

may mature into a more holistic approach to the text in the future. I am not convinced that “more inclusive approaches” (6) in themselves are the direction to go. Rather, they seem to be a result of our lack of understanding the literary standards of the biblical authors. However, on our way to gaining a clearer grasp of these, *Doubling and Duplicating* is a valuable resource in this pursuit.

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Horton, Michael S. *Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life*. Grand Rapids: Zondervan, 2017. 334 pp. Softcover. USD 22.99.

The last few decades have seen an explosion of interest in spirituality and pneumatology within Christianity and throughout the broader world. Recently published pneumatologies usually come in three basic varieties: (a) the charismatic kind that manifests a yearning for experiences of spiritual power primarily via the supernatural *χαρίσματα*, among which *glossolalia* is often preeminently esteemed and supremely desired; (b) the more contemplative, even pantheistic/panentheistic, type that is influenced by Eastern religions in which a profound connection with the “divine spirit” within oneself is sought via meditative and/or ascetic practices that supposedly lead to self-discovery, clarity, serenity, and mystical “oneness” with the universal, monistic *zeitgeist*; and (c) the polemical sort that craves spiritual power for waging so-called “spiritual warfare” against unseen oppressive forces of evil by identifying, binding up, and casting out cosmic and “local” demonic spirits and their satanic influences. As somewhat of a rejoinder to these more narrowly focused varieties of pneumatology that tend to depersonalize, universalize, and immanentize the divine personal (relational) Spirit, a fourth variety of pneumatology (most rare in this last century) offers a broader and more wholistic exposition of the person and work of the third person of the Trinity that avoids the excesses and problems of the above three varieties (e.g., Graham A. Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, Foundations of Evangelical Theology [Wheaton, IL: Crossway, 2017]). Michael S. Horton (PhD, University of Coventry and Wycliffe Hall, Oxford) provides his readers with a new refreshing and stimulating pneumatology of this kind in his recent book, *Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life*, that he hopes will “widen our vision of the Spirit's work” (16).

It is certainly apt for Horton to have taken on such a writing project, as a renowned Reformed scholar, who is well-versed in the fields of systematic and historical theology. His specialties in Reformation studies and soteriology especially equip him to take up the topic of pneumatology, for, as he says, “the Reformation constituted a major rediscovery of the Holy Spirit” (18) and “[a]ny authentically biblical doctrine of creation, providence, Christ's person and work, Scripture, preaching, the sacraments, the church, and eschatology must include a robust account of the Spirit's agency” (17). These areas of specialty also allow him to construct a pneumatological perspective

that is broader than the aforementioned pneumatologies—one that is “personalized”; that properly balances the transcendent and immanent, as well as the objective and subjective, aspects of the Spirit’s work; and one that “explore[s] the Spirit’s” unity with the Father and the Son and his “distinctive role in *every* external work of the Godhead” (16; emphasis added).

Horton presents his widened vision of pneumatology in the traditional way, by dividing up his discussion into two parts: “(1) the *distinctness* of the Spirit’s person and work along with his *unity* with the Father and Son [ch. 1]; and (2) the identification of the Spirit’s operations in Scripture, not only with that which is extraordinary, spontaneous, and immediate, but also—and even more frequently—with that which is ordinary, ordered, and performed through creaturely means [chs. 2–12]” (29; emphasis original). The operations of the Spirit to which he gives attention are the following: creation, providence, and his relation to the world (ch. 2); the incarnation and his empowerment of the Son (ch. 3); judgment and power (ch. 4); his Christ-centered, post-ascension ministry (ch. 5); his Pentecostal outpouring and its relationship to the old and new covenants (ch. 6); baptism in the Spirit (ch. 7); regeneration, justification, adoption, and sanctification (i.e., development of the fruit of the Spirit) in the life of the believer (ch. 8); gifting of the *χαρίσματα* to the church (ch. 9); his work through the Word and sacraments (ch. 10); glorification (ch. 11); and his relation to the church, as body of Christ and kingdom of God, and his empowerment of it for missional expansion (ch. 12).

There is much in this book for which Horton should be commended, some of which will be highlighted here. First, affirmation is to be given to Horton’s pneumatology for its broad, robust, and emphatic soteriological and Christological focus. Most other books on the Spirit often fixate on spiritual power and the believer’s possession and use of it, for whichever of the three emphases noted above, to the detriment of his/her pneumatology. Horton is rightly more interested in what he deems to be the more “ordinary,” yet most essential, actions of the Spirit that other pneumatologies often diminish, overlook, or neglect. These are the Spirit’s appropriated works of redemption—regeneration, justification, adoption, sanctification, sealing, etc.—that are conducted in unity and harmony with the Father and the Son in the divine economy (i.e., *opera trinitatis ad extra indivisa sunt*). These realities in the Spirit-filled lives of believers form the vital underpinning of their “extraordinary” experiences of the Spirit. For example, this soteriological and Christological foundation is the basis upon which the Spirit freely empowers the church with *χαρίσματα* (distributed to “each one individually *as he wills*” [1 Cor 12:11]) and employs its members (they do not “possess” him as a thing to be used), as they voluntarily surrender to his sovereign will, for the accomplishment of the eschatological *missio Dei* (“mission of God”).

A second, significant strength of the book can be seen in the way that Horton navigates the polarizing debates regarding pneumatology. His engagement of these heated deliberations successfully (for the most part) allows Scripture to serve as the final arbitrator. This methodology usually

locates him in a mostly balanced, mediating position (although, at times, he feels that Scripture [and sometimes his patristic and Reformed tradition] obligates him to “land” on one side or the other). His discussion of the relationship between the Spirit and the institutional church in chapter twelve serves as an excellent example of this balanced approach. One tendency (as can be seen in many Roman Catholic and mainline Protestant ecclesiologies, especially those of the Western scholastics) is to closely identify the Spirit with the church, which, Horton argues, “leads inevitably to a domestication of the Spirit (as well as of Christ)—reduced to the immanence of ecclesial being and action” (293). “An example of this is the increased lodging of the efficacy of the sacraments” “not in the Spirit but in the priest who was granted in ordination the infusion of a new character that enabled him to transform the bread and wine into Christ’s body and blood” (292–293). The other tendency (as manifested in the “spiritual but not religious” motto [300]) is to separate the Spirit from the institutional church, identifying the Spirit “with that which is invisible, individual, inward, voluntaristic, immediate, and spontaneous, which gives rise to a universalistic and pluralistic collection of individual wills,” instead of “with the visible, ecclesial, external, verbal, mediated, and official form and ministry of the church with its unity of faith and practice” (ibid.). Horton argues that this is merely “another way of domesticating the Spirit” (ibid.). In his insightful way, he suggests that both tend to confuse the Spirit “with the inner spirit of the self or the inner spirit of the church” turning “the Spirit into *something* that we control or that is simply ourselves” (ibid.; emphasis original). In place of these poles that respectively assimilate the Spirit to, or separate him from the church, Horton proposes a mediating biblical model that views the Spirit as in the church in a manner that prevents him from being “the possession either of pious believers or of the holy church,” yet provides him with the “space” to freely work out the purposes of the Trinity in the life of the church, both individually and corporately, by the means that are expressed in Scripture—indwelling, the Word, the sacraments, etc. (304). Additionally, this kind of biblical balance and mediation can be seen in his handling of the debate of enthusiasm versus formalism (i.e., *ex opere operato*) over the Spirit’s relationship to the Word and sacraments (ch. 10).

Horton’s discussion concerning the controversial issue of baptism with the Spirit demonstrates a theological moment when he felt constrained by Scripture to “stake his post” by one of the two opposing positions (ch. 7). Instead of viewing baptism with the Spirit as a necessary separate event—a “second blessing” that is subsequent to conversion and water baptism, which often leads to *glossolalia* (as do many Pentecostals, charismatics, and other groups heavily influenced by the holiness movements of the nineteenth century)—Horton’s reading of Acts leads him to embrace a view that sees the two concepts (Spirit baptism and conversion) as distinct, yet not separate. That is to say, baptism with the Spirit happens along with one’s conversion and water baptism, and it involves the converted one being “united to Christ” as his or her “federal head” (Rom 5) by the Spirit, as well as united to him by the Spirit “in his death for forgiveness” and “in his resurrection for

new-creation life” in the Spirit (189). One of the key hermeneutical principles for reading Acts—namely that “the disciples’ experience is not paradigmatic for the church” (241; cf. 193)—aids in guiding him to this more biblical conclusion, when it is carefully and prudently employed in close consultation with the biblical text.

Nevertheless, a weakness of the book is also revealed in Horton’s overuse of this hermeneutic to another pneumatological controversy—namely, spiritual gifts. He applies his above hermeneutic to the debate between continuationism and cessationism in a way that “tips the scale” in favor of the latter, albeit a slightly more qualified version of it (see 241). Horton can be affirmed for his desire to avoid the many unbiblical excesses that often occur in the continuationist camp; yet a retreat to cessationism—even to his slightly qualified version—should not be the solution. It is difficult to see how either his cessationism or the continuationism of the charismatic tradition adequately accounts for the full canonical revelation on the matter. A mediating biblical view seems to be more helpful. Such a view affirms the Reformed tradition in its insistence on the uniqueness of the office of apostleship and their “extraordinary” experiences that led to the formation of the Christian church and the production of the NT canonical writings (which are indeed closed at the death of John the revelator). It *also* affirms the charismatic tradition in its insistence on the continuing “ordinary” and “extraordinary” work of the Spirit in the life of the post-apostolic church. Furthermore, such a view critiques the Reformed tradition for its relegation of the NT’s robust discussions of the *χαρίσματα* as fully active in Christ’s body (such as 1 Cor 12–14), *and* critiques the charismatic tradition for their near obsession with the “extraordinary”; their inattention to Horton’s so-called “ordinary” soteriological works of the Spirit; and their often disorderly and unedifying practice of the “extraordinary.”

Further issues can be seen in Horton’s exploration of the doctrine of the Trinity. When discussing Trinitarian relations *ad intra*, Horton affirms the creedal doctrines of eternal generation and procession of the Son and the Spirit, respectively, as “necessary acts” *ad intra* (34; cf. 36). While there has been a long history of embracing these teachings, the question remains, “Where are these doctrines taught in Scripture?” Intriguingly, Horton provides no biblical support in the book, that I could find, for asserting these doctrines. Furthermore, all of the typical references to the Son as begotten and the Spirit as proceeding are not discussed in terms of eternity and fall within the context of the economy instead of the divine ontology. Seemingly in anticipation of this objection, Horton argues that “[t]he economy—that is, what God chooses to do in history—reveals the truth about the intra-trinitarian life, but does not comprehend or exhaust it. On the one hand, the immanent trinity [*sic*] is truly revealed in the historical economy. . . . On the other hand, we cannot simply deduce the secrets of the immanent trinity [*sic*] from the economy” (34–35). In so doing, it appears that he takes a mediating or analogical view of Rahner’s Rule (see Karl Rahner, *The Trinity*, trans. Joseph Donceel, Milestones in Catholic Theology [New York: Crossroad, 1997],

22)—for which he should be commended—but gives no rationale as to why we should apply the Father’s economic function of sending the Son and the Spirit univocally to the immanent Trinity, and not apply the Spirit’s economic function of sending and empowering the Son in a similar manner. I propose that the Scripture itself, through textual indicators, should give guidance as to when and how economic “God-talk” applies to the immanent Trinity.

After reading the economy of processions into the immanent Trinity, Horton makes an odd hermeneutical “move,” reading, in tautological fashion, his immanent processions back into the economy. In so doing, he assembles a formula for how the triune God supposedly conducts the divine work in harmony with this purported divine ontology. He writes, “Everything that God does is done by the Father, in the Son, through the Spirit. . . . Consequently, in every external work of the Godhead the Father is the source, the Son is the mediator, and the Spirit is the consummator. . . . Or we can say that the Father works for us, the Son works among us, and the Spirit works within us” (35). However, others have shown that the persons of the Trinity do not have a particular ordering pattern in all their works and that they perform many of the same kinds of operations without such distinctions (e.g., Roderick K. Durst, *Reordering the Trinity: Six Movements of God in the New Testament* [Grand Rapids, Kregel, 2015]; Millard J. Erickson, *Who’s Tampering with the Trinity? An Assessment of the Subordination Debate* [Grand Rapids: Kregel, 2009], 123–132; Matthew L. Tinkham Jr., “Hierarchy or Mutuality in the Trinity? A Case Study on the Relationship of the Spirit and Son” [paper presented at the 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, 13 November 2018]). These studies seem to severely qualify, at the least, Horton’s tightly circular formula of the economic Trinity.

In spite of the above weaknesses, Horton’s book is a “breath of fresh air” in the current environment of pneumatology. He “re”-personalizes the Spirit and broadens the readers’ views of the Spirit’s distinct operations. This is accomplished by placing the works of the Spirit in connection with the other persons of the Trinity and then tracing them throughout the plan of redemption, as well as by heavily emphasizing the Spirit’s seemingly “ordinary” soteriological roles and functions (as opposed to his “extraordinary” and spontaneous “sign” works of giving the *χαρίσματα*). As such, *Rediscovering the Holy Spirit* is highly recommended for any scholar and lay person interested in the recovery of profound biblical truths regarding the Spirit’s person and work. It may also serve as a useful textbook for specialized seminary classes that focus on the doctrine of the Holy Spirit.

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Kolb, Robert, and Carl R. Trueman. *Between Wittenberg and Geneva: Lutheran and Reformed Theology in Conversation*. Grand Rapids: Baker Academic, 2017. xvi + 250 pp. Softcover. USD 26.99.

Traditionally, seminary students have suffered from a twofold problem—the failure to know the differences between being confessional and being Evangelical,