

proposal within the classical parameters of Augustinian theology. His metaphorical utilization of "personal space" (137) as the sole presupposition for the interpretation of God's being as relational does not eliminate the broader and deeper issue of the proper relationship between the immanent and economic levels, that is, between timelessness and temporality in God. Gunton seems unable to live up to his own expectation of avoiding "connotations of timelessness" (ibid.). On the contrary, his suggestion that the traditional concept of *perichoresis* should be understood as "a metaphor of spacial motion" is not only inadequate for avoiding timelessness but seems to include it by default.

Briefly, Gunton is able to successfully make a convincing case against the traditional interpretation of God's being as "simple." It is difficult to see, however, how the new relational concept of the being of God proposed by Gunton is able to ground the temporal historical ontology of the cross. Second, the "echo analogy" (79, 174) seems a rather weak methodological procedure for interpreting the ontologies of church, man, and world, on the basis of God's trinitarian being. Overall, however, Gunton's proposals regarding the ontologies of God and programmatic relation to the ontologies of church, man, and world move in the right direction. His emphasis on the systematic role of ontology in the constitution of theology is well taken. The criticism of Augustine's position should be commended. *The Promise of Trinitarian Theology* does show the systematic role and relevance of a trinitarian understanding of the Being of God for the entire enterprise of Christian Theology. Gunton's suggestions appear to be only the "tip of the iceberg." His movement away from a traditional understanding of the Trinity should be carefully explored and followed to its ultimate consequences. It may very well be that in this way Christian theology could realize both the possibility and the need for grounding its ontological principles on the Bible rather than on tradition.

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Hawthorne, Gerald F. *The Presence and the Power*. Dallas: Word Publishing, 1991. 264 pp. \$14.99.

A scholarly, yet practical book on the Holy Spirit is not easy to find, making *The Presence and the Power* very welcome. The author describes himself as an incarnationalist holding to a high view of Scripture. He brings to his work the richness of twenty years of experience at Wheaton College as professor of Greek and New Testament exegesis.

Hawthorne's book focuses specifically on the significance of the Holy Spirit in the life and ministry of Jesus. The specialization permits Hawthorne to devote a separate chapter to each of the following aspects

of the life of Jesus: the place of the Holy Spirit in Jesus' birth and childhood, in his baptism and temptation, in his ministry, in his death and resurrection, and in the life of the followers of Jesus. Each chapter offers rich insights, astutely mined and impressively documented.

The following overarching question runs through all the chapters: By whose power and authority did Jesus perform his merciful acts of healing and utter his authoritative words of instruction and comfort? In other words, did the actions of Jesus flow from his original, divine, ontological essence as the second person of the Godhead? By means of careful exegesis of selected New Testament passages, Hawthorne concludes that the miracles and teachings of Jesus were accomplished by the power and the authority of the Holy Spirit (218, 230).

Hawthorne's study of the Amen Formula used by Jesus (seventy-five occurrences in the Gospels) illustrates how the author establishes the thesis of the book, that "Jesus was aided in all phases of his living (and dying) by the . . . powerful presence of the Holy Spirit . . ." (230). For example, Jesus' "Amen, I say to you," should not be understood to mean that "I alone on my own initiative say to you" (164-165). Rather, the Amen Formula is to be understood as similar in meaning to the introductory formula of the Old Testament prophets, "thus saith the Lord." John 14:10 and 7:16 explain that the words Jesus spoke were not spoken on his own authority. The Amen Formula might indicate that Jesus thought of himself as a prophet, as one acting on the power and authority of the Holy Spirit. Hawthorne's analysis of this issue raises the question whether Jesus' use of the "Amen" might indicate his agreement with words freshly spoken to him by the Holy Spirit. If so, the Amen formula would imply that the message that Jesus presented was not his own but originated with the Holy Spirit.

Before concluding the book, Hawthorne briefly digresses from the focused theme of the study by offering his own version of the kenosis. In it the Spirit is seen as the key to the earthly actions of Christ because of Jesus' own latent divine power.

Appropriately, the essay ends by considering the Spirit in the life of the followers of Christ. Hawthorne freely employs "example" language in characterizing the role of Christ for the believer. Jesus is not only Savior, but the supreme example of what is possible in a human life which depends upon the Holy Spirit as did Christ. The significant potential for the Christian in this respect is underscored by Paul's juxtaposition of two key Greek words, at times missed in translation: "Now he who establishes us with you in Christ (*Christon*) and anointed (*chrisas*) us is God" (II Cor 1:21, NASB, 237). Just as God anointed Jesus with the Holy Spirit, so Christians are described as anointed ones (contemporary "christs," 237). Thus they are to act like Christ and in his behalf. This anointing gift has

been freely and lavishly (Hawthorne notes the force of the verb in Acts 2:33, p. 242) given to humans desiring to follow Christ today.

In the essay the author displays the softening influence of a personal experience with the Holy Spirit. This fact does not diminish the scholarly depth of the book. The careful documentation and the convincingly-argued chapters rank the work with important studies on the Holy Spirit, such as Henry Barclay Swete's *The Holy Spirit in the New Testament*, and C. F. D. Moule's *The Holy Spirit*. Surprisingly, however, the book lacks a bibliography. This omission, an odd occurrence in an otherwise excellent academic work, should be remedied in subsequent editions.

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Ludlow, Daniel H., ed. *Encyclopedia of Mormonism*, 5 vols. New York: Macmillan, 1992. lxxxviii + 2334 pp. \$340.00.

Of all indigenous American religions, Mormonism has undoubtedly enlisted the imagination of laity and scholars more than any other. With its practice of plural marriage, its massive westward migration, its "war" against the United States in the 1850s, and its many other unique experiences and beliefs, Mormonism has perennially elicited both curiosity and interest.

Now for the first time we have a major encyclopedic reference work on Mormonism. Written with both Latter-day Saints and non-Mormons in mind, the volumes provide fairly easy access to the most important topics related to Mormonism. While none of the articles is exhaustive, the work does furnish handy summary statements of the various topics covered and generally supplies its readers with helpful bibliographies. Thus the *Encyclopedia*, as do others of its genre, provides both a quick overview for those who need information on a particular point and a starting place for those who desire to study a topic in depth.

The five volumes are divided into three main sections. The first contains the alphabetic listing of topics that one expects to find in any encyclopedia. The second section is comprised of thirteen appendices that provide various types of data about the Mormons, from a chronology of Mormon history to tables presenting church membership figures worldwide and chronological lists of Mormon periodicals in various languages. The third section makes up volume 5 and includes Mormonism's standard works: *The Book of Mormon*, *The Doctrine and Covenants*, and *The Pearl of Great Price*. These were included in the set because references to them "would be so frequent that readers who did not have ready access to those works would be at a certain disadvantage in using the *Encyclopedia*" (lxi).