

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]

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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.

Moving on, one unique part of this book comes in chapter four. Here Horton writes of the Spirit's immanence, as one would expect. God is with his people through the presence of the Holy Spirit. However, Horton also writes of the Spirit's transcendence. This lays the groundwork for Horton's treatment of the Spirit's power and his role in judging sin. Unique to Reformed approaches to the Spirit, Horton also has much to say about the bodily absence of Christ. Naturally, Horton turns to the Upper Room discourse where Jesus says it is better for him to go back to the Father because he will send the Holy Spirit. However, the disciples do not fully understand and learn this lesson until Pentecost. This provides Horton an opportunity to discuss the work of the Spirit in the Old Testament. More than most Reformed accounts of the Spirit, Horton concludes that there is both a *qualitative* and *quantitative* difference of the Spirit between the Old Testament and the New. Personally, I find this section of the work quite convincing as the Spirit seems to function more corporately in the Old Covenant while both corporately and individually in the New Covenant.

From here, Horton moves on to talk about the gifts of the Spirit. Horton finds the evidence for a 'baptism of the Spirit' lacking and unbiblical. Christians' filling of the Spirit can fluctuate, but the historic Protestant position is that a Christian either has the Holy Spirit or they do not (which would mean they are not converted) so there is no second blessing or two-tier Christianity. In fact, this would go against his theme of the ordinary work of the Holy Spirit.

Whether we agree with Horton or not, he provides exegetical and theological support for his views. And while he leans toward the cessationist position, his conclusion at this point is far from dogmatic and leaves the door open for the unexplainable and the extraordinary works of the Holy Spirit as well. Chapter 10 is where Horton brings his arguments together and most passionately and persuasively connects the person and work of the Holy Spirit to the ordinary Christian life.

In Aotearoa/New Zealand, this work will likely be unique, especially in Baptist and Pentecostal circles. However, pastors and theological students, will greatly benefit from this book, even if it is only to learn the (often misunderstood) Reformed understanding of Pneumatology. It would be wonderful if small groups and lay people read this book as well, though a lot of historical and theological knowledge is assumed.

To conclude, Horton offers a rich, biblical and theological treatment of the Holy Spirit from a historical and confessional Reformed perspective. This review is not trying to say Horton is 'the Reformed' view on Pneumatology, but it is a good, substantial contribution that is well worth your time. In addition, Horton is an engaging and clear writer. While you might not agree with everything Horton has to say, you will be challenged, and you will learn. You will also come away with a new appreciation for how God works, by his Holy Spirit through the ordinary means of grace and through the mundane moments of life.