

Careful and thorough, and painstaking in its engagement with the literature. Above all it is (for the most part) non-polemical, offering its proposal as one that follows naturally from a particular set of theological assumptions, but not as the only alternative. In this way it is admirably unpretentious and refreshingly modest.

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## Leopoldo A. Sanchez, *Sculptor Spirit: Models of Sanctification from Spirit Christology*

(Downers Grove, IL: IVP Academic, 2019), pp. xxi + 278. \$28.00.

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Lutheran theologian Leopoldo Sanchez sets out to reconsider the nature of sanctification in light of Spirit christology, pursuing his task in an orderly, creative and practical manner. In this undertaking, he means to overcome the ‘Spirit void’ which riddles much modern theology, while also steering clear of a ‘Spirit only’ outlook that is insufficiently trinitarian (pp. xiv–xv). Although this book is intended for pastors and church leaders in North America, it is nevertheless suitable for a wider reception.

The work comprises eight chapters, together with an introduction and conclusion. Mindful of those who favour the Logos christology of the early councils, the first few chapters aim to bolster support for Spirit christology. Thus, chapter 1 engages with the pneumatological reflections of contemporary thinkers such as G. W. H. Lampe, Yves Congar, Eugene Rogers, and Ralph Del Colle, whose efforts are seen to ‘set the stage’ for the project’s ultimate goal (p. 8). The second chapter concentrates on an array of patristic thinkers, such as Cyril of Jerusalem, Athanasius, and Didymus the Blind. Their legacy, too, yields valuable insights into the relationship ‘between Jesus and the Spirit and its implications for the sanctified life’ (p. 42). Along the way, Sanchez disavows any desire to supplant a Logos christology. Rather, he champions a *complementary approach* which is capable of ‘safeguard[ing] the Son’s preexistence and incarnation, while giving his life and mission a pneumatic trajectory’ (p. 42; cf. p. 17).

The next five chapters present a series of models which elucidate the Spirit’s sanctifying activity in believers as it unfolds with special reference to the example of Christ. Each discussion begins by sketching the biblical foundation for the model being introduced. Next, there is a catechetical exposition, informed by patristic thought and Luther (given Sanchez’s ecclesial home). A concluding rumination ponders how the respective models ‘foste[r] certain spiritual practices or ways of being in the world’ (p. 9).

Chapter 3 unveils the ‘Renewal Model’, which depicts the Spirit’s work of conforming believers to Christ’s death and resurrection through repentance and continual reconciliation with God and neighbour. The ‘Dramatic Model’ of chapter 4 depicts sanctification as empowerment by the Spirit for battle against the ‘powers of the anti-kingdom’ (p. 89). In chapter 5 one encounters the ‘Sacrificial Model’, which finds its centre of gravity in idea of kenosis. Those in the Spirit, argues Sanchez, will be gradually emptied

of the impulse to relentless self-advancement and thereby freed to contribute to Christ's mission in the world. Dovetailing with this, the 'Hospitality Model' of chapter 6 contends that sanctification in the Spirit is marked by a 'loving disposition toward [our] marginalised and vulnerable neighbours' (p. 144). Here, Sanchez draws on his own experience of *mes-tizaje* (as a Latino American) and persuasively illuminates the unique contribution of *mes-tizo* theologising in this arena (pp. 161ff.). Lastly, chapter 7 offers the 'Devotional Model', which highlights how the Spirit habituates the baptised into Christ's rhythm of labour and prayer, so that they may share in God's gifts of work, rest and play.

In his eighth chapter, Sanchez moves to 'test the usefulness' of his five models in addressing the perceived spiritual needs and struggles of contemporary North Americans (p. 194). This discussion makes adept use of research from sociologists and demographers, so as to exhibit – persuasively, I think – the purchase of his theological formulations within their target socio-cultural context.

*Sculptor Spirit* is conceptually rich and offers a fresh take on familiar soteriological themes. It displays a sensitivity to certain perceived liabilities of Spirit christology, such as the implication of adoptionism (pp. 17–22 and 62–3) and the need to differentiate the Spirit's work in Christ from the Spirit's work in Christ's followers (see pp. 39–41 on 'pneumatic discontinuity'). Additionally, the project maintains a wide range of conversation partners – in both an ecumenical and historical sense. This is especially true in the catechetical reflections of chapters 3–7, wherein one encounters stimulating contributions from Basil, Chrysostom, and Luther, among many others.

Notwithstanding, the volume does not entirely live up to one of its stated goals, namely to ecumenically engage with theologians 'on the basis of their contributions to the field of Spirit Christology or sanctified life' (p. 246). Along these lines, interaction with the Reformed tradition is notably lacking, a curious omission given that certain Reformed divines, such as John Owen, devoted considerable energy (which bore much fruit) to the very issues at the heart of Sanchez's endeavour (e.g. Owen's *Pneumatologia: A Discourse Concerning the Holy Spirit*). Attention to a Reformed figure such as Owen would have certainly accorded with the volume's ecumenical ethos. More importantly, it might have yielded insights for further enhancing what is otherwise a solid, stimulating, and timely piece of theology.

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## Peter Furlong, *The Challenges of Divine Determinism: A Philosophical Analysis*

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The cover illustration for *The Challenges of Divine Determinism* is a painting by Caspar David Friedrich, in which a lone, robed figure – a monk – stands looking over a bluff at