

Book Reviews

The Holy Spirit in Biblical Teaching, through the Centuries, and Today. By Anthony C. Thiselton. Grand Rapids, MI: Eerdmans, 2013. xiii + 565 pages. \$46.00 (paper).

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Anthony Thiselton, author of books on hermeneutics, philosophy of religion, Pauline writings, and eschatology, has written this work on the Holy Spirit both to offer “a thorough biblical and historical study of the Holy Spirit in systematic form” (ix) and to initiate a dialogue with Pentecostals and those influenced by the charismatic renewal movement (ix). It is an ambitious undertaking and, in my view, an important addition to the existing studies on the Holy Spirit.

Part 1 takes up the Holy Spirit in Scripture. In addition to a chapter on the Spirit in the Old Testament, Thiselton provides a helpful chapter on references to the Spirit in the intertestamental literature, showing the complexities of Judaism in this period as well as identifying themes concerning the Holy Spirit that tend to predominate in this period. In the remaining six chapters of part 1, Thiselton examines New Testament texts referring to the Holy Spirit. Here Thiselton balances well his two aims of providing a thorough biblical study of the Holy Spirit and promoting dialogue with Pentecostals and those involved in charismatic renewal. For example, when discussing the account of Pentecost in the Acts of the Apostles, Thiselton explains the nature of the Jewish feast of Pentecost as well as Old Testament sources for the account of Pentecost in Acts 2. In addition, Thiselton presents views of several Pentecostal exegetes on the nature of the languages spoken by the apostles (unintelligible sounds versus known languages of the time) and to what extent Pentecost represents “baptism in the Spirit.”

Part 2, the shortest of the three parts, begins with the Apostolic Fathers and ends with the eighteenth century. This part of the book is thorough in that there are no obvious omissions. For each figure treated, Thiselton includes a brief historical sketch of the person’s life and writings, provides a summary of the works in which the author discusses the Holy Spirit, and identifies the author’s views that are pertinent to Pentecostalism and charismatic renewal. For example, Thiselton observes that Augustine’s insistence

on the unity of Father, Son, and Holy Spirit in his *De Trinitate* might serve as a helpful corrective to those who tend “to isolate the Spirit in prayers and worship” (203). The vast amount of material covered in part 2 makes the individual summaries necessarily brief.

Part 3, in addition to summarizing the contributions of obviously important nineteenth- and early twentieth-century figures such as Schleiermacher, Hegel, and Barth, also discusses the work of those who might be considered the theological precursors to understandings of the Holy Spirit typical of Pentecostalism and the renewal movement. Thiselton limits his consideration of Catholic authors in this time period to Newman. Perhaps it would have been worthwhile to include Matthias Scheeban as well. In addition to summarizing the contributions of these systematic theologians, Thiselton narrates the origins of Pentecostalism and the charismatic renewal movement and describes the work of three Pentecostal/charismatic biblical scholars. Major twentieth-century theological figures such as Congar, Moltmann, Pannenberg, Lossky, and Zizioulas also receive consideration, with a view to how their work addresses concerns of the Pentecostal/renewal movement. For example, in the five-page summary of Congar’s *I Believe in the Holy Spirit*, Thiselton devotes a full page to Congar’s assessment of the charismatic movement. Thiselton concludes part 3 by identifying what he takes to be seven central elements in the doctrine of the Holy Spirit. His observations here provide a helpful way of organizing the vast amount of material on the Holy Spirit presented in this book. In addition, in his concluding chapter, Thiselton identifies seven promising areas for fruitful dialogue between mainline traditions and Pentecostal/renewal movement groups.

Thiselton makes an important contribution in his study of the Holy Spirit by informing the scholarly community associated with such journals as *Horizons* of the views and concerns of Pentecostal/renewal exegetes and theologians and vice versa. The book would be an important volume for a theological library to possess. While the whole book might not be suitable for an undergraduate theology class, or even a master’s level theology class, certain chapters, especially in parts 1 and 3, definitely would be useful.

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The Prayers of the New Missal: A Homiletic and Catechetical Companion. By Anscar J. Chupungco. Collegeville, MN: Liturgical Press, 2013. xi + 127 pages. \$16.95 (paper).

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