person and work of the Holy Spirit to bring Pentecostal perspectives on a wide range of issues confronting Pentecostal higher education in the Majority World. Developing Majority World Pentecostal scholars is a long-term project that requires serious investment in individuals as well as durable institutions situated in the Majority World to support their work. APTS Press exists to be part of that project. Both APTS Press and this series are concrete responses to Temesgen Kahsay's call "to be unapologetically academic and unashamedly spiritual" (175).

Darin R. Clements
Asia Pacific Theological Seminary, Baguio City, Philippines