

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,

and, similarly, the failure to understand the differences between Lutheran and Reformed traditions. This book is a response, intending to “explain the differences between the two communions” (ix), with the hope that it “will kindle open and frank discussions among like-minded Christians within their own churches and with other brothers and sisters in Christ from other families in the faith” (235), in order “to discover common ground and to explore serious differences” (236).

Two authors wrote the book: one from the Lutheran tradition, Robert Kolb, Professor of Systematic Theology Emeritus at Concordia Seminary, and one belonging to the Reformed tradition, Carl R. Trueman, Visiting Fellow in Religion and Public Life at Princeton University.

United in the same goal of producing a book that reflects their commitment to the catholic faith of the church, along with their mutual respect and admiration, the authors chose a set of eight topics “on which there is both considerable overlap and at times significant disagreement” (x). Each of them contributed a separate chapter to the following topics: “Scripture and Interpretation,” “Law and Gospel,” “The Person and Work of Christ,” “Election and the Bondage of the Will,” “Justification and Sanctification,” “Baptism,” “Lord’s Supper,” and “Worship.” Below is a summary of each chapter, including both the similarities and differences between the two traditions.

There are more similarities than differences regarding “Scripture and Interpretation.” The *Sola Scriptura* principle, the centrality of preaching (30), and the notion that God is mainly present in the church through his Word, are good examples of similarities between the two traditions. At the same time, there are some marked differences. The issue of interpretation, particularly the words “this is my body” (17), the law-gospel antithesis (24), the emphasis on the literal meaning of Scripture (Calvin) versus the “direct Christological interpretations of Old Testament passages” (25), and the notion of the analogy of faith (developed in more detail by the Reformed) are the main discrepancies.

There is major overlap in the area of “Law and Gospel.” As Trueman puts it, “The Reformed are indebted to Luther for his sharp articulation of the antithesis of the law and gospel in salvation” (58). Regarding the differences, the Reformed divide the law into three categories: moral, ceremonial, and civil; also, they give three functions to the moral law: first use, exposing sin; second use, restraining wickedness; and third use, providing moral principles for guiding the life of the Christian believer (48). It is this last use which divides the two traditions; “the Reformed developed a doctrine of sanctification as the work of the Holy Spirit in the life of the Christian guided by the law of God as the aspirational norm of behavior” (54).

Regarding “The Person and Work of Christ,” both traditions hold to a multifaceted and ongoing office as Mediator, including the taxonomy of prophet, priest, and king (80). Also, both believe that Christ points to the love and holiness of God, and understand that the full consummation of Christ’s kingdom lies in the future, while suffering and contradictions are part of the

Christian's life until Jesus comes (86). At the same time, there are important differences. Mainly, "Christology is the locus about which there is the most disagreement between the Reformed and the Lutherans, primarily because of the way in which it connects to the heated debates over the Lord's Supper" (85).

Regarding "Election and the Bondage of the Will," both Luther and Calvin are heirs of Augustine and anti-Pelagian. In terms of the differences, "The Reformed do differ from the Lutherans in maintaining the doctrine of the perseverance of the saints through an emphasis on the inseparability of the elements of the order of salvation as grounded in the decree of divine election and as consummated in glory" (115). This implies that "once an individual is united to Christ through faith by the Holy Spirit, that person cannot fall away from salvation" (107).

On the central Reformation doctrine of "Justification," both traditions are basically in agreement: "It comes by grace alone through faith alone by the imputed righteousness of Christ" (145). Where Lutheran and Reformed Christians differ is in the doctrine of "Sanctification." For Luther, "The gospel does not only speak of the forgiveness of sins. It also provides the power and strength to live as the children of God" (127). In the Reformed tradition, sanctification is understood as a process and is closely related to the third use of the law (already alluded to in the summary of the second chapter), "which makes the Decalogue a guide to the kind of behavior that is to characterize the sanctification of the Christian" (143).

On "Baptism," there are a few points of agreement: outward practice (infant baptism), the acceptance of baptism in other churches (provided they are done with water and in the name of the Trinity), and the belief that God is the agent in baptism. Their difference, however, lies in the meaning of baptism. Trueman refers to Calvin as "standing between Luther and Zwingli." (164) While Luther places a marked emphasis on God's action, and Zwingli stresses the faith and the response of the believer, Calvin balances the two, uniting "the action of God with the confession of believers" (164).

"The Lord's Supper" is the most obvious point of division (204), and this is because of the diverging Christologies, expressed in the meaning of the Lord's Supper—more precisely, in the issue of Christ's presence. While Luther believed in the literal/physical presence of Christ in the emblems, the Reformed believed in his spiritual presence. In essence, the Reformed view the Lord's Supper as a sign and seal.

Luther's Reformation brought about major changes in "Worship" and liturgical practices. Foundational to Luther's understanding of worship is the centrality of God's word (209). Important aspects for Luther were: freedom for local churches to make adaptations (213–214), the visual aspect (214–216), and music (217–218). For the Reformed, "Scripture had a sweeping regulative function that marked it off from the Lutheran tradition" so that "whatever was not prescribed or positively sanctioned in Scripture was therefore forbidden" (222).

This book is an excellent example of how differing Christian traditions can dialogue maturely and constructively. Three distinct aspects are worth celebrating: tone, content, and format. Sincerity and Christian grace are two characteristics that delineate the correct tone of this book. Clarity, accuracy, and objectivity are hallmarks of this work's excellent content. The way the dialogue is put together in each chapter proves to be an exemplary format.

Many things can be lauded in this book, but for the sake of being concise, I will focus on the three points just mentioned: format, tone, and content. Having a qualified representative from each of the traditions and pairing their essays together as independent compositions rather than point-by-point dialogues seems to best accomplish the author's goal of creating "the starting point for future dialogue—in the classroom, in the local church context, perhaps even at the denominational level" (xi). Hence, the format seems to be a most appropriate conduit for mature Christian dialogue.

Of equal value is the Christian manner in which the dialogue takes place. As the authors state in their introduction: "We wanted to produce a book reflecting our commitment to the catholic faith of the Christian church and our respect and affection for each other as Christian brothers who serve the same Lord and Savior" (x). This right tone for dialogue is indeed reflected throughout the book. The healthy balance between transparency, frankness, respect, and charity is a model for those seeking to converse with Christians from other traditions. One can clearly see the points of congruency as well as points of divergence, yet never in a provocative or defensive manner.

Last but not least, the content of this book is worthy of praise as well. Though not exhaustive, both authors provide clear, accurate, and instructive material that well represents their respective traditions on the selected subjects. Their contributions provide a good and balanced picture of where Lutheran and Reformed Christians stand on the eight theological areas selected.

Were another edition to be published, perhaps two minor suggestions could be made: First, other topics could be explored, such as the relationship between church and state, the church and politics, church and doctrinal authority, or even current issues such as homosexuality, etc. Second, a section with specific questions at the end of each chapter would probably prove helpful both in academic and ecclesial contexts. These questions could be used both to solidify the main points of each chapter, as well as to generate theological reflection and discussion, seeking application for today's contexts.

Overall, this is an excellent resource for Christians in all spheres of the church—from general practitioners to those immersed in academia—to understand both the major similitudes as well as differences between the Lutheran and Reformed traditions regarding eight major theological topics. Its tone, format, and content serves as a model of how dialogue between varying Christian denominations can take place.

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