

Amos Yong. *Mission After Pentecost: The Witness of the Spirit from Genesis to Revelation*. Grand Rapids: Baker, 2019. 284 pages. \$19.

In *Mission After Pentecost: The Witness of the Spirit from Genesis to Revelation*, Amos Yong examines the mission of the Holy Spirit (*missio spiritus*) in scripture through the three-fold hermeneutical lens of pneumatology, the theological interpretation of scripture, and missiology. Identifying our current context as a post-mission era, the author frames the theological conversation around several subsidiary assumptions. A new mission paradigm, the author proposes, must be developed in light of our postcolonial, post-Western, post-Enlightenment, and post-Christendom context. The question that must be asked, the author propounds, is how do we “buttress, even galvanize, the Christian mission enterprise when it is being assailed from so many sides” (5).

Rather than retaining the “modernist project” (5) that is classical mission, the author submits that a mission theology must be developed which “is not motivated by an effort to recall the glory days of modern mission” (7) or perpetuate “reading the Bible from the perspective of bygone days...since the worry is that any missiological takeaway in that case will only perpetuate what is now a failed missionary enterprise” (7–8). It is with this goal in mind that the author emphasizes the need to embrace new approaches to reading scripture which include political and ethnic/racial perspectives, and the emerging field of pneumatological mission theologies. In adopting this latter Spirit-centered approach, the author seeks to answer the overarching query of the text: “How might a reengagement with scripture today from such a day of Pentecost starting point and pneumatological perspective generate next steps for Christian mission in our late modern context?” (10).

The author divides the text into two parts. In Part I, Yong explores the theme of the divine wind (*ruah*) within the Old Testament. Proceeding canonically, with a few exceptions, the author follows the motif of the divine *ruah* through the Hebrew Bible—focusing first on understanding the pneumatological passages within their literary context before extending the conversation to missiological concerns and contemporary applications. The author begins with an initial examination of the Spirit of God in Genesis during creation, and then systematically follows the missional presence of the Spirit through the Pentateuch, Historical Books, Wisdom literature, and Prophets. In Part II, “Divine Breath and the Christian Scriptures,” Yong continues his theological examination of the Spirit in the New Testament canon. Examining the movement of the divine *pneuma*, the author investigates the missional role and expression of the Spirit of Christ in the Gospels, Pauline literature, the Catholic letters, and Johannine epistles.

As a Pentecostal systematic theologian, Yong’s strength lies in his vast knowledge of the global theological conversations pertaining to pneumatology. While framing the conversation as a three-fold enterprise integrating theology, pneumatology, and missiology, the most substantial contribution to the field of mission studies emerges in the concluding chapter, in which the future of Christian mission is revisited. In this chapter, Yong contends that in our post nation-state world, a reframing of Christian witness must acknowledge that the “other” is now our neighbor. In reflecting on the testimony of the *ruah/pneuma* in the Old and New Testaments, the witness of the contemporary global Church should thus be worshipful (directed towards God), neighborly (caring for the other), sanctified (holy and set apart), collaborative-dialogical (reciprocal, not one-directional), forgiving (to both the oppressor and oppressed), and sojourning (witnessing on the way) (280–283).

Albeit an ambitious task, Yong achieves his goal of presenting a “theological vision of the missionary God expressed in and through the work of the divine wind” (14). Structurally, the inclusion of discussion questions at the end of each chapter and voices of scholars from around the world make this text appropriate for both individual and corporate study. Well-researched and biblically grounded, *Mission After Pentecost* is a valuable resource for seminarians, academics, and preachers who are theologically-minded and ready to grapple with the complexities of navigating a post-western and post-Christendom interpretation of scripture.

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