

consciousness as a defeater of evolutionary naturalism and a fact in favor of biblical theism. Naturalists here are faced with the grim necessity of denying genuine human consciousness, or else are forced to adopt biblical theism as the alternative.

Moreland develops his argument in a similar manner throughout the following chapters, but his conclusion is always the same – evolutionary naturalism is unable to accommodate for these recalcitrant elements, while biblical theism praises them as integral to the human person created in as the *Imago Dei*.

The major criticism of the book, however, is in its style of writing. Being largely a consolidation of Moreland's previous work in this area, the book has a confidence that tends to say too much in too small a space. What should really be a 300 page work is here achieved in only 180 pages. Also, Moreland utilizes highly technical and philosophical language to make his points and offers very little in terms of background and introduction. This makes it a very difficult book to read. So unless the reader is already familiar with the arguments discussed, particularly Moreland's own emphases, they are likely to struggle. In Moreland's defense, however, this is clearly not an introductory volume, nor a clear presentation designed to attract and inform outsiders. It achieves what is intended with precision, but because of this it will likely fail to attract a wider audience.

With so many voices in criticism of the Christian position this book is timely and efficient in its task. For those philosophically minded this book will foster confidence for the sake of God's mission in the world.

Ian Goodman

Myk Habets, *The Anointed Son: A Trinitarian Spirit Christology*. Princeton Theological Monograph Series 129. Eugene, OR.: Pickwick Publications, 2010. [ISBN: 978-1-60608-458-8]

Myk Habets' book, *The Anointed Son: A Trinitarian Spirit Christology*, sets out to provide an orthodox and Biblical approach to the

current wave of theological interest in the Spirit, and in particular the Spirit's relationship to Christ. The book thus charts an interesting course through new territory whilst attempting to remain faithful to the old. The dominant way of thinking about Christ in church history has been as the incarnation of the pre-existent Word (Logos Christology). However the more dominant approach in scripture is that Jesus is the Christ because of his relationship to the Spirit (Spirit Christology). Resultantly, some recent Spirit Christologies have been set up in opposition to Logos Christology. Habets' work seeks to show how scripture and tradition are in fact in harmony, not conflict, and to demonstrate how holding both Logos and Spirit Christology together results in a more complete and highly relevant theology. Throughout the book he demonstrates a great respect for the tradition alongside a willingness to accept and honestly face the challenges and problems revealed by both current scholarship and the contemporary human situation.

The first chapter, 'Spirit Christology: Awaiting the Promise,' sets about phrasing the question. Habets states that this work will 'introduce the doctrine, examine the various mutually exclusive proposals, and offer a constructive Trinitarian proposal' (p. 7). He signals that he wants to avoid the traditional polarity between Logos and Spirit Christologies and present a Spirit Christology which is interwoven with, rather than separated from, the traditional Logos Christology encapsulated in the creeds (p. 9).

In the second chapter, 'Understanding Jesus: Approaches to Christology,' Habets embarks on an extensive discussion of how function (what Christ does) and ontology (who Christ is) relate within Christology. The discussion then moves into defining Christologies from 'above' and from 'below.' Habets is especially insistent that not all Christologies from 'below' are equal. Habets wishes to follow Gunton in asserting that while Christology may begin on the ground, it may not remain there and must move upwards (p. 42). He suggests Käsemann and Pannenberg have helped pave the way in their own treatment of Christology. He shares their refusal to presuppose a 'pre-formed Trinity' at the beginning of Christological enquiry and argues that instead the

confession of Jesus' divinity (and hence the Trinity) should arise out of Christology (p. 43). This chapter asserts a methodology 'that seeks to bridge the gulf between Jesus' humanity and divinity (the two nature Achilles heel of classical Christology) by means of the Holy Spirit' (p. 52).

The third chapter, 'Logos and Spirit: God's Two Hands,' surveys the Christology of many of the important theologians from the Apostolic Fathers through to Chalcedon. Habets observes that in the early church 'Spirit Christology was eclipsed by Logos Christology due to the fear of patripassianism [that God the Father suffered in Christ] . . . it enabled Christian faith to be harmonized with the fundamental principles of Greek philosophy' (p. 63). This tendency is then tracked through to Chalcedon where Habets concludes, 'perhaps the most serious problem with Chalcedonian Christology is that it has encouraged the wrong kind of Christology, exclusively from above. It has encouraged the church to start with the deity of the Son of God and then to fit (the problem of his) humanity into the divinity. At all costs the divinity must remain inviolate, while the humanity may be short changed' (pp. 87-88). This is not to suggest that Habets wishes to ignore or discredit Chalcedonian Christology, but rather, that he wishes to complement it with another perspective. Thus the next task is to return to the biblical witness to uncover the Spirit Christology which has lain hidden by such historical tendencies.

The fourth chapter, 'Interpreting the Evidence: Christology in New Testament Scholarship,' begins with a brief summary of approaches to New Testament Christology, especially regarding how the different Christology of the New Testament corpus are to be reconciled (or not) to each other. From the beginning Habets suggests that one of the reasons scholarship has struggled with this question, to the extent it has, is that it has presupposed a Christology from above and then tried to read that back into the New Testament accounts instead of seeing 'how and why the earliest communities of faith came to a belief in the deity of Jesus Christ in the first place' (p. 89). Habets claims that Spirit Christology can provide the 'integrative framework' that can be

used to hold together all the 'New Testament teaching on the identity of Jesus...' (p.102).

The rest of the chapter is then spent arguing for and outlining a 'retroactive hermeneutic' and the role of the Spirit in the interpretations of the present (p. 103). For Habets 'The canonical authors are consciously writing to and for Spirit-inspired readers' (p. 105). He argues that just as the Gospels are examples of a reinterpretation of the life of Jesus from the perspective of the believing community; so today we must also read them retroactively, conscious of Christ's presence with us now by the Spirit (p. 116). As arguing for this hermeneutic is really the function and bulk of the chapter, its title is somewhat misleading. Notwithstanding, the chapter makes a number of important and provoking assertions regarding the role of the Spirit in interpreting and appropriating scripture today, exposing essential issues for anyone who comes to the scriptures from a perspective of faith. The fifth chapter, 'Explaining Jesus: The Testimony of the New Testament Writers,' again suffers from something of a title confusion. At 70 pages it is the longest chapter in the book, yet 66 pages are devoted to the Gospels and Acts, 3 to Paul and the rest of the New Testament barely gets a look in, although Hebrews does receive some mention. Habets does provide a rationale for this but it was a rather limited discussion in its scope. After exposing the diversity of New Testament Christology in the previous chapter it was a shame not to have it play a fuller part in this one.

However, this chapter does take the reader on a tour of the Gospels from the point of view of the Spirit and provides some fascinating insights. For example, in discussing Jesus' temptations in the wilderness Habets concludes, 'The temptations were not levelled at his human weakness but rather aimed at his relationship to God' (p. 141); and Habets demonstrates the integral connection between Christ and the Spirit using a discussion of the unpardonable sin (p. 160). The great strength of this chapter is the amount of ground it covers and the depth of the references to secondary literature. Each section of the chapter would function well as a starting point for research into a particular facet of Jesus'

life and work. This gives the book its potential to function admirably as a text book for students looking for research topics. Due to the amount of ground covered Habets has to deal quickly with a number of contentious points which he does not have space to argue thoroughly. This leaves plenty of room for debate and exploration on some finer points, especially around the role of the Spirit in the death and resurrection of Christ. However the overall thesis of the chapter, that the New Testament conceives of Jesus Christ's identity in pneumatological terms, is not undermined.

The sixth chapter, 'And Then There Were Three; Spirit Christology and the Trinity,' surveys approaches to Spirit Christology and the Trinity, firstly those that argue for the replacement of Trinitarian theology with Spirit Christology and then those that argue for the complementarity of the two. Finally, Habets offers his own proposal built on the best of complementary approaches from both Roman Catholic and Protestant theologians. Appropriately and most interestingly this requires a discussion of the relation of the economic Trinity (i.e. the Trinity we see at work in the scriptures and Christian experience) and the immanent Trinity, for which Habets is keen to preserve its 'apophatic character' (p. 220). For Habets, following the Roman Catholic scholar Fr Thomas Weinandy, both Eastern and Western theological traditions have been weak in their appreciation of the Spirit's function within the Trinity (p. 223). To remedy this Habets argues that 'all three persons of the Trinity, within their relationships, help constitute each other . . . This is achieved through the mutual co-inherence or *perichoresis* of action within the Trinity that takes place whereby the persons are who they are because of the actions of all three' (p. 224). Habets concludes that the Spirit has as active a role within the Trinity as the Spirit does in making believers sons and daughters in Christ (p. 227).

Having proposed how Spirit Christology can complement and enhance traditional Trinitarian thinking Habets moves on in chapter seven, 'Justified by the Spirit?' Developing a Third Article Theology,' to outline the ways in which a methodology which starts with the Spirit as it does in a Spirit Christology complements and enhances other Christian doctrines. Habets calls this a 'Third

Article Theology.’ First he argues that the time is right for a Third Article Theology, in that the 21st century is ‘an age which rejects the universal for the particular.’ Hence a Third Article Theology’s starting point, the particular claim that in and through Jesus Christ we (the Christian community) are moved and transformed by the Holy Spirit, takes on special relevance, as opposed to starting with universal claims about the human plight (p. 232). The contribution of a Third Article Theology to epistemology, theology of scripture, anthropology, eschatology, ecclesiology, and soteriology, including union with Christ, *Theosis*, and a Pneumatology of the Cross, is then creatively sketched. Many insights are provided here that deserve more attention and teasing out.

The final chapter, ‘Receiving the Promise: Spirit Christology for Ministry and Mission,’ sets out to demonstrate the practical outworking of the theological ramifications of a Third Article Theology. Far from being an afterthought, this chapter is the climax and highlight of the whole book. Habets offers a number of provocative suggestions. For example, ‘certain readings of Chalcedon’ render Jesus ‘a philosophical aberration that one must comprehend in order to follow’ instead Spirit Christology renders Jesus a real human person who once we get to know and learn to follow we eventually come to understand as God incarnate (pp. 262-3). On the basis of this insight Habets shares helpful insights into the theological and pastoral problems of Jesus’ sinlessness and prayer life. While some have suggested that Jesus’ praying showed a lack of unity with God, Habets uses the paradigm of Third Article Theology to turn this argument on its head (p. 266). Habets also argues that the incarnation as interpreted within Logos Christology potentially makes Jesus remote and transcendent, unapproachable and remote, subverting the very purpose of the incarnation. Spirit Christology, on the other hand, provides a corrective that allows us to become participants in, rather than merely spectators of, God’s work of salvation (p. 272). One of the final moves of the book is to suggest that a Third Article Theology, if Habets’ model is adopted, has the potential to unite Eastern and Western Churches over the *filioque* controversy with its ability to affirm the validity of both approaches.

To summarise, Habets' *The Anointed Son* leads the reader through a thorough introduction to scholarship and approaches to Spirit Christology and a Third Article Theology, as well as advocating Habets' own model. The book's great strength is the amount of ground it covers and its extensive references, making it a useful work for reference and starting point for further research. Habets' constructive work, especially in the final three chapters is worthy of engagement and should make an important contribution to the field. The book also provides a number of exciting pointers with regards to the practical application of a Third Article Theology, especially in regard to Scripture reading and evangelism, and this is something that would be good to see expanded upon in a further work.

Jonathan Robinson

James F. McGrath, *The Only True God: Early Christian Monotheism in Its Jewish Context*, University of Illinois Press, 2009.

McGrath's book has an argument that for many would seem counterintuitive, that the early Christians did not diverge from Jewish monotheism, even despite their veneration of Jesus. For McGrath this is simply because the modern conceptions of monotheism are not how first century Jews would have defined their monotheism. The book's thesis is that while Christians, post Nicaea, are used to thinking about monotheism in terms of ontology, first century Jews defined their devotion to the one God in terms of worship. While Christians did worship Christ in some respects, McGrath argues that only sacrificial worship to Christ would have made Christ equal to God in a way that would constitute a breach of first century Jewish monotheism.

The book itself has the rare virtue of being blessedly short, a mere 104 pages of text (not including notes, bibliography and index). That being the case, what McGrath achieves within those pages is all the more impressive. The book is intended to be accessible to those without a detailed knowledge of the field. Thus the first chapter takes pains to explain clearly the important concepts and