

BOOK REVIEW

TUPPURAINEN, Riku P. (ed.). *Reading St. Luke's Text and Theology: Pentecostal Voices*. Eugene, OR: Pickwick Publications, 2019. xxxiii + 316pp. Pbk. ISBN: 9781532619847. \$41.

Reviewed by: Michael Blythe, South African Theological Seminary, South Africa. Email: michaelblythe@vaumc.org

Reading St. Luke's Text and Theology: Pentecostal Voices is a collection of twenty-two essays inspired by the occasion of Roger Stronstad's 75th birthday and published in honour of his well-regarded work regarding Pentecostalism and the Gospel of Luke. His 1984 publication *The Charismatic Theology of St. Luke* established him as an early authority of Biblical Studies in connection with the Pentecostal tradition.

This compilation, edited by Riku P. Tuppurainen, Dean of Graduate Studies of Summit Pacific College in Abbotsford, BC, begins with a comprehensive bibliography of Stronstad's works supplied by Alford Deely, the Roger J. Stronstad Chair of Biblical Theology at Summit Pacific College, followed by three essays that engage with Stronstad's contributions. Chapter 1 offers an endorsement from David Wells, the General Superintendent of the Pentecostal Assemblies of Canada (PAOC); chapter 2 reflects on Stronstad's work in terms of the broader Pentecostal movement as well as within the PAOC; and chapter 3 regards Stronstad as an educator, specifically at Summit Pacific College, prior to his retirement in 2017.

The remaining nineteen essays are divided into three topical sections relating to the Gospel of Luke and the Holy Spirit. Chapters 4–9 interact with hermeneutical issues regarding the Lukan texts, addressing the role of tongues, the connection of Luke–Acts to Pentecostals, Luke's narrative as "texture", the meaning of the text, and a postmodern hermeneutical approach.

The subsequent six contributions incorporate Luke's pneumatology and its broader implications. This section explores the charismatic ecclesiology of Luke, examines praying for the Spirit in Luke 11:1-13, provides a view of Luke's overall pneumatological approach, identifies charismatic ministries in St. Luke's theology, considers sin and science in connection to the Spirit, and discusses a missional approach toward Pentecostal pneumatology.

The final seven selections engage in comparisons of Lukan pneumatology with the rest of the biblical corpus. Readers will encounter an Old Testament examination of the charismatic Spirit in the Torah and prophets, an exposition on the phrase, "man shall not live on bread alone", the restoration of righteousness in

creation, a study of the Holy Spirit as described in Mark, the meaning of being “filled with” the Spirit, and a survey of the Holy Spirit in Revelation.

The result of this collection is a volume that broadly engages with topics related to Pentecostalism including biblical studies, theology, pneumatology, discipleship, ecclesiology, missions, philosophy and science.

Contributors are widely known authors within the Pentecostal context including Veli-Matti Karkkainen, Craig Keener, Lee Roy Martin, Robert Menzies, Martin Mittlestadt, John Christopher Thomas, Rick Watts and Amos Yong. Other essays are provided by Benny Aker, Blaine Charette, David Courey, Alform Deeley, Dave Demchuk, Scott Ellington, Wilf Hildebrandt, Van Johnson, Bradley Truman Noel, Sven Soderlund, Riku P. Tuppurainen, David Wells, Bob Welch and John Wyckoff. These authors offer their familiarity both academically and personally with Stronstad. However, a notable limitation in this selection of essayists is their lack of cultural and gender diversity; all are men primarily of North American descent and context. However, the general bibliography at the end of the volume, which is an expansive twenty-five pages incorporating numerous works by this volume’s authors, serves as a valuable resource for further study and research.

The individual essays have their strengths and weaknesses. A noticeable omission is the lack of deep interaction with specific Pauline texts. For example, Soderlund, who addresses Pauline thought on the phrase “to be filled with” or “full of” the Holy Spirit, interacts with Ephesians but fails to engage with other critical texts like 1 Cor. 12-14, Rom. 12, or 8:26-27. In contrast, other essays thoroughly explore their subject matter. For instance, Keener provides a complete investigation into Luke 11:1-13 regarding prayer for the Spirit, engaging with a compendium of ancient sources including biblical texts, pseudepigraphal and deuterocanonical references, Jewish texts including the Mishnah, Talmud, Tractates, the Qumran writings, the Josephs, the ancients such as Homer, Philo, and Seneca, and early Christian writers such as Chrysostom, Justin Martyr, and Polycarp. He combines this with astute exegetical skills and methodology to develop a textual perspective from a Pentecostal hermeneutic.

In a collection such as this, it is both a challenge and a benefit that the volume lacks a central thesis. While this work could not be considered an all-in-one resource for engaging with Pentecostal thought in the Lukan texts, the variety of essays provide a solid, engaging foray into a diversity of themes that are helpful both for academics and students who wish to identify and approach potential research gaps. One opportunity for further research is the relationship of the Lukan view of the Spirit to that of the other canonical texts and Second Temple Jewish writings. Other highlights for further study include the full implication of being “filled” with the Spirit in Luke; the connection of this phrase to other terms such as “baptism”; the relationship of Luke’s Gospel to Acts; and the potential pneumatological development between these two volumes. These topics and others create open doors for continued dialogue among Pentecostal theologians.

While this publication would have benefited from a response by Stronstad himself, the various authors and the editor should be commended for celebrating the substantial contributions made by Stronstad and for opening new doors of

conversation. Even though Stronstad specialized in biblical studies, this volume serves not only students within that field but extends to those who interact with other disciplines including systematic theology, missiology, contemporary theology, ethics and practical studies.