

## REVIEWS

DAVID B. CAPES, *THE DIVINE CHRIST: PAUL, THE LORD JESUS AND THE SCRIPTURES OF ISRAEL*. GRAND RAPIDS: BAKER, 2018. (XVII + 206 PP) [ISBN: 9781498231572]

Jonathan R. Robinson  
Dunedin, New Zealand

*The Divine Christ* is based upon a series of public lectures given by David Capes in 2014 at Acadia Divinity College, Wolfville, Nova Scotia. As such it represents Capes' re-visitation of his earlier work (e.g. *Old Testament Yahweh Texts in Paul's Christology*, WUNT 2/47, Tübingen: Mohr, 1992) and response to more recent developments within Pauline and New Testament Christology. The book, then, is about Paul's use of *kyrios* ("lord" in Greek) to refer to Jesus and what that signifies given that *kyrios* was also the way the Greek Old Testament (Septuagint) translated the divine name, YHWH.

Perhaps due to the origin of the book as a public lecture series, Capes begins with an analysis of the English Bible tradition and its use of "lord", "Lord" and "LORD". He discusses which words in the original biblical languages are translated in this way and the issues arising from this. While, for a biblical scholar this may feel like a strange starting point, it serves as an accessible point of entry for a non-specialist audience. The first chapter continues with a helpful discussion of the first century treatment of the divine name (YHWH) in biblical texts in and the various ways in which Jews honoured the divine name. The most significant conclusion of this chapter is that when Paul quotes Greek Old Testament texts that in Hebrew referred to YHWH he is surely aware that behind the Greek *kyrios* is the divine name (p. 19).

The second chapter outlines the critical debate of the 20<sup>th</sup> century, beginning with Bousset, and the view that the monotheism of 1<sup>st</sup> century Judaism was far too strict to allow the earliest Christians to call Jesus *kyrios*. Thus, this epithet was only applied later when Christianity entered (polytheistic) Greek culture. Capes discusses the proponents and opponents of this view. Following Hengel, he concludes that Bousset's restrictive view of Jewish monotheism was based primarily on a much later, more defensive, form of Judaism. Rather, the Judaism of the first century was able to accommodate a variety of divine manifestations, including angels, word (*logos*) and wisdom (p. 42).

In chapter three the exegetical work of the book begins. Here Capes surveys the use of *kyrios* to refer to Jesus in Paul's undisputed letters. Paul could use *kyrios* for human masters, false gods, or the God of Israel. However, in the vast majority of cases *kyrios* is used for Jesus. Capes points out that Paul never justifies his use of *kyrios* for Jesus and it is found in traditional liturgical elements and so is probably the "common property of the Jesus movement" rather than an innovation of Paul's (p. 49). He finds that while Paul uses *christos* (Christ) in the context of Jesus' sacrifice, when Paul uses *kyrios* it is usually in the context of ethics, eschatology or liturgy. He parallels this to the contextual use of YHWH in the Old Testament. Particularly compelling is his observation that "the day of Lord", "the coming of

the Lord” and the final judgement, are all Old Testament ideas associated with YHWH that in Paul are transferred to Jesus (pp. 65–71).

Chapters four and five continue the exegetical work. Both chapters focus on Paul’s quotation of or allusion to Old Testament texts that contain the name YHWH. In chapter four he analyses those which in Paul retain God as the referent (Rom 4:7–8; 9:27–29; 11:34; 15:9–11; 1 Cor 3:20; 2 Cor 6:17–18). In doing so he demonstrates that Paul still used *kyrios* for God, as distinct from Jesus. Chapter five analyses Old Testament YHWH texts that now have Jesus as the referent (Rom 10:13; 14:11; 1 Cor 1:31; 2:16; 10:26; 2 Cor 3:16; 10:17; Phil 2:10–11; 1 Thess 3:13). Capes finds that while Paul always makes it clear if he is intending to refer to God, “he seldom offers a straightforward statement that he intends to refer to Christ” (p. 149). This is possibly because Jesus is the default referent of *kyrios*, “because Paul uses *kyrios* overwhelmingly as a Christological title” (p. 149). Interestingly, Capes observes that Paul can use the same scriptural passage to refer to Jesus in one instance and to God in another.

In chapter six Capes brings the results of his exegesis into the contemporary discussion of early Christian Christology. He begins the chapter with a summary statement: “Very early, at the beginning of the Christian movement, influential voices such as Paul considered Jesus constitutive of God’s unique identity” (p. 151). Chapter six both defends and unpacks this statement, specifically in relation to Paul’s use of *kyrios* for Jesus. In many ways Capes follows and builds on recent contributions by Bauckham, Hurtado, and N.T. Wright. He criticises Bauckham and Wright, however, particularly for being too quick to dismiss Jewish mediator traditions (p. 166). In contrast he argues for incorporating the insights of Alan Segal (*Two Powers in Heaven*, Brill, 1977) and the rather more obscure A. R. Johnson (*The One and the Many in the Israelite Conception of God*, University of Wales Press, 1942). Thus he argues that early Christian exaltation of Christ was not a departure from Jewish monotheism in the early first century. Rather, early Christian exaltation of Christ could be seen as a response to the deeds (especially the nature miracles, pp. 174–75) and words (p. 181) of Jesus within an early Jewish framework.

Overall, this is an excellent study. It combines both closely focussed exegesis with analysis of the wider context. It presents the data in a clear manner and makes a compelling argument for the significance of Paul’s use of *kyrios* language for Jesus. I would question the extent to which it maintained the character of an accessible popular work. After the first chapter it became far more academically focussed and I think at several points more was assumed of the reader than the first chapter’s focus on English translations implied. A particularly glaring example was a single off-hand reference to “Yavne”, by which I presume he meant the late first-century council of Jamnia (p. 160), but there was no indication for the uninitiated as to what was meant or what period was indicated. The brevity of the book also meant that a number of significant issues did not receive sufficient discussion. I would have valued a more thorough account of what exactly it meant that “Jesus occupies divine status with God” (p. 156) and the work of A.R Johnson, which would be unfamiliar to most, needed greater explication around the concept of “corporate personality” (p. 166) as this was clearly a key idea for Capes own thought. Notwithstanding, I commend this work to anyone interested in Christology,

early Christianity or Paul's Letters. Capes has (again) successfully shown the importance of Paul's use of Old Testament YHWH texts for the debate around the early church's view of Jesus.

MICHAEL HORTON, *REDISCOVERING THE HOLY SPIRIT: GOD'S PERFECTING PRESENCE IN CREATION, REDEMPTION, AND EVERYDAY LIFE*. GRAND RAPIDS: ZONDERVAN, 2017. (336 PP) [ISBN 9780310534068]

Jason Pickard  
Dunedin, New Zealand

Michael Horton is professor of systematic theology at Westminster Theological Seminary California and an ordained minister in the United Reformed Church of North America. While readers in Aotearoa might not be familiar with his work, anyone who does will be familiar with his constant theme of the 'ordinary.' In *Rediscovering the Holy Spirit*, 'ordinary' once more guides much of the discussion. Against Roman Catholic institutionalization and Pentecostal experiences of ecstasy, Horton's major concern is to show that the main way the Holy Spirit works is through the ordinary. Consider the significance of this word ordinary as Horton makes use of the term. In traditional Reformed theology, the Holy Spirit works through *means of grace*, which are historically understood to be the Word, sacraments, and prayers. That might sound odd to the modern ear, as so much modern Christianity is about me and my radical experiences, but it is a hallmark of historic Protestantism. Through this theme of the ordinary, whether it is *The Ordinary Christian Life* (a refutation of David Platt's very unhelpful *Radical*), or his *Pilgrim Theology*, Horton wants to make sure we recognize the presence of God, through the work of the Holy Spirit, in the mundane, ordinary routines of life.

*Rediscovering the Holy Spirit*, though, is more than a continuation of this theme. It is also a major work on pneumatology from a Reformed perspective. Horton's work offers a biblical, historical, and theological exposition of the third person of the Trinity. Throughout, Horton shows us how biblical and systematic theology should work together, while also critiquing modern works on the Holy Spirit.

The book begins with a defence of historic Nicene theology, which lays the foundation for Horton's emphasis on the Spirit as the perfecter who completes God's works. Horton affirms that each work of God is a work of the whole Trinity, but helpfully uses the theory of appropriation to talk of the Holy Spirit's specific and distinctive work. This work of completion happens, of course, not just miraculously, but through the ordinary.

Chapters two and three give a riveting survey of the Spirit in the Old Testament and the life of Christ. Drawing on Calvin and John Owen, Horton helpfully shows the role of the Holy Spirit on the human nature of Christ. Here we see that Christology and Pneumatology must go together. Horton demonstrates the Holy Spirit's work in redemption and not just in salvation's application to individuals Christians, which is the more common focus on pneumatology.