far right running in our world today, I find myself thinking also on words of Jesus: 'this kind can only be driven out by prayer'.

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Oliver B. Langworthy, *Gregory of Nazianzus' Soteriological Pneumatology*, Studies and Texts in Antiquity and Christianity 117 (Tübingen: Mohr Siebeck, 2019), pp. xii + 187, ISBN 978-3161589515. £74.22

Gregory Nazianzen posed a question at the intersection of soteriology and pneumatology: 'If [the Spirit] is ranked with me, how can he make me God, or unite me to the Godhead?'[1] With this rhetorical question he intends to support a principle, something akin to 'only a divine Spirit can divinize the non-divine'. *Theosis*, and the Spirit's necessary role in it, are the heart of the issue. At least this is the belief in the contemporary reception of Gregory.

While the Holy Spirit's work in human deification is essential to salvation, this is not the whole of the story. The Spirit's activity (ἐνέργεια) is unique, complex, and ultimately grounded in His relationship to the other divine persons. These theses, among others, are what makes Gregory of Nazianzus' pneumatology, in part, a soteriological one. In this fine study Oliver Langworthy tells the larger story of Gregory's soteriological pneumatology. Here I will sketch some of the main thrust of each chapter and conclude with thoughts on a few noteworthy features of the book.

Chapter One approaches the subject synchronically, by examining Trinitarian relations. By starting with the conceptual foundation of Gregory's soteriological pneumatology, Langworthy also begins at the end of the experiential story: the divine persons model human telos in important ways. Looking to them, we see how the image of God in humanity has been corrupted, and what the restoration of that image requires. Take volition as one example. Langworthy argues that the unity of wills (yes, plural, but more on this below) among the Father, Son, and Spirit brings the corruption of our will into sharp relief. Humankind's will is free, and freely contrary to those of the divine persons. Salvation, then, must include a restoration of

[1] *Oration* 31.4. Langworthy's translation from the Introduction (p. 1).

man's will, bringing it into alignment with the Trinity.

The remaining four chapters move chronologically through Gregory's corpus. Chapter Two identifies the presence of a soteriological pneumatology in some of Gregory's earliest writings (both orations and letters). Langworthy assesses the nature of metaphor in Gregory and then examines some specific metaphors for salvation. These include exaltation, engraving of virtue, illumination, purification, God-making (Θεωποίησις), and of course, deification (Θέωσις).[2] One of the chapter's arguments is for a nuanced reading of deification in Gregory. '[S]ince Gregory is the only Cappadocian to use Θέωσις', Langworthy explains, 'its significance in his thought has been consistently overstated due to its importance in later interlocutors' (p. 59). This presents two problems. First, there is a danger of seeing deification as Gregory's only – or at least controlling – metaphor. All other metaphors are read into, or through, this one. Second, there is the danger of reading later developments of the concept as Gregory's own. Langworthy carefully avoids anachronism and tunnel vision in delineating some of the key teaching using deification language.

Chapter Three examines the nature of disagreement between Gregory and Basil. On one common reading, Gregory objected to Basil's refusal to call the Holy Spirit 'God'. Langworthy gives a convincing argument for another, more nuanced, understanding. In brief (and at the risk of the type of oversimplification against which Langworthy argues), the tension was not so much over the deity of the Spirit, but over the *means* in which He operates in the life of the believer. Langworthy explains:

> By failing to affirm instead that such action insists upon divinity openly in the biblical text, and far more importantly experientially in the life of the believer, Basil would have damaged not just the claims of Gregory's monastic supporters of a fully divine Spirit, but impugned Gregory's earlier claims that those things the Spirit manifests in the believer – harmony, deification, purification, and the empowering of clergy – are divine. (pp. 71–72)

In other words, the Spirit's full deity – implicit in Basil – needed explicit articulation for Gregory's theology to be coherent and convincing. The rest

[2] Langworthy argues that Gregory employed these last two terms interchangeably, see pp. 51–56.

of the chapter works this case out in detail, often sifting through overlooked passages to build a wholistic view of this aspect of Basil and Gregory's theologies.

Chapters Four and Five investigate a few key themes in Gregory's later work (early Constantinople period and after). In this period Gregory's attention was increasingly drawn to building the community of believers, and his ecclesiology develops out of his soteriological pneumatology, which is the subject of Chapter Four. Chapter Five analyses several metaphors worked out in greater detail in Gregory's most mature work. At this time Gregory intensified focus on the Spirit's holiness, as One who 'seals' knowledge (p. 141), inaugurates, guides, illuminates, glorifies, and deifies. Once again Langworthy exposits Gregory on these themes with an eye toward the historical context. In this case, much of Gregory's focus was motivated by his aims to persuade some of the very factions which Basil had courted.

Chapter One's discussion of multiple wills is a particularly attractive feature of Langworthy's study. It offers a welcome corrective to much popular – and scholarly – belief. While Langworthy is not the only Gregory scholar to point out the Nazianzen's position, his is fresh and well-argued; he takes into account the main voices in the debate, such as Ayres, Beeley, Hanson, T. F. Torrance, and others. Further, Langworthy's methodology is two-fold: he combs through Gregory's corpus for all relevant data, and is sensitive to Gregory's place in time. This not only strengthens Langworthy's arguments, but makes for a more wholistic, comprehensive understanding of Nazianzen. Put another way, Langworthy builds a strong case for his expositional stance, but is careful to explain Gregory's motives for pursuing such a trajectory. In short, it is quite satisfying to know *what* Gregory says, but more satisfying still to know *why* he says it.

On the whole, *Gregory of Nazianzus' Soteriological Pneumatology* is a specialized study. It is essential reading for anyone studying Gregory – or Cappadocian – soteriology or pneumatology. However, these themes are at the centre of Gregory's work, touching upon most other aspects of his thought. This monograph may not be the place to start for a general overview of Gregory, but it is a fine place to go right after such introductions.

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