

Jerusalem had some thirdspace significance as it did for many ancient Jews. S. downplays Jerusalem because he emphasizes heaven as *the* defining geographical space. However, references to heaven fall off precipitously after Acts 11:10: *ouranos* appears 23 times in 1:1–11:10 and only three times in 11:11–28:31. S. anticipates this objection at the end of his work by arguing that 1:1–11:18 lays the foundation for the later narrative (257). Yet it is difficult to square this with his insistence that heaven determines all earthly space. These are not fatal objections, but point to issues that need more attention than they are given.

The second part of the volume works through units of Acts 1:1–11:18, explaining them on the basis of their geographical space. S. divides the text into chapters based on well-recognized literary units: 1:1–26; 2:1–6:7; 6:8–8:3; 8:4–9:31; and 9:32–11:18. The reader should note that narrative settings are not equated with geographical settings. For example, in 2:1–6:7, S. discusses Israel-space, Temple-space, Sanhedrin-space, Ecclesia-space, and then revisits the last two. Narrative and geography are linked but are not coterminous. Some of the analyses in this section are superb, especially S's treatment of the Ethiopian eunuch (186–97). On the other hand, S. occasionally allows his project to lead him to conclusions that, in my judgment, the text will not sustain. For example, he argues that Peter has a Christocentric vision in Acts 10:9–16 (226–29). This is impossible to square with 10:28 where Peter recognizes that it was God who showed him the vision. Fortunately, these occasions are rare in the work.

S. brings his monograph to a close with a summary of his findings. The conclusion anticipates some of the possible objections and draws out the significance of the work. It is a sophisticated treatment of an issue that touches on a basic understanding of the narrative of Acts. It is commonplace in NT studies to recognize that advances may be made either by bringing a new set of relevant texts to bear on the NT or by introducing a new methodology that forces us to read and think about the texts in a new light. S. has done the latter and done it well.

University of Notre Dame

GREGORY E. STERLING

EMPOWERED BELIEVERS: THE HOLY SPIRIT IN THE BOOK OF ACTS. By Gonzalo Haya-Prats. Translated from the French by Scott Ellington. Edited by Paul Elbert. Eugene, Ore.: Cascade, 2011. Pp. xxv + 287. \$35.

Most dissertations go unnoticed by the larger academy and are seldom or never discovered. Thankfully, some of these projects eventually make their way into the conversation. Haya-Prats's *Empowered Believers* is one such work. Originally written in Spanish as a doctoral dissertation at the Gregorian University of Rome under the supervision of Ignace de la

Potterie in 1967 and subsequently translated into French (*L'Esprit force de l'Église*) in 1975, this work remained relatively unknown to English-speaking communities. Paul Elbert, convinced of the work's enduring value and through the generous funding of the Foundation for Pentecostal Scholarship, appointed Scott Ellington as translator for the current English edition. The text remains as originally published except for occasional updating of notes and bibliography by Elbert.

H.-P. submitted this dissertation around the same time as another yet unknown student named James D. G. Dunn, whose thesis project (*Baptism in the Spirit*, 1970) became an immediate benchmark for Lukan studies. Whereas Dunn explains Spirit-reception as the climax of conversion-initiation, H.-P. reaches the opposite conclusion, namely, no correlation in Luke-Acts between Spirit and conversion. Instead, Luke attributes the work of salvation (including healing and exorcism) to Jesus with no association of Spirit-reception to water baptism, faith, forgiveness, or sanctification. As the decades go by, Dunn remains the dominant voice for the Protestant/Evangelical community and enlarges his sphere of influence via a lifelong dialogue with Catholic and Pentecostal scholars, many of whom challenge him forcefully. All the while, H.-P. remains in the background. But H.-P. was clearly ahead of his time as a pioneer in Lukan hermeneutics, narrativity, and theology. Since many Lukan scholars wrestled primarily with questions concerning historical criticism, few allowed Luke any theological import; for those open to Luke's theological orientation, only a small number offered Luke the possibility of an authentic voice independent of Paul. As a protonarrative critic, H.-P. chose not to be hampered by previous ecclesial and/or contrary interpretive precedents. Instead, he demonstrates outstanding narrative sensitivity with strong affinity to his Catholic roots by attributing didactic value to the work of the Spirit described in Acts. Not surprisingly, Pentecostal scholars with similar hermeneutical impulses find much to celebrate; Craig Keener, Robert Menzies, James Shelton, and Roger Stronstad enthusiastically endorse the appearance of this work in English.

According to H.-P., the principal outcome of the Holy Spirit in Luke-Acts is testimony of believers that is typically exercised as evangelism (34). Luke attributes the work of the Spirit to prophecy, speaking in tongues, and proclamation of the gospel (often under persecution where the Spirit produces profound and irresistible wisdom). Nowhere is this more evident than in the Pentecost discourse, where Peter links baptism and the giving of the Spirit not to strengthen faith in believers, but for those now called to a special work that requires the dynamic enablement of the Spirit. Luke does not associate activity of the Spirit with the origin of the Christian life or sanctification, but with extraordinary empowerment for Christian witness (190, 237). Luke emphasizes the eschatological importance of the giving of

the Spirit. The fulfillment of Joel's prophecy indicates that the last days have begun and thereby provide not only tangible experience of the Spirit but also unstoppable expansion of the gospel by way of dynamic impulse. The Spirit initiates gospel witness among Jews in Jerusalem and calls missionaries to Gentiles at the ends of the earth (237). H.-P. rightly locates Lukan Pneumatology in qualitative continuity with the Spirit in the Old Testament, specifically concerning prophetic gifting; some leaders such as Samson, Othniel, Gideon, and Jephthah receive enablement for specific tasks, while others such as Moses, the Seventy, Joshua, Saul, David, and many prophets receive permanent enablement for their leadership roles (5, 191). H.-P. argues that Luke fuses three monumental events to undergird such continuity: (1) Jesus' "Pentecost" represents emergence of the New Moses, (2) the Jerusalem Pentecost signifies prophetic fulfillment, and (3) the Caesarean Pentecost initiates inclusion of Gentiles. H.-P. also devotes attention to passages with potential social and/or holiness implications; he suggests that outbursts of joy, faith, and wisdom alongside pneumatic activity still function in a kerygmatic realm, for they imply exuberant vocal expression of God's favor or posture faith-filled and judicious believers as reliable witnesses.

H.-P. fills an essential role in the tumultuous history of Lukan interpretation in the 20th century. His exegetical and theological insights in the 1960s parallel the emergence of the Pentecostal and Catholic charismatics and warrant ongoing consideration for those investigating hermeneutics, narrative/literary criticism, and Lukan Pneumatology. Readers will wrestle not only with Luke's import for first-century believers but also for contemporary believers.

Evangel University, Springfield, Mo.

MARTIN MITTELSTADT

LA BIBLE ET LE VEDA COMME PAROLE DE DIEU: UN ESSAI EN THÉOLOGIE COMPARÉE. By George Chemparathy. Budapest: Interpress, 2010. Distributed by the De Nobili Research Library, University of Vienna. Pp. xxviii + 373. €42.

Nyaya, the main school of classical Indian logic, is of particular theological interest, since for well over a millennium in ancient and medieval India its great teachers argued for the existence of God as creator and as author of the Vedic scriptures. Parallel Christian views of creation, revelation, and divine action can be clarified by the study of Nyaya. Chemparathy, a respected scholar of Nyaya, helps us make such comparisons. His 1963 dissertation, "Aufkommen und Entwicklung der Lehre von einem höchsten Wesen in Nyaya und Vaisesika," and his 1972 *An Indian Rational Theology: Introduction to Udayana's Nyayakusumanjali* distinguished him early on as