

Questions notwithstanding, this is a truly outstanding work on ethics and, as Wells puts it: 'this book is intended to be a constant interweaving of display and challenge, enticing to inspire and dismissing to embody' (p. 12). May many take up and embody.

Myk Habets

John A. Studebaker Jr. *The Lord is the Spirit: The Authority of the Holy Spirit in Contemporary Theology and Church Practice*. Evangelical Theological Society Monograph Series 7. Oregon: Pickwick, 2008. (xiii + 391 pp.)

Using Lloyd-Jones's 1958 work *Authority* as his catalyst, Studebaker sets out to define and articulate a doctrine of the authority of the Holy Spirit in evangelical theology, specifically to recover the authority of the Holy Spirit in and over the Church and to meet the challenges posed by postmodern misconceptions of 'Spirit'. Studebaker applies this doctrine to the church practically by showing how the Spirit's authority is brought to bear with respect to hermeneutics, the structure and guidance of the church, and Christian spirituality (p. 5). Motivated by the lack of direct articulation on the Spirit's authority Studebaker sets out to offer a 'new' doctrine of the Spirit's authority for those working within Evangelical commitments as opposed to modern and postmodern thinkers.

Following Ramm, Studebaker identifies the Christian *principle* of authority as 'the triune God in self-revelation', and the *pattern* of authority he presents as the Father as the *author* of revelation (establishing its authority), the Son is the *focus* of divine revelation (establishing its content), and the Spirit is the *revealer* and *executor* of divine revelation (revealing God's authority in the world) (pp. 9-10). Given these commitments the pattern of divine authority revealed in the New Testament now includes the Father, Son, Holy Spirit, and the sacred Scriptures which are inspired by the Spirit and witness to Christ. Thus Studebaker follows Ramm in keeping the reciprocity between Word and Spirit in the closest proximity. This is clarified through a historical survey in which the *filioque* is affirmed and a generally Reformed perspective is adopted.

Throughout this work Studebaker presents the authority of the Holy Spirit under four aspects. First, the Spirit possesses a *divine authority* by virtue of being a divine person, thus he has the authority of 'God'. Second, the Spirit has an *executorial authority* whereby he has the ability to act as Christ's executor. It is here that Studebaker accepts the *filioque* as a way to respect the role of the Spirit as the *Paraclete*. Third, the Spirit has a *veracious authority* whereby he speaks authoritatively through Scripture. The doctrines of divine inspiration and illumination are developed here in order to highlight the 'Spirit of Truth.' Finally the Spirit possess a *governing authority* by which he is Governor of the church, its 'Lord'. This governance results in democratization, liberation, and transformation. With this understanding of the Spirit's authority Studebaker examines the realms of the Spirit's authority with special focus given to the Scriptures (hermeneutics) and the Church (structure and guidance, and Christian spirituality). Along the way Studebaker confronts modern and postmodern pneumatologies and critiques them in light of his fourfold articulation of the Spirit's authority.

This is a comprehensive work and a lengthy one. This has strengths and weakness. The strengths of the book lie in the central thesis – the Spirit possesses divine authority, the nature of which requires exegetical and theological clarification. Studebaker is at his best when he provides theological exegesis of texts. Approximately a quarter of the book consists in such exegetical work, focusing on both Old and New Testaments. John 14 – 16 comes in for sustained examination and it was refreshing to see Studebaker depart from much of the older North American evangelicalism and adopt a more sophisticated hermeneutic which allows the Spirit to speak *through* Scripture not just *in* Scripture. Speech-Act theory, narrative theology, and other nonfoundationalist hermeneutics are critically adopted but always within the context of a clearly articulated evangelicalism. Throughout Studebaker relies on the likes of Ramm and rejects the doctrine of Scripture and hermeneutics of Barth and others. Those with a good grasp of pneumatology will find much in this work that stimulates thought and contributes to further reflection on the area, even if many of these areas still require further examination.

There are weaknesses however. The work has all the hallmarks of a PhD student buckling under the weight of too much information. The production of the manuscript was a little rushed as I identified spelling and other errors on pp. iix, 17, 18, 89, 100-101 fn. 23 (8x), 102 fn. 28, 138 fn 155, 163, 207, 240 fn 14, 249 fn 40 (2x), 250, 331, 338, 368 fn. 14. The work needed to be shorter and have

more focus. For instance, Studebaker claims to interact with and critique modern and postmodern pneumatologies. To do this he identifies five 'postmodern' theologians: Clark Pinnock, Gary Badcock, Jurgen Moltmann, Peter Hodgson, and Michael Welker. However, it is not clear these are 'postmodern' theologians! What makes them so? In addition Studebaker only allocates on average two paragraphs to the analysis of each theologian (pp. 78-84). He then singles out Stanley Grenz, John Franke, Reinhard Hutter, James Buckley and David Yeago for specific comment but once again allocates only several paragraphs to each (pp. 85-88). Such a short analysis means Studebaker falls foul to caricature and essentially sets up straw men which he subsequently beats down. He does return to these theologians in later chapters but never in any depth and never in such a way that makes this so-called interaction with so-called 'postmodernity' useful. He would have been better to have concentrated on Grenz and Franke's, *Beyond Foundationalism*, and made that the focus of his analysis. As with other volumes in this series there are no indexes included which makes easy access to topics extremely difficult. Finally, there is no conclusion to the work, it just seems to finish in mid-flight adding to the frustration of a rather tedious reading of the work.

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David H. Jensen. *Responsive Labor: A Theology of Work*. Louisville: Westminster John Knox Press, 2006 (ISBN 13-978-0-664-23021-0), xiii + 141 pp.

David Jensen's book is a useful addition to the literature on the relevant and practical theological issue of work. He begins by arguing that the topic of human labours 'is rather foreign' to theologians and they assume that what really matters for the life of faith is time spent away from work: in church, in prayer, in contemplation. Consequently, too many Christians regard their time on the job as tangential to the claims of their faith. Jensen's book aims to recover 'a Christian theological vision of ordinary work, a vision that grounds human labor in God's initiating activity' (p. x).