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 *mestizaje* (as a Latino American) and persuasively illuminates the unique contribution of *mestizo* 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*

(Cambridge: Cambridge University Press, 2019), pp. viii + 239. £75.00.

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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

a dark and turbulent sea. Above the sea looms a heavy cloud, which gradually thins as we look upwards, with a few patches of blue showing near the zenith. But where in this picture do we find divine determinism? Is it in the threatening sea, or in the cloud hanging over it, or perhaps in the shreds of blue far overhead?

Peter Furlong's attempt to answer this question takes the form of a section devoted to each of the main kinds of objections to divine determinism. In each case, he tries to arrive at the strongest formulation of the objection, and then to select or devise the best possible reply. In doing this he keeps in mind the distinction between two different kinds of divine determinism. 'Edwardsian divine determinism' is a view in which natural determinism operates, and the initial state (together with whatever later divine interventions there may be) determines the entire subsequent history. 'Primary divine determinism', in contrast, holds that nature may be indeterministic, but that God directly causes each and every creaturely activity, including those that are 'free choices'. At numerous points he considers whether one or the other of these types of divine determinism is in a better position to respond to the objections that have been raised against divine determinism in general.

It might occur to us to wonder why there is not an equally detailed treatment of the reasons in favour of divine determinism. Furlong's answer is that including this would require several books in order to assess all of the issues which arise in the discussion of these reasons. However, in the first chapter he does survey some of the reasons that have been urged in support of the view, but without the detailed development and assessment devoted to the objections.

The objections considered include the 'Consequence Argument' against compatibilism, 'Manipulation Arguments', the claim that determinism makes God the author of sin, the claim that it makes God blameworthy for the sins and evils that occur, the claim that determinism undermines both the integrity of both God's love for human beings and the love of human beings for God, and several others. It is fair to observe that, in many cases, Furlong fails to find a response based on assumptions that are widely accepted or readily seen as plausible. At many points he speaks of the 'costs' of various responses – propositions needed for the response, which might otherwise seem implausible or unattractive. On two occasions he proposes a disjunction of possible replies (each admitted to be not especially attractive) as having sufficient probability to warrant rejecting the objection. An observation concerning an answer to an objection from Katherin Rogers would apply in other cases: 'Even if such considerations do not decisively rebut Rogers's objection, they do offer the possibility of a reasonable response. In any case, such considerations are the best that the divine determinist can do' (p. 194).

What is the upshot of all this? For Furlong himself, the outcome is agnosticism, both about the compatibility of determinism and free will, and about the truth of divine determinism (though he remains a theist). Probably relatively few will be satisfied with such a conclusion: too much else in one's worldview hinges on divine determinism, one way or the other. Nor does it seem likely that the book will result in many conversions. The issue of divine determinism, pro and con, is one on which convictions tend to be deeply ingrained and tenaciously held, in a way that is resistant to contrary arguments. What is clear is that theists of all stripes should be grateful to Furlong for his careful and insightful work. Determinists will be pleased that he has teased out the best, or some of the best, answers to the challenges; libertarians will note with satisfaction the limitations of those answers. But if we seek to locate divine determinism in Friedrich's

painting, this reviewer is convinced we must be prepared to plunge into the black, icy waters.

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William M. Wright and Francis Martin, *Encountering the Living God in Scripture: Theological and Philosophical Principles for Interpretation*

(Grand Rapids, MI: Baker Academic, 2019), pp. xviii + 253. $26.99.

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Encountering the Living God in Scripture is an engaging contribution to the theory and practice of the interpretation of scripture. Wright and the late Martin divide their book into two parts, *Fides* and *Quaerens Intellectum*.

The first part (*Fides*) examines several biblical examples from both the New and Old Testaments, which in one way or another concern the Word of God. Chapter 1 focuses on 'Word of God' as direct divine speech, and it is claimed that this evokes notions of causal power and the slightly vague notion of 'presence'. The two are linked, such that the word of God, which Jesus speaks, causally creates the presence of the kingdom. Chapters 2 and 3 turn to inspired human speech, namely that of 'the Prophets' (chapter 2) and 'the Apostles' (chapter 3). Their case is that the same two aspects of the word of God established in chapter 1 'carry into the Word spoken by the prophets' (p. 37). Examples from narratives (the Deuteronomic history, Elijah and Elisha), and the prophets (Jeremiah, Second Isaiah) are laid out to demonstrate that causal power and presence are given through human speech. In the lengthier third chapter they examine Acts and the themes of 'teaching the Word of God' and 'proclaiming the Word in the power of the Spirit'. Again, this is taken to show that such human speech mediates divine presence and power. Various passages in the letters are marshalled to further develop this case (1 Cor 1:18–2:5; 1 Thess 2:13; Rom 1:16; 1 Pet 1:10–12, 23; 2:1–3). Chapter 4, which brings the first part to an end, considers the word of God as given in inspired writing. The authors restrict themselves to examining just two biblical complexes, namely Hebrews 4:12 and various passages in the Gospel of John, which again leads them to bring together the themes of power and presence.

In the book's second part (*Quaerens Intellectum*) more technical theological and philosophical meditations are brought to bear on scripture. This section is a progressive argument. Chapter 5 sets out the doctrine of creation, which is taken to provide the frame for all theological topics. Chapter 6 draws on Aquinas to deepen these reflections on creation by establishing metaphysical grounding for the Creator–creation distinction. Chapter 7 applies these claims, with focus on the theme of transcendence, to the question of how one understands scripture. This allows Wright and Martin in chapter 8 to specify how mind (human knowledge), words and world relate in a way which resists trends in modern philosophy (namely, Kantianism). R. Sokolowski (who also